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THE
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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL;
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

SAY AMONG THE HEATHEN, THE LORD REIGNETH.—*PSALM* xcvi. 10.

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Missionary Register.

JANUARY, 1836.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

OUR last Volume illustrates various topics of general interest, particularly in the extracts from the Addresses at the last Anniversaries in London: much valuable information is therein communicated, and stirring appeals are made, by eye-witnesses and actors in the various scenes. The Reports, also, of the chief Societies, engaged in the diffusion of the Gospel throughout the world, display enlarged and encouraging views in reference to the Missionary Cause; as may be seen by the extracts made from these Reports in our last Volume. Activity for Good or for Evil is, indeed, making great and rapid strides; and we cannot but rejoice, that, while the Emissaries and Agents of Evil are working in all quarters with untired malignity, there is solid foundation for the following remarks of an American Society on the

AUSPICIOUS PECULIARITIES OF THE PRESENT AGE.

The present age is marked with strong and auspicious peculiarities. One of them is—increasing numbers of people are disposed to inquire, with regard to every moral principle and practice, “Is it right?” It is less satisfactory now, than in former times, that a thing is pleasant merely: that it is popular, has been long a motive with respectable men, and even with good men. The question is, and with numbers increasing continually, “Is it right?”

Another auspicious indication of the present time, is—the standard of right and wrong, with increasing numbers, is the Bible. This has, by good men, long been acknowledged in theory, as the only sufficient and perfect moral standard. But they are now, more than ever before, applying it to practice. Not only are they labouring with new vigour to send it to all nations, and convey a knowledge of its contents to all hearts, but they are appealing to it, as the criterion of thought and action; and are endeavouring, with new diligence, to bring every soul under its all-controlling power. It is not so decisive, as it once was, that a thing is legal, according to human statutes, or honourable in human society; but the question is, Does it accord with the Will of God, as revealed in the Bible? *To the law and to the testimony: if they speak not according to this word*, increasing numbers conclude that *there is no light in them*. Nor do they confine the supervision of the Bible, so much as they once did, to subjects which are purely religious: they are extending

Jan. 1836. B

it to all the affairs of life : business, amusement, legislation, every thing in which men are engaged, they feel bound to prosecute in accordance with the Bible ; and whether they eat, or drink, or whatever they do, to do all in obedience to its dictates.

Another momentous indication of the present time, and one which takes hold with a mighty grasp on the destinies of men, is—that the number is increasing who feel conscience-bound daily to listen to the Bible as the voice of God, speaking to them ; and with fervent supplication for the teaching of His Spirit, that they may understand His will ; and who, when they do understand it, are not afraid, or ashamed to do it.

The number is rapidly increasing, who, when they learn that the Bible condemns a practice, will renounce it ; and who, when they learn that it requires an action, will attempt, with the spirit which the Bible inculcates, to perform it, whether other men do this or not ; and who will leave the consequences to the Divine disposal.

There is a deeper and more pervading conviction than ever before, of individual personal responsibility directly to God ; binding each one, in all situations, for the character and tendency of his actions, to the retributions of eternity. Efforts to do good are not so much confined, as they once were, to ways only which have the sanction of general example ; or that are deemed, by the great body of men, to be respectable. It is less necessary now, than it once was, for a good man to see a great multitude ahead, before he thinks it expedient for him to do right ; or attempt, by sound argument and kind persuasion, to induce others to do right.

The consequence is, it is becoming more and more common, if a man wishes to have good done, to do it himself—if a man wishes to have a little good done, to do that ; and if he wishes to have great good done, to do that ; and to do it now. There is less disposition than formerly to depend on other people, and to put off present duty to future time. Men are not so much afraid, as they once were, or ashamed, if needful, to go in the path of duty, ALONE ; and, whether others do it or not, attempt to do good, as they have opportunity, to all men.

And men are less satisfied now, than they once were, with clipping off the twigs or lopping off the branches : they are more disposed to go to the root, and, in order to make the fruit good, to make the tree good. They have learned that they cannot stop the stream, without drying up the fountain.

The consequence is, efforts to do good are more successful than ever before. They take a wider range—exert a more pervading influence ; and the same amount of effort accomplishes vastly greater results. And the more men do the will of God, the more plain His will is, and the blessings of obeying it are more obvious and abundant.

A striking development of these principles has been made in the Temperance Reformation. A vicious practice had obtained, and had received the sanction of legislation, and the support of the example of nearly the whole Christian World. But it was followed, as its natural and necessary result, by loss of property, character, life, and soul, to an extent which must fill every person who comprehends it with amazement. And the question was moved, no doubt by the Spirit of God—"Is it right," to continue a practice which produces such results ; and which, if continued, will perpetuate and increase them to all future ages ? The Bible was examined, and Providences observed : Divine Teaching was sought, and

the conviction was fastened on the mind, that the practice was not right ; and that to prevent the evils which it produced, men must cease to perpetuate the cause.

These animating statements will be found in the Seventh Report of the American Temperance Society.

The mention of America leads to another topic of pressing interest and importance—the

PROGRESS OF ANTI-SLAVERY FEELINGS IN THE UNITED STATES.

We would avoid all reference to questions simply political ; but many political questions have now a bearing so influential on the prospects of the Christian Church, that he who observes, and would faithfully record, the religious Signs of the Times, cannot avoid these questions. The condition and prospects of the United States force themselves on our notice. It seems now to be practically shewn, what indeed all fair reasoning must have anticipated, that a Community, which attempts to combine the discordant principles of Freedom and Slavery, cannot attain the ends of all social union. When legislators and rulers assert, for one portion of the community, rights and privileges which they deny to others equally entitled to them by the fundamental laws of the social compact, the worst passions will be provoked to continual action.

The fearful state of things among our American Brethren is thus depicted by a French Gentleman, M. Beaumont, long resident in the United States, and an ardent admirer of republican institutions :—

Public opinion, all-powerful in the United States, demands the oppression of a detested race ; and there is no check upon its hatred. In general, it belongs to the wisdom of legislators to correct manners by laws, which laws are again corrected by manners. This moderating power has no existence in the United States. The people who hate the Negroes, make also the laws : the people name the magistrates ; and, to please the people, every functionary must take part in their passions. The popular sovereignty is irresistible in its impulses : its least hints are commands : it does not MEND its indocile agents—it BREAKS them. It is, then, the people, with their passions, who govern : the Coloured Race in America are under the government of hatred and contempt : everywhere I was forced to recognise tyrannies of the popular will.

The case is put very strongly by a Writer (the “ Watchman ”) among ourselves, disposed to treat all subjects with justice and candour :—

The case against the American is this, that his vaunted Constitution professes to be based on the doctrine of the universal inalienable Rights of Man—of absolute political equality. The Young Woman who lights your fire, and the Young Man who cleans your shoes, will not bear to be called your Servant : and yet this people, erasing the very name of SERVANT from their vocabulary, not only insert that of SLAVE, but claim to say to hundreds of thousands of their fellow-creatures—“ You shall neither EAT NOR PRAY with us.” When we recollect Greece and her Helots, and when we look at America and her Mulattoes, it is impossible to avoid the suspicion that there is something essentially tyrannical in the principles of an ultra-liberalism.

All history proclaims—and Modern America confirms the conclusion—that, grinding and destructive as are the oppressions of Despotism, far more grinding and destructive are the oppressions of a haughty Democracy.

It is obvious that the Anti-slavery Cause has, under such circumstances, difficulties to encounter unknown in our own country; and especially when it is added, that, by the Constitution, each State is, on this point, independent of Congress, and is left to act for itself. We will yield to no man in desiring the earliest practicable extinction of Slavery throughout the world; but the devoutest wish for that consummation must not be suffered to prevent us from making every allowance for the difficulties of the question, and from putting the most equitable and charitable construction on the avowals and measures of others. The Great Cause won its way slowly in our own country, under circumstances of far less difficulty than it has to encounter in the United States: and though the Abolition which has been effected by us, and its happy prospects of success, do lay our American Brethren under a greater necessity and a more pressing obligation than ever of effecting the Abolition of Slavery among themselves, yet have they a right to demand at our hands a large portion of that candour and patience, with respect to their proceedings, which our own country so long needed.

Many sincere friends of Emancipation avow their conviction that the Cause has been injured in the United States by attempts to precipitate it. The President, in his late Message to Congress severely reprobates "attempts" which he alleges to have been made, "to circulate," in the Southern States, "through the mails, inflammatory appeals, addressed to the passions of the Slaves, calculated to stimulate them to insurrection, and to produce all the horrors of a Servile War." But surely the President should have reprobated, with at least equal severity, the murders committed, in some quarters, on persons accused or suspected of inciting the Slaves to rebellion, on whom summary vengeance was taken, with a mockery of the form of law, or without any form at all, by mobs not of the lowest order of the people!

In the midst of all difficulties, however, the Cause of Emancipation is evidently gaining ground; and its progress will be quickened in proportion as zeal shall be guided and tempered by wisdom and charity. On occasion of a Petition presented to the House of Representatives on the 19th of December from Massachusetts, a warm discussion took place; the Petition being supported by the Members from the Northern States and opposed by those from the Southern:—the result, however, shewed great strength on the side of the Abolitionists, as they mustered 95 votes against 121.

Connected somewhat with this subject is another now rapidly rising into importance. The Friends of those held in Slavery having achieved their deliverance throughout the British Dominions, are turning their attention to the

MELIORATION OF THE STATE OF THE ABORIGINES CONNECTED WITH
BRITISH COLONIES.

Mr. Buxton has long had his mind occupied with this subject, and has been waiting for a favourable opportunity of bringing it before the Legislature. In doing this, on a late occasion, he stated, that the condition of the Aborigines, in most of the countries where British Colonists had settled, is one of great hardship. We first take possession of their land, and then they receive such treatment as tends even to extirpate them. In some places, the slightest appearance of resistance to our will by any of the Natives is visited by the application of military force, and with punishment more severe than is in general use among civilized nations. Would it not be more consistent with humanity and justice, and even with sound policy and our own interests, if we resorted to more mild means with these poor people, than those to which we usually resort? The consideration of this subject is most important, as it involves the security and happiness of nearly Five Millions of our fellow men. It is not very creditable to the general policy of our Colonial Settlements, that wherever we establish Colonies, there the Aboriginal Population begins rapidly to disappear.

The question was met by Sir George Grey, as Under Secretary for the Colonies, in such a manner as to afford assurance of its being fully investigated.

The Sermon of the Hon. and Rev. Baptist W. Noel before the Church Missionary Society, at its last Anniversary, enters so elaborately and ably into some points connected with the Conversion of the World, that we shall bring considerable passages before our Readers. The five extracts which immediately follow are from Mr. Noel's Sermon.

SMALL COMPARATIVE AMOUNT OF CONTRIBUTIONS TO MISSIONS.

Mr. Noel has grounded the following remarks on the Income of the Year 1833-34: that of 1834-35, stated at p. 531 of our last Volume, is increased, but not so as to affect the force of his appeal.

The total Missionary Income of this kingdom (including the income of the Serampore Missions, because they are English; and those of the United Brethren, because chiefly raised in England) was last year, ending May 1834, 236,974*l*.^{*} it may be now near 250,000*l*., exclusive of the income of the Bible Society for Foreign Objects, which does not amount to 50,000*l*.; and therefore the whole Missionary Income of Great Britain is under 300,000*l*. Now, the whole Income of Great Britain and Ireland is about 514 millions†: hence its Missionary Income is not one 1700th part of its whole income: and if one-hundredth part of its income might not unreasonably be consecrated to Foreign Missions, then the Missionary Income ought to be 5,140,000*l*.—and it is 300,000*l*. In this Professedly-

^{*} Missionary Register, Dec. 1834.

† It is calculated to be 514,823,059*l*.—Pebrer on the Taxation &c. of the British Empire, p. 474.

Christian Country, not one pound in every 1700*l.* of income is given for the dissemination of the Gospel to the Heathen World; and it is not one-seventeenth part of what it ought to be, on the very lowest estimate of what ought at once to be given.

I may further remark, that the duty levied on four articles of consumption, all of which are generally useless, or nearly so, is thirteen millions, or about 43 times as much as the whole Missionary Income of Great Britain and Ireland! And if such be the amount of duty, what must be the value of the articles themselves? To instance only one of them: the amount of ardent spirits consumed in Great Britain and Ireland, in the year 1832, was nearly 26,000,000 gallons; the cost of which, to the consumer, was about 17,000,000*l.* Thus, the people of this Christian Country spend about 56 times as much, for one noxious gratification, as is given to enlighten and save the world! They spend now, to destroy their characters, to ruin health, to beggar their families, to destroy their bodies and their souls, to fill the hulks with criminals, and to supply the gallows with its victims, a sum of money, which might, in a few years, adequately supply every Heathen Nation with Missionaries! With the blessing of God, the cost of one English Vice might Christianize the World.

One 1700th part of their Annual Income, one 56th part of the cost of a destructive Vice, is all that the inhabitants of this country—so blessed by God, and so familiar with Scripture, glorying in the Christian Name, and cherishing the hope of immortality, through the merits of Christ—can give, to make their Redeemer, their Preserver, their Benefactor, and their God, known among mankind; and even this little niggardly-fractional contribution is conceived to be symptomatic of enthusiasm!

INSENSIBILITY OF THE WORLDLY-MINDED TO THE CAUSE OF CHRIST.

Oh, that we could fasten down, for a few hours, the attention of the frivolous and dissipated beings who think so, upon the momentous facts of this question; and if there were any conscience left, they must awake to their responsibility, and see the guilt of their indifference. After enduring, for twenty years, hardships and sufferings innumerable, in preaching the Gospel, St. Paul hesitated not, in the prospect of equal trials, to make this memorable profession: *None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.* And they think it a mere waste, to consecrate one 1700th part of the National Income to that object! Paul willingly gave his learning, his abilities, his time, and his life, to prosecute it; and they, holding the same belief with him, will give nothing. Professedly, they identify their hope of happiness with the work of Christ; and yet are contented that the world should remain in profound ignorance of His mission. They acknowledge His authority, and then throw His commands aside, as antiquated and impracticable. They maintain our creed to be a revelation from God, and then treat it as though it were a detected lie. And while the Scriptures, which, in words they venerate, declare the Heathen to be in a state of imminent danger, they will coolly leave them to their fate—against all evidence denying their misery or danger; apparently, lest the acknowledgment of the melancholy truth should interfere with their own reckless and profuse expenditure. Thus, they are consuming in ostentation, and lavishing in folly, what was entrusted to their charge, by God, for the benefit of mankind. They are neglecting all that is great in life, and

pursuing all that is frivolous; and they are going shortly to account to their Maker for a stewardship, the ruling principle in the discharge of which will, I fear, be found to have been, not a veneration for His will, but unlimited self-indulgence. At that day, how trivial will the splendour seem by which they are now so anxious to outshine their equals! How little will they then rejoice, that they had once commanded more than others, of the materials of luxurious enjoyment! and how desirable will it then appear, to have reclaimed the vicious to purity, the ignorant to wisdom, and the profane to godliness! But, alas! we cannot teach them: fashionable frivolity will still repress their energy of thought: pleasure will still enchant their imagination: the world's flattery will drown the voice of conscience: the Bible will be still unheeded; and the great ends of life forgotten!

ESTIMATE OF THE EFFECT OF SENDING ONE HUNDRED ADDITIONAL MISSIONARIES, IN ONE YEAR, TO THE CHURCH MISSIONS IN INDIA.

Then, Brethren, the honourable work devolves on you. If the wealth of the country be, at present, withheld, then you must evangelize the world without it. Does this seem impossible? Undoubtedly, it cannot be done at once. But, even now, without any of that aid which the world at large refuses, and without the delay of a single year, how much you have it in your power to do! What immense results, with what help of the Providence and Grace of God, which I believe He NEVER refuses to prayerful, dependent, and self-denying effort, would follow, if, before the next Anniversary, the associated numbers of this Society should send out to India only One Hundred additional Missionaries!

1. Let me suppose, that, in addition to those already labouring there, One Hundred able and pious Young Men were at once distributed among our Twenty-four Missionary Stations in that country. This additional force would afford four new Missionaries to each Station; and thus five Missionaries, on an average, would be provided for each of our Twenty-four Missionary Stations in India. From the Mission, so strengthened, it would be reasonable to look for much more than five-fold fruits. Now, the solitary Missionary, at some of our Stations, must be distracted, overworked, and oppressed, by his complicated duties: he must, therefore, either neglect some of them entirely, to the great detriment of the Mission, or he must hurry from one duty to another, compelled to fulfil each imperfectly; till, exhausted by labour and overtaken by sickness, he is obliged to suspend the Mission; and the reflux tide of Heathenism, overflowing the whole sphere of his labours, obliterates nearly all the characters which he has traced with so much labour on the shifting sands. Yet, notwithstanding all the present difficulties, the number of Communicants at the Six Stations which have Ordained Missionaries, and which have sent in returns, was, at the publication of the last Report, 535; and the number of Missionaries then in actual service, at the same Stations, was 11: thus there were above 80 Communicants to each Station, on an average, and above 40 to each Missionary. At the Eleven Stations at which our Ordained Missionaries are placed, there were, at the same date, 365 Native Teachers; and the number of Missionaries was 22: so that the proportion of Native Teachers to ordained Missionaries was 16 to 1. If, therefore, we assume that 22 Missionaries have laboured at those Stations for the last twenty years (which is, I believe, beyond the true number), and overlook the number of Native Teachers lost to the Missions by removal and death, then each Missionary

has, on an average, in the course of twenty years, brought into active service sixteen Native Teachers. With the much more effectual system which the Missionaries could adopt if their numbers were greatly recruited, and with the immense advantage of a preparatory work in the neighbourhood of each Missionary Station for the last twenty years, we may calculate on at least double the effect in the next twenty years. We may therefore anticipate, that, should our Missionaries be of the same spirit, and should the Lord not withhold an equal blessing, each of the 100 Missionaries would, at the end of twenty years, have added 80 Communicants to his Native Church, and brought 32 Native Teachers into active service: if so, the whole number of their Communicants would be 8000, and that of their Native Teachers 3200. If, then, we assume that only one in every ten of these Native Teachers were of sufficient capacity, strength of character, and fervour of piety, to be admitted to Orders, then would there be a body of 320 Native Clergymen in conjunction with our Missionaries.—This would be the first effect of sending out One Hundred Missionaries within the next year.

2. Let us, next, consider its effect on other Societies. The London Missionary Society, which had, at the time of their last Report, 29 Missionaries actively engaged in the work—the Baptist Society, which has zealously laboured for the good of India—the Society for the Propagation of the Gospel—and the Scottish Missionary Society—would all be stirred up to brotherly emulation; and it cannot be considered too sanguine to calculate that they would, together, add another Hundred to the Missionary corps of India. On this supposition, the direct effects produced by our 100 Missionaries would be at once doubled; and, at the end of twenty years from this time, the new Communicants would be 16,000; the new Native Teachers would be 5760; and the new Native Missionaries 640.

3. Let us, next, consider the effect of this movement in the Europeans resident at each Missionary Station. Impressed by a seriousness so unequivocal, many, surely, would see the guilt of disregarding the salvation of the Heathen, and their danger while neglecting their own. And since it is stated, by those acquainted with India, that there are various places, now, at which the Europeans would maintain a well-qualified Missionary if he were sent out to them; would it be too much to expect, in the improved state of European Society, that, out of 35,000 Europeans, civil and military, many of whom have large incomes, a sufficient number would be found to maintain at least thirty New Missionaries in different English Stations? This would, of itself, be of great service to the Missionary Cause. But, further: would these awakened Europeans be content with CONTRIBUTIONS to maintain a Missionary? It is certain, that they would, in a measure, become Missionaries THEMSELVES: and if only 2000 Europeans, throughout India—Indigo-Planters, Merchants, Civilians, and Military Officers—begin to diffuse Christian Instruction among the Heathen, this would do more, perhaps, than any other means, to rouse a spirit of religious inquiry among all the millions of the British Territory.

4. Let us, next, consider the effect of all this on society at home. Let the world see Two Hundred able and educated Young Men embark for the Indian Missions, under whose care Hundreds of Native Ministers and Thousands of Native Teachers would be trained to promulgate the Gospel. With this, let them see European Society in India undergoing so great a change, that Europeans there should maintain 30 Missionaries, and 2000

of them should be actively engaged in the dissemination of Religious Knowledge. Let all this take place—and I believe multitudes of intelligent and well-disposed persons in the world, hitherto sceptical respecting Missions, or who had never devoted their attention to the subject, would discover how inconsistent it is with the Christian Profession not to engage heartily in this work; and hundreds of New Associations and thousands of New Subscribers would probably, at the end of twenty years, place another Hundred Missionaries at the disposal of the Society.

5. If, at the end of twenty years, all these hopes should be realized or surpassed, then consider what would be the whole effect, in India, of sending out One Hundred New Missionaries before the next Anniversary. (1) We should have there 430 Ordained Missionaries instead of 100, which is about the present number. (2) Two thousand Europeans would be actively assisting them in the promulgation of the Gospel. (3) There would be 1376 Native Ministers; and (4) there would be 12,384 Native Teachers. So that, on the whole, (5) there would be 1806 Ordained Ministers, with 14,384 Lay Agents; making the whole number of Europeans and Natives, actively engaged in diffusing the knowledge of Christ, 16,190. And (6) these would have to act on a people very much prepared for the acknowledgment of the Gospel—by the progress of European Knowledge among them; by the large circulation of the Scriptures and other Christian Treatises; and by frequent opportunities of hearing the Missionaries who had itinerated among them. In such circumstances, should the Lord give His blessing, the conversion of India would not be far off.

6. But the effects of your zeal would be felt far beyond India. The Servants of God, in every land, would be roused to more vigorous action; and the impulse, which you would communicate to other Missionary Bodies, would furnish New Labourers—from America, to the Missionary Churches of Burmah and Siam; from Holland, to those of the Indian Archipelago; and from the French Protestants, to their Mission in South Africa. The Methodist Society would pour forth New Missionary Bands to the South-Sea Islands, the West Indies, and the Canadas. The Eastern States of America would provide new preachers and pastors for the rapidly-augmenting population of the Valley of the Mississippi; and the Evangelical Societies of the Continent would send forth more Home-Missionaries for the Roman-Catholic Population of Europe.

POWER OF THE SOCIETY'S FRIENDS TO EFFECT THIS OBJECT.

Of the importance of this proposed augmentation of our Missionary Force, no one can entertain the slightest doubt. The only question is, its practicability. Without the aid of those who altogether refuse their co-operation because wholly indifferent to Christian Missions, can it be done? I answer: It can be done, at once, and easily.

Among all the friends of the Society, are there not Fifty, at least, who, without foregoing a single real comfort which they now enjoy, without sacrificing what is more to them than the weekly penny contributed by the labourer or the annual pound by the domestic servant, could each contribute 300*l.* to the maintenance of ONE additional Missionary to India? One generous person has already signified her intention, henceforth, to do so for New Zealand. Will not 25 more be found, to follow that Christian Example, for India? Thus 25 Missionaries might be sent. Among the larger and more wealthy parishes and congregations, with which some of our Missionary Associations are connected, are there not, at least, 50, in which 10 persons might add 10*l.* to their annual subscriptions; 100 per-

[Jan. 1836.

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sons 11.; and 200 more 10s.; without involving themselves in any painful sacrifice, or in the least diminishing their contributions to any home-object? Each such parish, or congregation, could maintain one additional Missionary. If there are 50 who could do it, will not 25 be found generous enough to make the example, and thus add 25 Missionaries to India? Further—among the Young Men who take a benevolent interest in our Missions, are there not 50, who, at their own cost, might give ten years to Missionary Labours; as some in their circumstances do, to travel for their pleasure? If so, will not 10 be found sufficiently devoted to do it? Thus, 60 New Missionaries might be raised; and, with these examples before them, surely the other Associations of this great Society would not find it difficult to provide for the remaining 40:—and thus, One Hundred Additional Missionaries might be sent out within the year.

If it be objected, that the men and the money are wanted to improve our home-population, the advocate of Missionary Effort may freely surrender to such objectors every contribution which would be as usefully employed at home: for domestic objects, of equal importance, have a paramount claim to our regard. But if we demand, for Missions, the men and the money, which, doing little or nothing here, might be so immensely beneficial elsewhere, no one can justly term us inconsiderate. We want that money to be given, which is now spent in useless splendour, or applied to ambitious accumulation. We want young men to go, who are about to bury superior capacities, and effective energy of character, in the counting-house. We want those to go, who, having studied medicine with success, have yet formed no professional connexion at home, and would only leave more room for others of equal ability and knowledge. We want Him to go, who, as a Minister of a small country-parish, is spending the moral power, which he has acquired by a complete education and large intellectual resources, not in instructing a city or itinerating through a province, but in teaching two hundred rustics, who would still, though he embarked to-morrow, have the Gospel faithfully preached to them. We want those to go, who, without any important duties to detain them, possessed of health, fortune, and ability, are now doing little or nothing for the world with the five talents which God has entrusted to their charge.

Now, should a Hundred Pious and Able Men from among these classes, constrained by compassion and animated by hope, embark on this enterprise—as noble a band as ever left the shores of England—would the loss of them, however great, impoverish us? On the contrary, they would not convey a greater blessing to their adopted country than they would leave to that of their fathers. When the news should pass from house to house, throughout our Associations, that they had looked their farewell to their country's cliffs—commending their cause, at their departure, to our affections and prayers—we could scarcely fail to catch something of their spirit; and, while detained by paramount considerations from following them, we should resolve, before God, with more than wonted solemnity, to devote our best energies to advance the Cause of Christ at home. I believe, that if a Hundred Devoted Men did go, it would infuse an unction into the Ministry of thousands in this land—inspire our prayers with fervency—unlock the refused treasure—make Christians love one another—and, being equally the effect and the pledge of an enlarged blessing from God, would multiply conversions in our congregations; and, rebuking the worldliness of multitudes, form a new era in the Church, to be marked by a holier ardour and a more self-denying energy in the whole course of Christian Duty.

FORCIBLE APPEAL IN BEHALF OF THIS PLAN.

Only let the experiment be made. In this congregation are probably numbers who have influence with various Associations—some who are possessed of wealth—and some who are Ministers of Christ. Will you, then, in the name of our Lord Jesus Christ, to the utmost, by example and by argument, animate our Associations, generally, to provide the Heathen with a Hundred Additional Missionaries within the next year? In the name of a world of sinners, I ask it of you: I ask it in the name of Christ. If you, my Brethren, who are possessed of wealth, will, as one indeed in your circumstances has generously determined to do, spare, of the income which the Almighty has entrusted to your charge, enough to send forth ONE Missionary to make known the Gospel of His grace, you will set an example of Christian Liberality which may be of incalculable use to numbers. If you, my Brethren, who are members of large and wealthy Congregations, will assist your Ministers to the utmost, in raising, among members of their flocks, an income for ONE additional Missionary, other Ministers will be encouraged, and other Congregations will shew an equal liberality. If you, my Dear Brethren, connected with various Associations, will place before them the urgent necessity there is that a generation of 700,000,000 of Mahomedans and Heathens, within thirty years to stand before their Judge, should be taught, so that your Associations may set the example of fervent charity and of liberal contribution, others would zealously follow it, and a Hundred Ordained Missionaries would shortly go forth from us to evangelize India.

Go then, Beloved Brethren; and, before the Throne of Grace—as stewards of the property of God—as ransomed by Jesus Christ from eternal ruin—as accountable beings very soon to stand in the presence of your Maker—as strangers and pilgrims, who will soon be called to rest in your eternal home—resolve to fulfil to the utmost that work which has been given you to do. The millions of India are waiting for it: their present and eternal welfare—the character of their being through countless ages—their unspeakable loss, or everlasting glory—depend, under God, upon your decision. Oh! if we had the spirit of the five hundred exiles of Herrnhut, who, poor and persecuted as they were, furnished, in ten years, Missionaries to St. Thomas and St. Croix, to Berbice and Surinam, to the North-American Indians and the Negroes of South Carolina, to Algiers and Guinea, to the Cape of Good Hope, to Ceylon, to Tartary, to Lapland, and to Greenland—or, if we were animated by the zeal of the early Christians, who, without funds or powerful friends, and even denied the protection of the law, within two centuries filled the civilized world with the knowledge of the Gospel—we certainly could not, as a Society, suffer Bengal, Bahar, and Agra, with our still more northern provinces, even to the frontier of the Seiks, containing a population of Seventy-two Millions of our fellow-subjects still cursed by idolatry, to remain, at this moment, with only four or five of our own Missionaries who are able to preach the Gospel to them. On this system of feeble and scattered Missions we can never rationally hope to influence the society of India. Missionaries must be near enough to support one another: there must be a division of labour: and when one Missionary is disabled, another ought to be ready at once to enter on his labours. It is essential to the welfare of India, and needful even to give effect to our Stations already established, that many New Labourers go forth.—And who will send them, if we do not?

Still, during the next thirty years, if we refuse to send them, the Hindoo will be worshipping the licentious Krishna and the sanguinary Kalee—

numbers will still endure the torture of the swing at the Kurruck Poojah—tens of thousands will still drag the Idol Cars of Pooree—they will still kiss the feet of the Brahmin, and still enrich the vicious Fakeer by their misplaced contributions—their infant children will be still murdered, and their parents still be suffocated on the banks of the Ganges—they will still live in forgetfulness of immortality, and die as the beast dies. If we send them not, Allahabad and Patna, Benares and Delhi, will see no Churches of Christ rising among their mosques and their pagodas—a thousand cities and villages, which might have been evangelized, will still wear the yoke of Satan—and millions of souls, which might have been instructed, will still remain in ignorance of the love of Christ. But if so, would not the voice of our brother's blood cry against us to God? The momentary shriek of every devotee, who, through the influence of a vile superstition, sinks into the Ganges—the feeble cry of every infant in the hands of the murderer—the moan of every sufferer who dies unheeded by the road-side—will ascend to God against us: nay, the self-torture and the profligacy of each wretched devotee—the lasciviousness and cruelty of every idol-feast—the degradation of one hundred millions, who shall within thirty years have passed into eternity, with characters made up of all the vices which are hateful to the Deity, and incapacitate for the bliss of Heaven—will, at the Bar of God, accuse our sloth, our scepticism, and our inhumanity—our ingratitude for innumerable mercies, and our disobedience to positive commands.

It may be remarked, that the Education Society of the United States (see pp. 566—568 of our last Volume) strongly urges the obligation of the Christian Church to supply Missionaries forthwith for the whole world.

Statements and anticipations of this nature are more common with our American Brethren than with us. In making them, the most sanguine cannot hope to have them realized, because there is no ground of hope that the Church will at once act up to her obligations; but it is one direct means of rousing Christians to a sense of their duty, to tell them forcibly what that duty is, and their actual ability, under God, to fulfil it.

The Committee of the Religious-Tract Society, in their last Report, state some

FACTS WHICH ENCOURAGE HOPE AND CALL FOR REDOUBLED VIGOUR.

The Committee call the attention of their friends to the encouraging fact, that a large portion of the world may now receive the tidings of the Gospel through the medium of very few languages. The Arabic, with its dialects, is known perhaps by one-fifth part of the population of the globe: it is understood in Arabia, Syria, Persia, Tartary, part of India, a large portion of Africa, and nearly all the sea coasts of the Mediterranean, including Turkey. Add to the Arabic, the Chinese, Persian, and Turkish, and you have the languages which are spoken by more than one-half of the world's inhabitants. These languages have all been acquired by Missionaries, and the Scriptures and Christian Books are printed in them. The ability to read also prevails much more extensively at the present time than it did a few years since. Surely, then, the Christian Church, with such means in its possession, should zealously advance in the Holy Cause of the World's Conversion, animated by the assurance, that the time will come when *all*

kindreds and people and tribes and tongues shall gratefully exclaim, We do hear in our own tongues the wonderful works of God.

The Religious Institutions, now labouring for the benefit of Heathen and Unenlightened Countries, form a mighty lever for moving the world. "Before their united efforts," to adopt the language of the Madras Report, "the darkness is flying, and the true light beginning to appear. Every thing calls on Christians to employ their aid with redoubled vigour. The voice of Providence in the political changes of the earth—the history of all countries—the history of all times—the labours of all Societies—the experience of the past, and the promise of the future—the hopes of the Church—the fears of her enemies—the groans of creation—all urge us forward. Let us persevere in the strength of the Lord, and the victory is ours."

CALL FOR DEPENDENCE ON THE HOLY SPIRIT.

While there is a growing sense of dependence on the influences of the Holy Spirit for all success in the conversion of the world, yet great things must be attempted, in order that the power of the Spirit may be invoked upon them. We think it of high importance, not only to cherish the feeling of entire and absolute dependence on the guidance and support and blessing of the Holy Spirit, but, on all fit occasions and in a serious and thoughtful manner, to acknowledge and express that dependence, that we may give due honour to Him who is jealous of His own glory.

In this view we would allude to the Address of the Rev. Alexander Duff delivered before the General Assembly of the Church of Scotland, which was printed in our last Volume. A serious objection to that Address has arisen in the minds of some zealous Servants of Christ, who are jealous for the honour and glory of God. Though they do not attribute to him, nor to the Venerable Assembly which sanctioned and approved his Address, any intention to undervalue the Influence of the Holy Spirit, or any allowed reliance on the efficacy of means, yet there is an absence of recognition and avowal on this vital subject which must be greatly lamented; and which, it cannot be doubted, the parties themselves will ready acknowledge. In bringing forward a plan admirably adapted to meet a new state of things among certain classes of the Natives, Dr. Duff certainly never meant to intimate that it would of itself be efficacious: as an enlightened Servant of Christ, his reliance is wholly on that Grace of the Divine Head of the Church, from which all success has arisen. He inculcates no new principles: he directs to no new sources of light and power: he suggests new plans indeed, or enforces a more systematic and general adoption of such as had been partially acted on before; and we have only to lament, that his mind was so carried out with the details of his subject, and those of his Venerable Auditors so occupied with his interesting statements, that their sole and entire reliance for all success in their efforts was left to be gathered from some general acknowledgments, instead of the solemn occasion being seized of inculcating unreserved and entire reliance for all success on the grace of the Holy Spirit.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order, as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

* * * *The references to pages are always to those of our last Volume, when not otherwise specified.*

Western Africa.

THE Slave Trade still continues to be the curse of these shores. It is said that not less than Fifty Thousand Victims are still annually torne away from their homes, and carried into ruthless bondage. Some account of the Enormities of this Traffic appears at p. 256 of our last Volume; and, at p. 255, is given the substance of an Address of the Commons to the King, beseeching His Majesty to take measures for procuring a Solemn League among the chief Powers, declaring the Slave Trade to be Piracy, and adopting effectual measures for its prompt Abolition.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Scriptures sent to the *Gambia* were very gratefully received. Copies in Arabic have been carried hundreds of miles into the Interior; see p. 272 of our last Volume. An additional supply has been forwarded—From *Sierra Leone*, the sum of 39l. 13s. 8d. has been remitted: 286 Bibles and 350 Testaments have been forwarded: the Secretary writes—

The issue of Bibles, this year, is 75, and of Testaments 96, more than last. The whole of our issues are almost entirely confined to Liberated and Free-born Africans, who have been taught to read the Scriptures in our Schools. Such as can read are earnestly aspiring to the privilege of possessing a Bible and a Testament, and cheerfully pay the reduced

price: many of them are extremely poor; but I do not remember a single instance where a Bible or Testament has been gratuitously issued, since I have been Secretary, now nigh four years.

PRAYER-BOOK AND HOMILY SOCIETY.

The Society's Correspondent writes—The distribution of the Prayer-Book among the Africans has not been without fruit. It is not only devoutly used in our Churches by the people, but also in their Private and Family Devotions, where it proves the means of blessing to their souls. The sight of a family, the members of which were a short time since bowing their knees before dumb idols, now assembled round their domestic altar, offering up to the God of Grace and Mercy prayers which your Society enabled us to put into their hands, is very pleasing.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

The subjoined *Map of the Peninsula of Sierra Leone* will assist our Readers in the use of the Survey.



Freetown, situated on the sea-coast, in the northern part of the Peninsula, is the principal town, and the port of the Colony. Kissey, to the south-east of Freetown—Wellington, lying further, in the same direction—Wilberforce, to the south-west—Gloucester, Regent, Bathurst, Leopold, and Charlotte, in the middle of the Colony—Hastings, on a creek leading to the Bunce River—Waterloo, in the east—and York, in the south—are Stations on which the labours of the Society's Missionaries have been more or less bestowed. The chief Stations at present occupied by the Society, or which are visited by its Missionaries, are, Kissey, Wellington, Gloucester, Regent, and Bathurst. A Chapel near Freetown, called Gibraltar Chapel, and the Institution for Native Youths at Fourah Bay, are also under the charge of a Missionary.

In Western Africa, the first Mission of the Society was undertaken in 1804. Here, the Servants of God employed in it have had, beyond others, to *endure a great fight of afflictions*: here, the blessing of God has signally rested on the labours of the Missionary: and here, we behold the work, notwithstanding all its difficulties, steadily advancing; so that, though indeed *the Labourers are few*, yet the work of the Lord is prospering in their hands. [Committee.

SIERRA LEONE.

For Summaries of the Mission, at Michaelmas 1834 and each of the three following Quarters, see, respectively, pp. 111, 190, 322, and 503 of our last Volume: see also a Report of the Mission for 1834, at pp. 311—319; and various details relative to the Ministry and Education, and their influence on the people, at pp. 107—111, 187—190, 319—321, and 497—503; with the Obituary of an African Woman, at p. 218.

LABOURERS—Mr. Edward Gillespie died on the 10th of October 1834, about six months after his return from England. The Rev. John Raban and Miss A. E. Nyländer arrived on the 1st of December. On the 13th of April, Mr. and Mrs. Weeks left, on account of Mrs. Weeks's health; and arrived at Falmouth on the 15th of June. On the 27th of May, the Rev. J. F. Schön was married to Miss Nyländer. The Rev. John Raban left, on another visit home, on the 27th of June; and arrived at Deal on the 10th of September: he embarked on his return, accompanied by the Rev. C. F. Schlenker and Mr. W. Croley, on the 5th of December. Mr. and Mrs. Warburton arrived on the 7th of July from their visit home, having sailed from Gravesend on the 6th of June—Pp. 14, 64, 120, 342, 432, 573.

Freetown—1804—John Raban; with Assistant—Average attendance on Public Worship at Gibraltar Chapel: Sund. Morn. 180; Sund. Ev. 60; Week-day Ev. 40—Communicants, 33—Sund. Scholars, 107; average attendance, 80: Boys in the Colonial School, 227—P. 14.

Christian Institution, at Fourah Bay—

1828—G. Adam Kissling, Superintendent; Sam. Crowther, As.—Students, 11. Some give evidence of the power of grace on their hearts—Pp. 14, 108, 500.

RIVER DISTRICT: comprehending the following Stations, lying E and SE of Freetown: *Kissey*, 4 miles; *Wellington*, 7 miles—Ebenezzer Collins, Catechist; T. Rainsbury, Walter Carew, G. Metzger, As.—Average attend. on Public Worship: Sund. Morn. 750; Sund. Aftn. 425; Week-day Ev. 400—Communicants, 118—Baptisms, 22—Candidates, 115—Marriages, 72—Day Scholars, 366; Evening, 37; Sunday, 414—P. 14.

MOUNTAIN DISTRICT: comprehending the following Stations, lying S and SSE of Freetown: *Gloucester* (with *Leicester*), 4 miles; *Regent*, 6 miles; *Bathurst* (with *Charlotte*), 6 miles—John Fred. Schön; W. Young, Cat.; 10 Nat. As.—Average attend. on Public Worship: Sund. Morn. 1950; Sund. Ev. 1161; Week-day Ev. 662—Communicants, 323—Baptisms, 31—Candidates, 180—Marriages, 46—Scholars: Day, 973; Even. 54; Sunday, 582—P. 14.

Summary at Midsummer 1835.

Average Attendance on Public Worship: Sund. Morn. 2880; Sund. Aftn. 425; Sund. Ev. 1221; Week-day Ev. 1102—Communicants, 474—Baptisms, in the Quarter, 53; in the Year, 236. Candidates, 295—Marriages, in the Year, 118—Seminarists, 11—Scholars: Day, 1566; Even. 91; Sunday, 1103.

Encouraging testimony has been borne to the effect of the late Rev. W. Johnson's labours at Regent. Out of 188 Communicants now at that Station, more than

70 were baptized, and admitted to the Lord's Supper, by him: while many have have fallen away, these have steadily held on their path, and many others have departed in peace. The Committee remark—

Twelve years after the death of that highly-honoured Missionary, and notwithstanding the frequent interruptions and suspensions of Missionary Labours among the people, there are found more than Seventy Communicants,

who enjoyed the advantages of his ministry, still living, who have steadily held on their way Zionward!

TIMMANI COUNTRY.

The design of establishing a Mission among the Timmanis has been, for the present, relinquished. The health of the Rev. C. L. F. Haensel preventing his return to Africa, he has proceeded to the West Indies—Pp. 14, 321, 477.

The accounts given of this Mission have, now for a long time, much resembled one another in two particulars; namely, the small strength of our Missionary Band in that Colony, and yet the manifest Blessing vouchsafed to their simple, unostentatious, and uniform labours. The attendance at Divine Service on Sunday amounts to fully 3000 in number, assembling at eight different Places of Worship. It is worthy of remark, that the attendance, at Church, and at School, is larger now, when only Eight Stations are partly occupied, partly visited, than was the case nine years ago, when it was in the power of the Society to occupy Twelve Stations. Missionary Prayer-Meetings are also kept on the First Monday of the Month; and Collections made by the Liberated Africans, for the Society. [Report.]

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia: inhabitants, in 1821, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821—W. Fox, Henry Wilkinson. Mr. Wilkinson left England in the early part of last year. Mr. Fox had visited England; but embarked, on his return, in November last—Pp. 15, 64, 531.

The past has been a year of unprecedented prosperity. The Chapel having proved much too small, a new one, on a larger scale, has been commenced: a small Chapel has also been erected at Melville-town, near the extremity of the island: the Chapel at Soldier-town has been rebuilt on a more commodious plan; and at Berwick-town, Fort Bullen, on the opposite side of the river, a Preaching House has been raised by the people, in which Service is held every Lord's Day.

Respecting this last place, Mr. Fox manifests considerable solicitude. It is in the neighbourhood of a Mandingo Town; and it is expected that the inhabitants will allow their children to attend the Mission School, by which means the Gospel may, under the Divine Blessing, obtain a permanent footing among that people.

The number of members in society on this Mission is now 314, being an increase of 130 during the year; besides twenty persons who remain on trial. As it has become impossible for one Missionary effectively to perform the work of the Station, the Committee have sent another to his aid. In making this appointment, the Mission Schools have been kept especially in view; Mrs. Wilkinson, the wife of the new Missionary, being well qualified to attend to that important department of labour. [Report.]

Jan. 1836.

Macarthy Island: 300 miles up the Gambia—1832—Thomas Dove, John Macbrair; John Cupidon, Pierre Sallah, Nat. As. Mr. Macbrair embarked for Africa in November—Pp. 15, 16, 532: and see, at p. 497, a notice of an Atrocious Act of Mahomedan Superstition; and, at pp. 272, 273, Notices of the Decline of Mahomedanism, and of the Progress and Prospects of the Mission.

The Foulah Mission exhibits a most encouraging aspect. Mr. Dove, and his two Assistants, are prosecuting their labours with great success. The Chapel on Macarthy Island is generally crowded with persons anxious to hear the Word. At two of the Foulah Towns, regular Religious Services are held. The Native Assistants, Cupidon and Sallah, who are both Jaloofs, preach once a week to their countrymen in their native tongue; and a pious Liberated African has a class of his countrymen, whom he instructs in the Accou Language. The Foulah School is in a state of growing prosperity; and has so greatly interested the people, that several old men have begun to learn to read.

Such has been the success vouchsafed to the means employed, that already upward of one hundred persons have been admitted into the society, who are affording evidence that they have not received the grace of God in vain. Mr. Dove dwells on the gratitude manifested by the people for their religious privileges; and observes, that he has seen their eyes suffused with tears, while he has told them of the interest taken by Dr. Lindsie and other English Christians in their welfare. Nor is this the only mode in which they express their gratitude: the Foulah is seen bringing his bullock, and offering it in the service of the Lord; and the Liberated

D

Wesleyan Missionary Society—

African going, in his leisure hours, to the bush to gather firewood, or to the river to fish, that he may have somewhat to give toward sending the Gospel, which has saved himself, to his parents and brethren still *sitting in darkness, and in the region and shadow of death.*

Two measures, which will have an important bearing on the interests of this Mission, are now in preparation. Dr. Lindoe and his friends are in treaty for an extensive tract of country, on which the scattered Foulahs will be invited to settle: this arrangement will greatly promote the object of the Mission: the Missionaries will have readier access to greater numbers, and Schools can be formed with much more facility among them. The translation of the Scriptures into one or more of the native languages is also in contemplation: an incidental remark, on the desirableness of having the Scriptures translated into the principal languages of Senegambia, led to a liberal proposal from Dr. Lindoe—that the task of effecting a translation of the Scriptures into the Foulah and Jalool languages should be undertaken with the least possible delay; and the Committee are now making the necessary inquiries and preparation for the arduous undertaking: the importance of this measure cannot be fully estimated: from the extensive dispersion of the Foulahs, and their wandering habits, it may not be too much to hope, that, when once the Scriptures are translated into their own tongue, they may become the bearers of the Living Word throughout a large part of Western Africa.

[Report.

There is evidently a great and glorious work going on, among many of the African Youths who work the merchants' vessels on the River Gambia. Their thirst for religious knowledge is intense and ardent: there is a holy emulation among them to read the Scriptures and useful books. They often, on their arrival at this place, apply to me for books: on asking them what kind of books they require, their reply is, "About God so loved the world, that he gave His only-begotten Son."

The spirit of enterprise is evidently going out of the Mahomedan System. Their opposition to the course of Christianity has, in some measure, abated: a spirit of despondency has come over the minds of some of the Bushereens; and the Gospel of God our Saviour is silently winning its widening way in this part of Western Africa. The Arabic Scriptures will be the principal means, under God, of enlightening and saving the Mahomedans in the interior of this country. *[Mr. Dove: Mar. 1835.*

The Secretaries of the British and Foreign Bible Society have, from time to time, sent me a supply of the Arabic Scriptures, which I doubt not will be the means of raising the Mahomedans from sin and error's deadly shade to see a glorious Gospel Day. I am told that the Arabic Scriptures are read with the greatest avidity by the Marraboos in the interior of the country. This place is con-

stantly visited by strangers, who come even from beyond the Niger itself for the purpose of 'making trade,' as they call it: they are sometimes travelling from their own country to this place for at least four or five months, bringing with them gold, ivory, &c. In return, they get from our merchants, guns, powder, beads, and tobacco. I have sent by these native traders more than 200 copies of the Scriptures. *[The Same: June, 1835.*

A grant of 600 acres of land was made by Government to the Society; in reference to which, Mr. Steinbach, Superintendent of the Liberated Africans, says—

On this land, at present, there are between twenty and thirty Foulah Families residing; and I make no doubt, that, as soon as this timid people become sensible of the advantages of British Protection—they being persecuted by almost every other nation—their number will greatly increase on the Island.

Mr. Steinbach, under date of July 22, bears the following testimony to the Mission:—

Holding an official situation of some importance here, I feel it a duty, and have much pleasure in communicating to you the beneficial results which have attended the establishment of a Missionary from your Society on this Island. Previous to the arrival of Mr. Dove, the inhabitants possessed very little sense of Religion; living in a state of concubinage, and abandoning themselves to every species of vice and immorality. A very great change has taken place in their habits and manners: more than two hundred couples have been married. Their observance of the Sabbath is also highly satisfactory. Your Missionary has found it necessary to erect an entirely new building (the former one having become far too small) for the accommodation of his congregation. The present building, which has only recently been opened, is commodious—capable of containing nearly five hundred people—and is generally well filled. The Missionary School is an excellent Institution, and will be of the greatest benefit to the rising generation.

SIERRA LEONE.

*Freelown, with Out-Station—1817—*Edward Maer, Benj. Crosby, W. Sanders; 41 Teachers and Leaders. Mr. Crosby arrived early last year. The Rev. Isaac Clarke had died, of a pulmonary complaint, on the 4th of November. Mr. Sanders embarked for the Colony on the 16th of October—Places of Worship, 11: Attendants, 2220—Members, 652: on trial, 342: Total in Class, 994—Day Scholars: boys, 546; girls, 384: Sunday Scholars, 150—Pp. 16, 64, 531.

The Mission is rapidly rising in importance. The Divine Blessing has signally crowned the labours of the Missionaries during the past year. The Schools also have greatly improved: much spiritual good has resulted

from these excellent institutions; and several of the children, who have received in them a religious training, are now consistent members of society.

We have still eleven places in which Divine Service is conducted, either by myself or by our local preachers or exhorters. Several of these places are distant, and require considerable exertion to get them supplied. The field of usefulness is great, but the Labourers are few. The Society increases, and the schools are prospering. The congregations are good. We have much peace, and I think the work of God is deepening in many hearts.

[*Mr. Maer: Jan 1835.*]

The Congregations are greatly increasing. Some of our Chapels have been enlarged. Our Schools are in great prosperity, and doors for usefulness stand wide open in many places, but we cannot enter in. We want more help. Mr. Maer is very active, and very desirous of enlarging our borders: he has established preaching in many places, before unsupplied. But, as we have already more work than we can well attend, he has been forced to say "No" to several very pressing and important invitations to preach in new places.

[*Mr. Crosby: July, 1835.*]

The contributions for the Quarter ending June 30th amounted to 38*l.* 14*s.* 7*d.*, which averages 14½*d.* per member.

[*Mr. Maer.*]

Our intelligence from Western Africa continues to be most pleasing. "MORE HELP!" is here, as in almost every other place, the loud and empathic cry of our faithful and laborious Brethren. For the purpose of relieving the valuable men already in the field amidst their arduous and excessive toil, as well as for the sake of the people to whom they have so many additional openings for usefulness, their number OUGHT to be promptly enlarged. Will not the friends of Africa SUPPLY or BEG the requisite increase of pecuniary means, to meet the demands of their Saviour's work in this and in many other portions of the Heathen World, given to HIM for His inheritance? That the evangelized Negroes themselves are not generally backward in supporting, according to their limited means, the Cause of God and of His Gospel, Mr. Maer's statement will satisfactorily evince. It will bear a comparison with similar Returns from some English Societies in much better circumstances.

[*Committee.*]

CAPE COAST.

A Mission was begun in 1834, which originated in the zeal and liberality of Captain Potter, of Bristol. It is said in the last Report:—

Affected with the state of Cape-Coast Town, a place containing 6000 inhabitants destitute of the ordinances of Religion, Captain Potter generously offered to take with him a Missionary, for the purpose of making an attempt to introduce the Gospel; and to bring him back, free of expense to the Committee, should he not be able to commence a Mission there. Mr. J. R. Dunwell was accordingly sent, and has already succeeded beyond the most sanguine

expectations. The European residents attend his ministry, and many of the Natives manifest an eager desire to hear the Word: 16 persons meet in religious society, and the Gospel has evidently proved to two of them *the power of God unto salvation*. The opening for usefulness among the Natives of Cape Coast appears to be very great. Mr. Dunwell received from them a Letter of formal congratulation on his arrival; and one young man came nearly fifty miles to converse with him respecting Religion. In addition to the Meetings which he holds among the Natives in the town, he is visiting several places along the coast, where an anxiety to have the Gospel prevails.

The Committee are disposed to regard the establishment of this Mission as an event of more than ordinary importance. As a Mission to the Natives of Cape Coast—the Fantees—it possesses an interesting character; but the interest greatly increases when the enterprise is viewed in its probable influence on the neighbouring tribes. The powerful kingdom of the Ashantees immediately adjoins; and to this people Mr. Dunwell is already directing his attention: he has ascertained that no insurmountable obstacles oppose the introduction of the Gospel among them; and he is indulging the hope that he may be permitted to plant the Standard of the Cross in the very capital of their dark and sanguinary monarch. Nor is the contiguity of this Station to the Niger to be overlooked: should an extensive commerce be established on that river, the intercourse between Cape Coast and the Nations on its banks will afford facilities for Missionary Undertakings among them. But the Committee forbear.

They only add, that the diffusion of the Gospel in the vast regions through which the Niger rolls is a part of the Redeemer's saving plan; and in the lifting up of the cloud of mystery, which for so many ages shrouded the course of that mighty river, the eye of faith discovers a higher providential design than the accomplishment of any merely worldly end whatever; and cannot otherwise regard it, than as one of those important preparatory events, which shall usher in the day of Christ's Universal Reign.

The Committee were painfully called, soon afterward, thus to announce the death of their Missionary:—

Mr. Dunwell died on the 25th of June; after an illness, we believe, of nine days: further particulars of this calamitous event are daily expected. The Committee had previously determined to send an additional Missionary to his assistance; and now two Brethren must be forthwith appointed to the vacant Station. We are painfully affected by this dispensation, but not disheartened. Our Great Master "buries His workmen, but carries on His work." To Western Africa, the people of England owe a debt, which must be paid at all hazards; and God will yet bless our persevering efforts, to discharge, in some measure, the solemn obligations of humanity and Religion.

FOULAH-MISSION INSTITUTION.

The assistance rendered to the Wesleyan Mission at Macarthy Island, by Dr. Lindoe of Southampton and his friends, has been repeatedly mentioned. An Association has been formed by them, under the title of "Institution for Benefiting the Foulah Tribes; and, through them, Western Africa." The funds raised have been hitherto expended through the Wesleyan Missionary Society. We subjoin some particulars:—

Object and Plan.—Several Friends of the African Race, whose minds have long been deeply affected with the knowledge of the wretched circumstances of that benighted and unhappy people, and who also recollect the many injuries to which the African Tribes have been subjected from British Avarice, are impressed with a conviction of duty to promote the protection and welfare of this people; and deem, that the only effectual way to erase from their minds impressions of the past cruelty of our countrymen, is to establish among them the Christian Religion, with the consequent blessings of Civilization and Commerce.

A Committee has been, therefore, formed for the accomplishment of these great objects; and they are happy in being now able to recommend to all who sympathize with them, a plan especially calculated to benefit the interesting tribe of the FOULAHs, in which every Christian may cordially unite. The object is, to obtain a tract of land, and to procure the protection of the British Government, so that the Settlement may be a place of refuge for the oppressed, in which the FOULAHs may, by their own industry, live beyond the reach of their oppressors and enjoy the instructions of Christian Teachers.

Foulahs.—1. Of all the inhabitants of Western Africa, the Foulahs are the most oppressed: they have no land of their own; and, living by the sufferance of others, exorbitant demands are exacted from the fruits of their industry, as a remuneration for the soil. 2. Being a defenceless people and unaccustomed to war, they are frequently the victims of the powerful, who make an easy prey both of their persons and property. 3. They are distinguished from all other tribes by their industrious habits. 4. They are generally free from Mahomedan Superstition, which elsewhere is found a strong barrier to Christian Instruction. 5. They highly esteem Europeans, on account of a tradition among them, that their tribe has descended from a white man; the truth of which, the European form of their features, and the lightness of their complexion, preserved by intermarrying only

among themselves, tend to confirm.

In reference to the large tract of country, mentioned above and at p. 273 of our last Volume, Mr. Dove states—

The land which is now offered, and may be obtained, is known by the name of Briggamma: the situation is most eligible, being on the south side of Macarthy Island; taking not only the length of the island, but extending alongside of the Gambia, to Kayi, an island which Mr. Grant has lately purchased, a distance of at least 30 miles: it is supposed to extend in width from 70 to 80 miles; and is joined by the Portuguese Settlement.

There are only two towns on the whole tract of land; and these are situated at each extremity of the ground, by the side of the Gambia, eastward and westward. The name of the town eastward is Broco; and to the west, near the Kayi Island, is the town of Briggamma, which is the residence of the Chief. The town of Broco is only five miles from Macarthy Island; whereas the town of Briggamma is at least thirty miles below Macarthy Island, as before stated. The soil is of the richest kind; suitable both for corn and pasture; it abounds with fine timber, such as mahogany and rosewood.

I have had much conversation with the old men, called Alcalds, or Headsmen, belonging to the Foulah Tribes, on the subject; and I cannot fully describe the joy and delight which I have witnessed on these occasions: they are of opinion, that, if the land can be procured for them, multitudes, both from the Upper River and from the Interior, would gladly come with their cattle, and avail themselves of the use of the Briggamma Country. If this desirable, this benevolent object be accomplished, we shall be forming a Christian Colony in a Heathen Land.

The Foulahs of the Interior are, at the present time, greatly oppressed by the King of Wolley; and it sometimes happens that a King or Chief will, without the least ceremony, rob the Foulahs of their children and cattle, merely to satisfy the wrath of a more powerful King.

If the above-mentioned country can be procured for this industrious people, we should then, I doubt not, have easy access to a vast number of Foulahs.

Mr. Grant and I have often talked over this important business; and he thinks, that if we could obtain the ground, the Foulahs would not only be raised from their moral degradation and wretchedness, arising chiefly from oppression, but would also become a very powerful and happy people. Indeed, we have the most ample encouragement to hope and expect that these interesting tribes will soon see a brighter day.

GERMAN MISSIONARY SOCIETY.

A. Riis has left the Danish Colony of Fredericksburg, where he acted as Chaplain; and has repaired to the Ashantees.

He was received in a very friendly manner by the Chiefs, and was invited to instruct their children. He has found

the climate there much more healthy and if good prospects should open before than on the coast. He wishes to make him, then to be assisted by fellow-labourers of the Station for one year, alone; bourers—P. 21.

AMERICAN COLONIZATION SOCIETIES.

Statements have been made at Public Meetings, by an American in England and by Englishmen in America, in evidence of the Colonization Societies being designed and calculated to delay Emancipation and even to perpetuate Slavery. The truth of these allegations is strenuously denied by the friends of those Societies—who, on the contrary, avow their anxiety for the speediest practicable Abolition of Slavery in the United States; and assert the tendency of their measures to attain that end in the most prompt and peaceable manner, with a due regard to the peculiar difficulties which beset the question in those States: while they charge on those who urge immediate Emancipation the actual delaying of this consummation, by the fears which they awaken and the feelings which they exasperate in the Slave-holding States of the Union.

The Colonization Societies are charged with confirming and deepening the degradation attached, in the public opinion, to the Coloured Race, by opening the way for them to leave the country of their birth; and urging them to seek the land of their first fathers as their only asylum, and thus tearing them from that soil to which they have as good a claim as the Whites, who descend from foreigners as much aliens to these shores as the fathers of the People of Colour were. The Societies assert, on the contrary, that it is an act of benevolence to open an avenue for escape to men who are, in the settled opinions and habitual conduct of the Whites, condemned to the misery of remaining a degraded and despised caste; and that no measure can have a more direct tendency to stimulate the People of Colour to improve their own condition, and thereby to rise in public estimation, than a ready and open access to the land of their fathers and their brethren. To what an extent the opposition to African Colonization has been carried will appear from the following Resolution of a Public Meeting held in Boston:—

—That the principles and measures of the American Colonization Society and its Auxiliaries are clearly shewn to be at war with the best interests of Africa—opposed to the feelings of the Coloured Population of this country—a fraud on the ignorance and an outrage on the intelligence and humanity of the community—and demanding the strongest public reprobation.

On the other hand, it has been declared, of the public sentiment in the United States, that

Colonization is regarded with an affection, which promises to shower blessings on unhappy Africa and her long-oppressed children. The recent visit of Dr. Skinner and the Rev. John Seys to their respective churches in Philadelphia, and elsewhere, has thrown a flood of light on the real character of this Noble Institution. The sympathies of the Christian Community have been roused, and their contributions have been liberal. We have ever wished that our principles should win their way to the hearts of the Christian and the Philanthropist, not through the medium of angry controversy, but through the convincing evidence of deeds of love to a long-suffering race.

Of the witnesses here mentioned, it is elsewhere said—

Two intelligent and candid Missionaries have recently returned from Africa. They give the most triumphant denials to the stories circulated by enemies, and ample reason for humble gratitude and renewed exertions.

We have here stated the substance of the arguments, urged on political and social grounds, for and against the System of African Colonization. But the Colonization Societies assert their claim to the support of Christians—and we heartily assent to this claim—from the benign aspect of their plans and labours toward Africa in her highest and everlasting interests. While they continue to found and cherish on her coasts communities of industrious and religious men of African Descent, they are acting, not only most efficiently for the temporal good of Africa in drying up the sources of the Slave Trade, but most directly and powerfully for the extending of the Redeemer's Kingdom over those dreary regions; and for making to their inhabitants the best possible remuneration for the injuries inflicted on their land.

We have long thought, indeed, that this office is more especially entrusted, in the loadings of Divine Providence, to American Christians. Circumstances

American Colonization Societies—

furnish more pressing motives, and awaken a stronger interest therein, in their case than in that of others. How far our West-India Settlements may hereafter engage in African Colonization cannot be foreseen: but the people of own country, not having before their eyes, as our American Brethren have, the objects of mingled commiseration and fear while they continue there, but of hope and expectation if they depart to the land of their fathers, cannot well be awakened to that degree of interest which is necessary to sustain any adequate efforts in African Colonization. It is, indeed, greatly to be lamented, that the injustice done to the real merits of African Colonization has paralyzed the Infant Society formed in London for this object: and we cannot but hope, that it will come to be duly appreciated, and will receive a degree of support worthy of its capability of good.

We shall quote on these topics the words of a leading member of the American Colonization Society. He writes, in a Letter addressed to us—

The pious of our land have long felt humbled under a sense of our national sin of Slavery; but the conviction, that, in the good providence of God, it will be overruled for the conversion of Africa, is but beginning to cheer the souls of Zion's friends. A feeling in favour of Emancipation has already extensively diffused itself in the South; and we receive many encouraging evidences, that the duty of imbuing the dark minds of the Slaves with the knowledge of the Truth is now pervading the whole Christian Community. There has occurred in the hearts of many Slaveholders a concurrent sense of duty to prepare their servants to minister to the spiritual wants of their Heathen Brethren: instances of this kind are now presenting themselves in the South, almost beyond the limits of credibility.

That the North responds to this feeling, may be inferred from the fact, that the Son of the wealthiest proprietor in the Free States has devoted his life to Missionary Labours among Slaves; and that another of our distinguished friends has established on his estate, and at his own cost, a Manual-Labour School for Blacks; having Africa for the object of his wishes. Within a few miles of Philadelphia, Bristol College has recently been established by the Episcopal Church, under prospects the most felicitous; and already three of the Theological Students have devoted themselves to future labours in Africa. Each of our African Schools is not only full to overflowing, but more Natives apply than our Teachers can receive.

As a Philanthropist or a Christian, I must value the Christian Colonization of Africa: but were I a Briton, I should, in the character of a Patriot or a Statesman, view the triumph of the system as vitally important: for so keen has become the relish of her vast population for foreign merchandize, that the supply of her wants, when African Industry shall be protected against the horrible traffic which now paralyzes it, will add MILLIONS annually to the receipts of your merchants and manufacturers: and nothing would so much tend to subvert Slavery in our own States, as a cotton and sugar-growing rival in that region, where both now grow wild.

The best foundation is thus laid in the United States for the Colonization of Africa, by increasing attention to the education of Africans and those of African Descent. Many Persons of Colour are under training for the exercise of the Ministry in Africa: several are under education as Physicians; and it is hoped, that, ere long, as many Negro Teachers will be provided as will suffice for the wants of the Colonists and of the Tribes in their more immediate vicinity.

United-States' Society.

LIBERIA.

Government—The public affairs of the Colony are carried on by an Agent, a Vice-Agent, Seven Councillors, Four Censors, and Nine Magistrates; with Committees of Health, of Agriculture, and of Schools; a Secretary, a Store-keeper, Collectors, and Constables. The Rev. John B. Pinney has acted as Agent, with great vigour and discretion: anxious to resume his Missionary Labours, Dr. Ezekiel Skinner has been appointed to succeed him. Dr. Todsen, Colonial Physician, has returned home; and has been succeeded by Dr. Robert M'Dowall.

Settlements—To the six Settlements of *Monrovia*, *New Georgia*, *Caldwell*, *Millsburg*, *Edina*, and *Junk River*, noticed

in the last survey, *Albany* and *Bassa Cove* have been added. *Albany* is near *Millsburg*: it was founded by means of contributions from the inhabitants of Albany in the State of New York; who undertook to raise 3000 dollars for the purpose of settling at a Village in Liberia, to be called Albany, 100 Temperance Emigrants. The Settlement at *Bassa Cove*, which it is intended to call *Pennsylvania*, consists of 700 acres of land, south of and immediately adjoining the last purchase made by the Colonial Agent: it is on the St. John's River, opposite to *Edina*, and has been bought at the charge of the "Young Men's Colonization Society of Pennsylvania": 110 Slaves, manumitted by the Will of their late Master on condition of being

sent to Liberia, sailed on the 24th of October 1834, being the 152d Anniversary of the landing of the Colonists in Pennsylvania under William Penn: they form at Bassa Cove a distinct but dependent Settlement: it is considered to possess peculiar advantages, as one of the healthiest spots and best landing-places on the coast.

The Rev. John Seys thus speaks of a visit which he paid to the Settlements on the St. Paul's River, near Monrovia:—

After leaving the Stockton a few miles, the so-much-dreaded mangrove swamps disappear; and the banks present a rich and luxuriant foliage, here and there interspersed with native villages. At the distance of eight miles from Monrovia, we stopped at *Caldwell*: the most thickly-settled part of this town is situated opposite the junction of Stockton Creek and St. Paul's River: the land here is very fertile: the colonists appear to be industrious: their neat little farms and gardens and their comfortable habitations present a pleasing prospect to the stranger. Leaving *Caldwell*, we launched forth into the beautiful St. Paul's: this river is, in some places, three quarters of a mile wide: the increasing luxuriance of the vegetation on its banks surpassed all which I had expected to see. In three hours and a half, we arrived at *Millsburg*. If I say that I am pleased with Monrovia and *Caldwell*, I know not how to express myself in reference to this beautiful spot: the soil is extremely productive: here may be seen—cultivated with little pains and certain success—plantains, sweet cassada, potatoes, yams, passaws, sugar-cane, arrow-root, excellent cotton, pine-apples, and a great variety of beans, peas, and fruit, all of which well repay the labour of the agriculturist: the colonists are industrious, and suffer much less from ill health than those who reside in Monrovia.

Civil Condition—We shall quote various testimonies to the improving circumstances of the Colony.

We shall triumph. The advantages of soil and products and freedom, which exist in Liberia, will, when prejudice yields to sober reason, induce the enterprising Men of Colour in America to emigrate hither on their own resources. The crops of arrow-root, coffee, pepper, and cotton exceed all that can be boasted of in the United States.

I am anxious, that, by the first vessel which the Board may charter, a cargo of mules, horses, and asses should be sent to us. Our agriculture will languish, till something of the kind is done. The people get quite disheartened at the slow progress of planting with the hoe, and choose any other labour.

[*Rev. J. B. Pinney.*]

I am pleased, much pleased, with Monrovia and its inhabitants. I find the people intelligent, kind, and hospitable. Every thing exceeds my most sanguine expectations. I

see vegetables and fruit-trees, with which I have been intimately acquainted all my life, surpassing in luxuriance any thing which I ever saw in any of the fifteen West-India Islands which I have resided in and visited.

[*Rev. John Seys.*]

With the place, I must say, I have, and we have all, been agreeably disappointed. Instead of finding a sorry, wretched-looking place, inhabited by a sickly and discontented race of beings, I am glad to say that we found quite the opposite. After passing the bar, and approaching the landing-place, large and substantial Stone Warehouses met our view; and many very excellent, though small trading-vessels lay quietly reposing on the waters of the Messurado: nor was there any appearance of want of business—schooners loading and unloading—some building, others repairing—Natives employed in weighing and carrying camwood, &c. into the warehouses. On ascending the hill, we were still more pleased with the commodious and very comfortable appearance of the houses. The people all looked happy and contented; nor have I, on further acquaintance and examination into their state, found any reason to see why they should be otherwise, provided they are industrious, and the administration of the affairs of the Colony is judicious.

The scheme of Colonization is indeed worthy of all your eloquence and all your enthusiasm. There are circumstances attending it, and materials here, which, like the colours of a painting or stones for a building, if seized and combined by a masterly hand, would produce as beautiful a picture, and as pleasing an edifice, as the philanthropist or the philosopher could wish to see. Even as it is now, I cannot describe what were my feelings, as I stood on the height of the Cape, and looked down on the dwellings of this Christian Community, peacefully placed on the shores of Africa, and remembered that, but a few years ago, here Savages and Slavers would have scowled on the path of the traveller, where he may now "regale himself with the hum of Missionary Schools, and the lovely spectacle of peaceful and Christian Villages." The experiment of Colonization I consider fully tried, and its practicability unquestionably established: and, considering the want of support and the well-organized opposition which the Society has met, it is a matter of much astonishment to me, that it has effected what has been done. If only some of those Free Men of Colour in the United States, who possess capital, would come out here and employ it in improving the land in this country, they would soon raise up, for themselves and their posterity, a Nation of their own creating, where every man might sit under his own vine and fig-tree, with none to make him afraid.

Give us the means of having an intelligent population, and Colonization will do all that its friends have expected from it. As yet, ignorance preponderates. There are men appointed as Superintendants of some of the Settle-

American Colonization Societies—

ments, who can neither read nor write. It is a pity it should be so. It is a more expanded mind alone, which can give permanent energy to the industry of the people. I am told that one third the labour necessary to attain a comfortable living in America, exercised on the lands at Caldwell and Millsburg, would make the people independent; yet that, many scarcely ever bring themselves to do. There is too much desire after trading. The prevalence of this on the Cape need not be wondered at, considering the nature of the ground on which Monrovia is located: it is almost wholly rock, and cannot be cultivated to any advantage. There are many industrious people here. [Dr. M'Donnell.]

Dr. Skinner is of opinion, that every part of the Colony may be rendered more healthy, and that nothing but industrious perseverance is wanting to overcome the obstacles which at present obstruct its prosperity. He observes—

We want a virtuous and industrious people—their lands fenced with ditches and living hedges—means of cultivating the soil by the plough, and of conveying burdens by land without being carried by Natives—communications opened from village to village—and a spirit of improved agriculture spread among the people. We want, also, a breakwater on the north beach, and a small steam-boat in the river. We want a good building at Millsburg for a Public School, and other Schools, with good Teachers; and Missionary Establishments spread over the surrounding country. The work of civilizing and evangelizing Africa would then proceed with rapidity. Ample resources for all these objects might be drawn from the Christian Public of America, if they could be impressed with a just view of the great work.

Health—Various notices on this point occur incidentally under the last head: the Committee of the Western Foreign Missionary Society make the following just estimate on this subject, as it respects Missionary Labours:—

The facts as to the reputed insalubrity of the climate of West Africa are now before the public; and it is not the desire of the Committee to conceal or controvert any authentic information on this subject. Those, who would bear a part in the spiritual renovation of that degraded race, must doubtless feel that they are not to *count their lives dear unto themselves* in attempting so benevolent and transcendent an object as the conversion of Africa. No call on earth makes, in these eventful times, a stronger appeal to the piety and humanity of the disciples of Christ; and probably no where would individuals of this description, properly qualified, and especially such as have been somewhat inured to the climate of the Southern States, enjoy the prospect of as great an amount of usefulness to their fellow-men.

Religion and Morals—We quote, on

this head, the testimony of various competent witnesses.

I have been here a month, and have visited most of the houses in town, and have witnessed great order and propriety among the inhabitants. An election and three days of public muster have taken place, and I have not heard a profane word from any one. I have seen but two persons disguised in liquor. There is as strict regard paid to the Sabbath here, as in any place in which I ever lived. In my intercourse with the people, I have not had a drop of spirits offered to me, nor seen them used by others; nor do I see any evils here, which are not remediable; nor any thing to discourage the friends of Colonization, or to dishearten the Christian. Though God may try our faith, He will fulfil His Word; and I have not the least doubt but this Colony will be one of the points from which the Gospel will be extensively and permanently spread on this great Continent. [Dr. Skinner: Aug 1834.]

Here are to be seen intelligent, sensible, and, in many cases, well-educated Coloured Gentlemen, with whom it is pleasing to converse; and whose houses and families give evidence of good order, morality, temperance, and industry. Here are Ministers of the Gospel, who add to all this a faithful and zealous and untiring zeal to promote the Cause of Christ: they have not classical education, but who is to be blamed for this? and while entangled with the affairs of this life in order to procure an honest livelihood, is it not much to their praise, that they fill their appointments, and go up rivers and creeks at their own expense to teach their brethren and neighbours the way to heaven? There are Members of several Christian Churches, who, at the sound of the church-going bell, are seen, on the holy Sabbath, slowly and reverently assembling in their respective Places of Worship to adore their Creator and keep His blessed day. In fact, the Sabbath is held sacred in Monrovia.

But there are Sinners here—unconverted souls. There are idlers, who, having no resources of their own when they came to Liberia, lived for six months on the bounty of the Colonization Society—became inured to the climate—and, though blessed with health and strength, choose rather to live by plundering their neighbours' gardens, sheds, and even houses, than labour for an honest livelihood. [Mr. Bays: Oct. 1834.]

The Annual Meeting of Council has taken place this week. Among the most important Resolutions, is one giving to each Settlement corporate powers. By this measure, we secure to the Temperance Cause almost complete success. At present, although a large majority in some Settlements would banish ardent spirits, the traders of Monrovia claim and exercise the privilege of introducing and selling to any amount, even in violation of law. The several incorporations can now make their own bye-laws, and prohibit its introduction or sale by fines.

[Mr. Pinney: Jan. 7, 1835.]

Mr. Beverly Wilson, a Man of Colour

of excellent character, and a Preacher of the Methodist Society, passed more than a year in the Colony, with the view of satisfying himself as to the advantage of finally emigrating thither: having resolved on doing so, he returned to America to make the requisite arrangements, and there addressed, in June last, an earnest persuasive to the Free-Coloured People of the United States, particularly those of them who could invest capital in cultivation, to make Africa their home. On the subject of Religion and Morals, he says—

The morals of the Colonists I regard as superior to the same population in almost any part of the United States. A drunkard is a rare spectacle; and, when exhibited, is put under the ban of public opinion at once. To the praise of Liberia be it spoken, I did not hear, during my residence in it, a solitary oath uttered by a Settler: this abominable practice has not yet stained its moral character and reputation, and Heaven grant that it never may! In such detestation is the daily use of ardent spirit held, that two of the towns have already prohibited its sale; or, rather, confined the sale to the Apothecaries' shops. In Monrovia, it is still viewed as an article of traffic, but it is destined there to share the same fate. The Temperance Society is in full operation, and will ere long root it out.

But few cases occur of disorder; and they are confined to the baser sort, a few of which infest Liberia.

Religion and all its institutions are greatly respected: in fact, a decided majority are Religionists, and, by their pious demeanour, are exerting a very salutary influence; not only on the Emigrants, but also upon the Natives, among whom a door has been opened for the propagation of Christianity. Several have already embraced the Gospel of Christ, and many others are anxiously desirous for an acquaintance with the Word of Life.

Education—In November 1834, the Council withdrew the public assistance from the Schools, and devoted the funds to public buildings and improvements; thus throwing the work of Education on the Missionary Societies. Dissatisfaction seems, indeed, to have generally prevailed as to the past method of conducting the Schools. In March, there appear to have been Eleven Schools, in different parts of the Colony—three at Monrovia—two at New Georgia—two at Caldwell—two at Millsburg—one at Edina—and one at Bassa Cove. These Schools are supported by Mission Funds, and by Ladies' Associations in the United States, aided from England and Scotland. A Ladies'

Jan. 1836.

Association at Philadelphia has sent out the necessary materials and teachers for a Manual-Labour School. Mr. Beverly Wilson says—

Day Schools, under the superintendence of competent instructors, are in successful operation. The advantages of education are properly appreciated; and considerable progress has been made, not only in the elementary, but in some of the higher branches of an English Education.

Sabbath Schools are attended to, and much good has already resulted from this pious enterprise.

On occasion of sending a Commission to attempt the restoration of peace among the Natives, the anxiety of both parents and children for instruction was found to be very great. "That call, indeed," says Mr. Pinney, "is all around us. Hundreds of Young Laymen, Members of the Church, could do more good than the most learned Professors."

Enlarged Efforts of the Board—Urgent requests, from Maryland to the Mississippi, to provide passages for nearly Eight Hundred Persons of Colour, many of them Slaves now ready to be liberated, having been made to the Board, and the state and prospects of the Colony being such as to demand immediate and enlarged aid, the Board, in March, resolved to attempt the collection, within the year, of the sum of ONE HUNDRED THOUSAND DOLLARS in furtherance of African Civilization.

The pecuniary difficulties under which the Society recently laboured are in the course of relief, as was stated at p. 566 of our last Volume; but increased resources are loudly called for by those pressing opportunities of good to which we have referred.

The sum of 50,000 dollars is required, to enable the Board to fulfil their benevolent intentions toward the applicants for removal to Liberia; and an equal sum of 50,000 dollars is required for objects of which the Board thus speak—

It is intended to explore the country, and to found Settlements on the high and healthy lands of the Interior—to encourage and assist Agriculture—to increase the means of Education—to open Roads—and make such Improvements as shall render Liberia an inviting Home to such Free Men of Colour as may choose it for their residence, and powerful in its intellectual and moral influence for the suppression of the Slave Trade and the regeneration of Africa.

The present resources of the Colony are insufficient, to accomplish the numerous objects

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American Colonization Societies—of public necessity, and to maintain an adequate System of Education, even for its own population; while many of the Native Tribes in its vicinity desire to place themselves under its laws, and receive from it the rudiments of knowledge.

Claims of the Colonists to Aid—On this subject, the Board say—

In considering the claims of the Colonists of Liberia on this Society for the means of extending their Territory, improving their Agriculture, and founding a System of Education the benefits of which shall be enjoyed by every child within their Settlements, their peculiar condition, prior to their emigration, deserves to be considered. It is not a people favoured from their youth with all means and opportunities for the acquisition of knowledge and wealth, who are now planting freedom and the Christian Religion among their less-favoured Brethren in Africa. In a spirit which might do honour to the most enlightened of our race, those, who are now settled in Liberia, went forth—uneducated to a great extent, except in the doctrines of Christ, and almost destitute of property—to secure for their posterity, in another land, privileges and blessings denied to themselves in this.

It is but little more than twelve years, since a few rude huts, amidst the uncleared forest of Cape Monserado, alone gave evidence to the passing mariner, that Civilization had obtained a foot-hold on that shore of piracy and blood. And could any rational man expect that those, who, in successive years since that time, have become citizens of this colony, with scanty resources and feeble aid, exposed to the influences of a tropical climate and the duplicity of barbarians, with every thing to do for themselves and their families, should, before this, have risen above all difficulties, and firmly established those institutions which most conduce to social and public prosperity? Those Colonists have not merely done much: they have pushed their efforts to what, considering all the circumstances of the case, must be pronounced unexampled success.

Pp. 16, 17; and see, at pp. 565, 566, Annual Returns of the Emigrants to the Colony, and Resolutions of the Society in furtherance of its interests.

Maryland State Society.

CAPE PALMAS.

The Board, after expressing their conviction that no objection can be made to the Colony on the score of health, give the following view of its circumstances:—

The country is every thing which could be desired—alternating with wood and fields of rice—remarkably easy of cultivation—and affording facilities for excellent roads. Rice is cultivated in great quantities; and cattle,

sheep, and goats abound. The Natives are in great numbers in the neighbourhood; and are, at times, exacting and troublesome. Dr. Hall has maintained peace with them. They have to be dealt with, with great firmness: they are intelligent; and, to a certain degree, industrious: the leading men among them are fully sensible of the advantage of having the Colony where it is. Their villages are under command from the stockade-fort; and the position of our town makes it very easy of defence.

The Rev. J. L. Wilson thus speaks of the Colony—

The Colony and the Natives agree much better than I feared that they would. The Natives are, generally, a spirited people; and their character, as a community, has been very materially improved since Americans have come among them—principally, I think, from the rigid manner in which the Governor of the Colony has punished theft, both among them and the colonists. Theft and lying, however, must still be considered as crying sins among them.

The course, which is pursued in conducting the Colony, I think, will incorporate the Natives into it; and, in a temporal point of view, this will be of great service to both parties. There are ten or fifteen native men in this place, of character, sense, and property; and if they had been trained to habits of honesty and truth, would even now make valuable members to this or any other Colony. They are planting perhaps five times as much rice this season, as they ever did before—with a view to supplying the increasing demand for it.

It appears that Cape Palmas is not, according to the usual statement, the southernmost point of the coast: Tabou Point being considerably to the southward of Cape Palmas.

Cavally River is spoken of as a mile wide; and as running with so swift a current, that, for the greater part of the year, its waters are fresh even to its mouth. It is believed to be navigable to a distance of from 200 to 250 miles.

Dr. Hall, speaking of the immediate interior of the Cape for 18 or 20 miles, says—

The whole is well wooded and watered, with few or no fens or swamps, so common on the sea-coast—the surface generally slightly undulating, and covered in some parts with a second growth of timber—at intervals, however, spreading into most luxuriant and extensive savannahs.

Several vessels, with supplies and emigrants, have been sent to the Colony.

The American and the Maryland Societies are acting in harmony, though they are distinct Societies—Pp. 17—20.

AMERICAN MISSIONARY SOCIETIES.

LIBERIA.

Baptist Missions.

There are now Five Baptist Communities in the Colony. Dr. Skinner acts both as a Physician and a Minister. On his arrival, he assembled the citizens of Monrovia in the Government House : of this Meeting it is said—

It was very large, and included Ministers of every Denomination. The exercises were commenced by singing a hymn, composed by Dr. Skinner the evening previous to his arrival on our coast, while reflecting on the death of those Missionaries who had fallen asleep in that glorious cause, and his coming hither to sacrifice himself on the same altar, should it be the will of the Lord. The venerable man then rose, and addressed the meeting for a considerable time on the subject of his Mission. A deep solemnity pervaded the assembly.

Dr. M'Dowall writes—

In Dr. Skinner we have a valuable friend, both as a Physician and a Preacher. His labours already among the Colonists, in both capacities, have been such, as to shew that he possesses a mind and a body of no ordinary strength and vigour.

Dr. Skinner's visit to the United States has been mentioned before: he left the Colony in March.

Two Missionaries, Mylne and Crocker, were recently appointed.

We have not been able to procure any account of the names and labours of the other Missionaries of the Society.

Methodist Missions.

Labourers — John Seys, — Barton, Gloster Simpson, Beverly Wilson. *Mr. Seys* visited home, with Dr. Skinner; and, in July, was about to return with his wife and four children. *Mr. Barton* sailed on the 13th of that month, and is to labour in the Interior. *Mr. Simpson* is a Man of Colour, and a regularly ordained Minister of the Methodist Church: he is one of the two Free Coloured Men, deputed by their friends in America to visit the Colony, and whose favourable report appears at p. 10 of our Volume for 1833: he sailed from New Orleans, with 70 other emigrants, among whom was his former associate, in the brig "Rover," on the 5th of March of last year. *Mr. Wilson* has been before spoken of: he was appointed a Missionary at the last Anniversary of the Society, held at New York on the 11th of May. Besides these Missionaries, and some others whose names we have

not obtained, there is a considerable number of School Teachers and Helpers — P. 20.

Summary View of the Mission — *Mr. Seys* writes, in October 1834, soon after his arrival—

Our 78 members appear generally to be walking worthy of their high vocation; and the faithfulness and zeal of the Preachers are a source of great encouragement to the Missionary. I have been much gratified while preaching to large and attentive congregations; and in attending their Prayer-Meetings, Class-Meetings, and other Means of Grace.

While I listened to the account given by several of the Brethren, at my request, of the state of the Societies in other parts of the Colony—the wants of the people—the Macedonian Cry sounding from every direction—Missionaries anxiously desired—application after application for Schools, I wept in the fulness of my soul at the remembrance of our Lord's words, *The harvest truly is plentiful, but the Labourers are few*. Surely this is an interesting field, and an effectual door opened into the heart of long-neglected, benighted Africa.

Of Millsburg and Caldwell, *Mr. Seys* says—

Our little Society, of 19 members, at *Millsburg*, has a Meeting House: it is very small, but would answer well for a Sabbath School, if we could erect a larger Meeting House.

Millsburg is about 21 miles from Monrovia; and is thus much on the way to King Boat-swain's territory, which I intend to visit the first favourable opportunity. Unless Grand Bassa should afford a more healthy location than *Millsburg*, I shall return thither—obtain a lot of land—have it secured to the Society—and erect a house, where my family, and those who shall come after me, may get acclimated with comparative security.

Our preachers at *Caldwell* are zealous and faithful in preaching the Word, and the members much engaged in the performance of their religious duties.

Western Foreign Missionary Society.

This Society is connected with the Presbyterian Church, and holds its Meetings at Pittsburg. The Rev. J. B. Pinney, in the prospect of resigning the Agency of the Colonization Society and resuming his Mission, writes—

Do but send me a few persons to teach Schools, in the Colony and the Native Villages in its vicinity, until acclimated, and then to go forth into the Interior, or, perhaps, without waiting at all, to proceed thither at once; and I would fain believe that the Truth would prevail, and great good be done. If the Board can obtain Twelve pious Coloured Men of the Presbyterian Church, their aid would be invaluable.

American Missionary Societies—

The Board, in compliance with this pressing request, have invited suitable assistance.

Mr. Titler, one of the Commissioners sent to the Natives, has opened a School on the Junk River, for the instruction of the children of the Aborigines, and Mrs. Titler another for the girls. In the Council called on the occasion, only one Native was dissentient: a large house has been provided, and the people engaged to supply sufficient provisions for the Scholars—P. 20.

CAPE PALMAS.*Board of Missions.*

The Rev. John Leighton Wilson and Mrs. Wilson, with a Coloured Teacher, left New York Nov. 7, 1834; and arrived at Cape Palmas at the end of December, having touched at Goree and Monrovia. "The Natives," he writes, on the 27th of that month, "received us with loud acclamations of joy: more than five hundred of them are now round our doors." The frame-house, carried out on his first visit, had been erected; and afforded them good accommodation. He states the prospects of the Colony, founded by the Maryland Colonization Society, to be flattering—Pp. 17—21, 120.

The Natives, generally, profess to feel interested in our object, and claim me as **THEIR MAN**, in distinction from the Colony. The situation of our house is remarkably pleasant. I know not that I have ever seen any place where the beauty and grandeur of nature are more harmoniously united. On the south side the sea rolls on the beach with tremendous and majestic power. On the east we have a beautiful, calm salt lake. The north

presents an extended plain of the richest verdure, through which winds a beautiful freshwater stream, that we can trace to a great distance with the eye from our piazza. On the west we see at one view three native towns and the colonial settlements. [Jan. 10, 1835.]

Since writing the above, we have all had the fever. My wife was the last to take it. This is the seventh day since she was attacked, but no symptoms of dangerous illness are discoverable. The rest of us are convalescent; yet we all expect occasional relapses. The fever is severe, and we all suffered much for a week or ten days—especially myself. We do not feel at all discouraged; nor do I regard the fever here as an insuperable obstacle to White Men's living and being useful in this part of Africa.

The plans in contemplation, and which I will prosecute in six months, if my health is fully established and God will, are, to build two houses, principally after the native style—one for a Day School, and another sufficiently large to accommodate eight or ten boys as boarding scholars. The execution of these plans, however, must depend upon my health. I can procure any number of boys from the neighbouring towns. Girls, if we can get them at all, will only be for a limited time. The king of Graway visited me a few days since, and inquired why I had not brought a Teacher for his town. [Jan. 28.]

It appears, from a Letter of the 17th of March, that Mr. Wilson, in consequence of too early and great exertion while recovering from the attack of the fever mentioned above, suffered a relapse, by which his life was brought into great danger. Through Divine Mercy, there was a fair prospect that he would recover.

It is the intention of the Board to make this Station a point of support to attempts in the Interior; it being impracticable, in the present state of Africa, to sustain Missions there without such support on the coast—Pp. 20, 120.

South Africa.

THE Resolutions of the Legislative Council of the Colony, quoted at p. 162 of our last Volume, manifest a laudable anxiety for the improvement of the Hottentots.

Notices of the late attack on the Colony by the Caffres, and its consequences, appear at pp. 173, 216, 294, 344, 391, and 542—548. This attack appears to have been organized by the Sons of the late Chief Gaika; who, with some other Chiefs, occupied the territory from the Keiskamma to the Kei. The war has issued in a Treaty of Peace, entered into with the Caffres on the 17th of September; the chief part of which we subjoin, as it will secure, it may be hoped, a safer and more advantageous intercourse between the Colony and the Native Tribes.

ARTICLES OF A TREATY OF PEACE,

Granted to the Caffre Family of GAIKA, and its Connexions and Dependants, in the Name of the King of England, by His Britannic Majesty's Governor of the Colony of the Cape of Good Hope.

The above Tribe, and its different branches and connexions, being therein personally represented by MACOMO, TYALIE, and ENO, for themselves; KUSIA (son of STANTA) for SUTA, and her son, SANDILI; FADANI, for BOTHMA—these Chiefs, for the whole collectively, and each individually and independently for himself and his own immediate family or for that which he represents, having supplicated for mercy and peace at the hands of the Governor, and prayed to be admitted and received as subjects of the King of England, and to live henceforth under the protection and authority of the English Laws, within His Majesty's aforesaid Colony; and His Majesty's Governor having, in the name of the King his Master, granted the said prayer: these Articles of Treaty are hereby mutually agreed on between the aforesaid contracting parties, and are concluded and ratified accordingly, in the manner and terms following:—

1. The aforesaid Chiefs and Representatives—MACOMO, TYALIE, KUSIA, ENO, and FADANI, all of them in the name of the whole tribe, its connexions and dependants, and each for himself and the branch or family of it which he individually represents, separately and solemnly promise and engage to bear true allegiance to, and to be faithful subjects of, His Majesty the King of England—to be friends to His Majesty's friends, and enemies to his enemies—to obey the commands of His Majesty's Governor, and the duly-constituted Colonial Authorities—and to live in submission to the general laws of the Colony; the Governor and the Laws, at the same time, extending to THEM the same protection and security as to the other subjects of His Majesty.

2. To the penalties of these laws, the above Chiefs and Representatives, as aforesaid, their tribe and families, hereby alike become amenable if they break them; and they must be aware that these laws inflict severe punishments, and even death itself, on those who commit the crimes of Treason, viz. Rebellion, or taking up arms against the King, or the Government of the Colony; Murder; Rape; setting houses or property on fire; Theft, whether of horses, cattle, sheep, goats, or other property: and such penalties will be equally incurred, if they be committed by any members of the above tribes or families, against one another, as if committed against other inhabitants of the Colony—And they will also especially take notice, and be aware, that the Fingoe Nation having already become subjects of the King of England, any offence against the persons or property of the Fingoes will incur the penalties of the laws, and be severely visited on all such offenders—And the aforesaid Chiefs and Representatives are also made aware, that any proceedings on their part, or on the part of any of their tribe or families, as aforesaid, against any one, whether within or without their tribe, for the pretended offence of WITCHCRAFT, are peremptorily forbidden by the above-cited laws, and will be severely punished accordingly—At the same time, the aforesaid Chiefs and Representatives understand, and it is a part of this Treaty, that the said English Laws do not apply, and will not be applied to, or interfere with, the domestic and internal regulations of their tribe and families; nor with their customs, in so far as these do not involve a breach of the above-cited laws.

3. And the aforesaid Chiefs and Representatives hereby promise and engage to send out immediate and positive orders, and to cause them to be instantly and duly obeyed, for the recall of all parties of their respective families and dependants, now employed in predatory inroads on the Colony, and to prevent all such predatory incursions for the future.

4. And the aforesaid Chiefs and Representatives hereby promise and engage to deliver up, without delay, into the hands of Colonel Smith, commanding His Britannic Majesty's troops in the Province of Queen Adelaide, or to any Officers whom he may appoint to receive them, all the muskets which may be in their possession.

5. All the above well understood and performed, the Governor, on his part, in the name of His Majesty, promises to afford, in favour of the aforesaid Chiefs and

Representatives, their tribe and families, all due protection and support, for the maintenance of their rights, their property, their security, and welfare, equally with the other subjects of His Majesty.

6. And the Governor, yielding to the earnest supplications of the aforesaid Chiefs and Representatives "that they may not be expelled from their native country;" and in the hope that they may for the future, as they have solemnly promised, keep peace and good order within, and abstain from all inroads and robberies without, their allotted boundary—hereby assigns to each of them and their respective families, a fair and adequate proportion, according to the amount of population of each family, to be determined by the Commissioners hereinafter set forth, for their location, establishment, and regulation, of a tract of country, bounded as follows:—On the west, from the Enweleni to the Iqirikazi, and thence along the mountain to the source of the Chumie River; thence down the left bank of the Chumie to its confluence with the Keiskamma; thence up the right bank of the Keiskamma to its confluence with the Deba; thence up the right bank of the latter to the Deba Neck; thence within (to the north of) the road to the Mission Station of Pirrie; thence to the summit of the hill called Isidenge; thence down the left bank of the Kabousie River to the Kei; with the reservation of such spots and lines for roads, out-span places, places of public worship, schools, magistracies, military stations, and other public services, as the Governor may, from time to time, find it necessary to occupy, as well for the general benefit of the Colony, as for the particular benefit of the aforesaid Chiefs, their tribe and families—And reserving also a due and proper location, with adequate lands, to be determined by the aforesaid Commissioners, at and about Burn's Hill, for Suta and Sandili, and their family; and also a similar location and lands at and about the Chumie Mission Station, for Matua and Tinta, and their families.

7. And each of the above Chiefs shall, in token of fealty to the King of England, and of acknowledgment of holding his lands under His Majesty's Sovereignty, cause to be delivered to such Officer or Officers as the Governor shall appoint on behalf of His Majesty, ONE FAT OX, in the course of the first month of every year; in the failure of which condition, he will forfeit his said lands, unless they be granted anew by the Governor in the name of His Majesty.

8. Ministers of the Gospel, Schoolmasters, and, where necessary, English Magistrates or Residents, will be duly appointed within the above locations. And it is hereby concluded and agreed on, by the said Chiefs and Representatives, that they and the heads of families shall act as Magistrates of the Colony, each in his location, if required to do so by the Governor; and under such titles, and to obey such instructions, as shall by him be determined: and that they shall not harbour, nor suffer to be harboured, within their respective locations, any person or persons, whether of their own tribe or of others, whether English, Hottentots, Boers, or of any other Nation, suspected or known to have been guilty of any crime or offence against the Colony, but shall immediately secure and deliver up any such person or persons to the nearest Colonial Authorities.

9. And it is hereby further concluded and agreed on by the aforesaid Chiefs and Representatives, and they alike promise and engage, that they shall without delay communicate to the Colonial Authorities, any overtures made, or which may hereafter at any time be made to them, from any person or persons, whether within or without the Colony, tending to its prejudice or danger; and shall equally communicate, in like manner, any intelligence which may at any time come to their knowledge, of danger threatening the Colony, from whatever quarter.

10. And it is hereby further concluded and agreed on, by the aforesaid Chiefs and Representatives, that they and the heads of families, in their respective locations, shall all and each of them prevent, by every means within their power, inroads into the Colony, of robbers to steal cattle or other property; and shall, moreover, in the case of any cattle or property so stolen being brought into their respective locations, secure and deliver it to the nearest Colonial Authorities: it being well understood, that the Governor will justly hold that Chief responsible for restoring colonial cattle, or other property, into whose location it shall have been traced.

A similar Treaty was entered into with the sons of Islambie: of these, Umyeki had remained at peace with the Colony, but the younger sons had joined in the war. We copy the article which relates to the lands to be occupied by these Chiefs:—

And the Governor hereby assigns to each of these Chiefs, and their respective families, a fair and adequate proportion, according to the amount of the population of each family, and to be determined by the Commissioners hereinafter set forth, for their location, establishment, and regulation, of a tract of country bounded on the west by the Cahoon—on the north by a line drawn parallel to, at one mile from, and to the south of, the high road leading from King William's Town to the great ford over the Kei, below Smith's Tower—on the east by the right bank of the Kei—and on the south by the sea-coast, between the mouth of the Kei and the mouth of the Cahoon.

Commissioners are appointed for the execution of these Treaties:—among these, are the Rev. W. Chalmers, of the Glasgow Mission, for the Gaika Treaty; and the Rev. W. B. Boyce, of the Wesleyan Mission, for that with the Islambie Family. For the present, no Caffre is to enter the Colony, unless with a pass, and unarmed.

The Colony of the Cape has now a frontier toward the Interior of nearly 900 miles in extent; with a population of about 235,000 souls; of whom, from 60,000 to 70,000 have been recently received under its protection.

A Scientific Expedition (see p. 173 of our last Volume) is exploring the Interior. The latest accounts are dated the 10th of June, from Lat. 25°. 24'. and Long. 27°. 47'. Dr. Smith and his Associates had been well received by the Chief at the Moloppo River.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The sum of 45*l.* has been remitted home: 350 Bibles and 800 Testaments, partly Dutch and partly English, have been sent out; and 1500 copies of the Psalms and New Testament for the Emancipated Slaves. An Auxiliary has been formed at Grahamstown. To the Wesleyan Missionaries, 250 reams of paper have been sent for the Caffre Scriptures; to be applied, at their discretion, to the printing of the Old or New Testaments: St. Luke's Gospel has been printed: the Psalms, Isaiah, St. Matthew, and Romans were in the press: the Missionaries have great facilities for procuring a faithful and correct translation; and have satisfactory evidence that the Natives well understand the portions which have been read to them—P. 22.

Our Schools have all been supplied. In these Schools there are scholars from six to sixty years of age—persons of almost every colour, and of every expression of countenance. A part of your supply has been taken to prison, and among the convicts who work on the public roads: poor widows have also shared in your bounty, and other sons and

daughters of affliction. Many of the Slaves (now Apprentices) have received the Testaments with gladness; and some of that class of men who do business on the mighty waters, by which, we trust, they will be led to Him who is *the confidence of all the ends of the earth, and of them that are far off upon the sea*. The inhabitants of the desert have been made to rejoice, and the dwellers on the mountains to shout from rock to rock the praises of Immanuel. The children of Sabbath Schools are learning to lisp the name of the Redeemer—the prisoner leaps for joy—and the adults, in their Evening Schools, are *reading words by which they may be saved*.

[Rev. W. Shaw to the Committee.]

RELIGIOUS-TRACT SOCIETY.

The demand for Religious Publications increases. The consignments for sale during the year have amounted to 188*l.* 6*s.* 9*d.*: 32 reams of paper have been granted, and 17,600 Dutch or English Tracts and Children's Books. The "South-African Tract and Book Society" has published eight new Dutch Tracts—P. 22.

Several of our Hottentots have become carriers of Religious Tracts and Hymn Books. Being frequently sent out with knives, the produce of our cutlery, they take with them

a quantity of books, which are readily purchased by the farmers; so much so, that hitherto they have never brought back a

single copy, but regretted that they had not enough to satisfy inquirers and purchasers.

[Rev. H. P. Hallbeck.]

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

See, at p. 46 of our last Volume, a Summary View of the Mission in 1833.

In reference to the Caffre War, the Brethren remark—

The interruption to the Missionary Work, both within and beyond the frontier, is a subject of unfeigned regret; and, while we gratefully record the protecting care of our Heavenly Father, which has guarded our own Settlements from injury, and watched over the persons and property of the individuals attached to them, we would assure our Fellow-labourers of other Denominations of the brotherly participation which the rehearsal of their anxieties and losses has excited in our breasts. Of the servants of our own Church, we may truly say, that they have far more reason to sing of mercy than of judgment: while business of every kind has been nearly at a stand throughout the Colony, our Brethren have been able to proceed with the building of two churches, for the accommodation of their increasing auditories at Elim and Shiloh.

HOTTENTOTS.

Groenekloof: 40 miles N of Cape Town: 668 inhab. at the close of 1834—1808—Brn. Clemens, Lehman, Lemmertz, Meyer—Communicants, 222: baptized adults, 73: candidates for baptism, 57—Scholars: infants, 104; boys, 38; girls, 40—P. 23.

Among the Hottentots, who compose our congregation, we should be glad to perceive a greater hunger and thirst after righteousness; yet we can declare, with thankfulness to the Lord, that there are among them many faithful souls, and that we continue to have encouraging proofs that the Word of the Cross is not preached in vain.

We have now a flourishing Infant School, of which I have the favour to take charge. My little scholars afford me much pleasure, by their simplicity and desire for instruction; and our Saviour is pleased to lay an evident blessing on my feeble endeavours to serve these lambs of His flock. It is quite a treat to me, to visit the families living in our place: as I approach the houses, I am almost sure to hear the children singing hymns which they have learnt at school: on entering, they run to take my hand; and, when I leave, often follow me from one street of the Settlement to the other. While I am in the midst of them, I almost feel as if I were a child again, though I have passed my 50th year.

[Br. Lemmertz: Oct. 1834.]

I am sorry to say, that, among old and young, we find much to lament. Worldly

gain seems, with many, to have shut the heart against the one thing needful: this seems to be the case even with some of the older members of our congregation. May God preserve our courage and confidence in Him; and strengthen the hearts of the Missionaries to devote themselves to His work, and to look to Him from whom all help cometh! We believe that He will not forsake us: and it would be very wrong in us to complain, when we have many proofs of His help; and when we see how He supports our Missions everywhere, and grants generous hearts, particularly in England, to take such kind share in their maintenance.

We may also declare with truth, that we have many faithful souls in our congregation, who avoid the seductions of the world, and whose walk is without reproach; but we regret, that, from fear of man, they do not testify with more freedom of the grace of God by which they are kept from following the dictates and vanities of this evil world, and thus lead the indifferent and careless to reflection.

We rejoice that the children become preachers of righteousness, by their receiving the Word of God, and declaring in simplicity their faith in, and love to, Jesus. They delight to pray; and to sing hymns treating of the mercy, condescension, and love of our Saviour, in becoming man, suffering, and dying to procure salvation for lost sinners. By this means, they have often spoken to the hearts of their parents and others.

[Br. Clemens: Mar. 1835.]

We perceive in many of the children, that their hearts are affected by the teaching of the Spirit of God, and filled with the love of our Saviour. It is my daily prayer, that they may be taught to love Him who first loved them; and become the reward for the travail of His soul. Upward of 60 attend the Infant School. To the other Schools, the older boys and girls come more regularly, and make good progress in learning.

[Br. Lemmertz: April 1835.]

Gnadenhal: 130 miles E by N of Cape Town: 1393 inhab. in Jan. 1835—1736; renewed, 1792—Brn. Hallbeck, Brauer, Nauhaus, Sonderman, Stein, Stoltz: Srs. Kohhammer, Schultz. Dr. Lees has returned from his visit to England. The Notitia for 1834 is: 26 candidates for baptism; 13 adults and 48 children baptized; 40 received into the congregation; 57 candidates for the communion; 36 communicants added; 11 couples married: born, 38; new-

comers admitted, 108; deaths, 41; removed, 5; dismissed, 19; erased from the register on account of long absence, 38: at the close of the year, there were 627 communicants; 104 candidates for communion; 115 baptized, or received members; 390 children; 37 candidates for baptism; 110 new people, and children not yet baptized—in all, 1383; forty-three more than in 1834—Pp. 23—25, 528; and see, at p. 345, notices of Five Hottentots, who died here in 1833.

The following notices are all extracted from the communications of Br. Hallbeck.

There are, in the whole Unity of the Brethren, probably few, if any, of our fellow-labourers, whose trials are so light, and whose encouragements are so abundant, as ours. Oh may we, at all times, under a deep sense of our own unworthiness, be inclined to give God all the glory; and be fully aware of the importance of exerting ourselves, while such is the state of things, seeing we can hardly expect to be always so highly favoured! On many occasions, we have of late perceived a very encouraging revival among the members of our numerous congregation.

At the anniversary of the opening of our Infant School, the children and nearly all the parents met in the church; when the children went through part of their exercises, to the great delight of all present: the solemnity was concluded by distributing the articles sent to us some time ago by an honoured friend. Contrary to custom, the parents left the church without saying a word: but they soon made their appearance in my room, and stated, that they were so overpowered by their feelings, on seeing what we do for their children and witnessing the kind interest felt for them by absent friends, that they were not able to utter a word; and they preferred coming one by one to assure me of their gratitude, and to desire me to offer their heartfelt thanks to their unknown benefactors, hoping that our Saviour would hear their prayers, and bless me, and all the teachers and the friends of the school. The number of pupils now amounts to 150, and more are admitted from week to week.

Not many years ago, the Hottentots understood so little of the importance of education, that it would have been very difficult, indeed, to secure their co-operation: now they vie with one another, who shall be foremost at the work. This, too, is a fruit of our Infant School. [Sept. 1834.]

We have had frequent visits of travellers and others, who came on purpose to have a view of our place, and become acquainted with our institutions; and Gnadenhal has lost nothing in their estimation by a closer inspection. Among the rest, five Missionaries of the Barmen Society have paid us agreeable visits: two of them are on their way to Borneo.

Three of our young people were lately examined. Jan. 1836.

cluded on account of carnal sins, which, under the peculiar circumstances of the lower classes of this Colony, prove a snare to many unconfirmed souls: but, on the whole, the course of our flock is really encouraging; and I have been much delighted by receiving a very good account of great numbers of our young people, while engaged on some distant farms.

You may easily guess what kind of a New-year Celebration we have had here, under present circumstances. My last work, in the night previous to the concluding meeting, was to make up a list of persons capable of carrying arms; and on New-year's Day, after a Sermon from Rom. xiv. 7, 8, all the male inhabitants assembled under the trees; and as many as could be collected, ordered to break up for Zwelendani on the 3d; by which every man and woman was obliged to work day and night, in preparing the necessary clothes, &c. for such a great number of people. However, our Saviour did not leave us without a blessing, even under these sad circumstances. The troubles of the day had, naturally, a tendency to render the mind serious; and hence the several meetings were well attended, and the truths which were proclaimed seemed to strike deep into every heart. Many of our neighbours were, of course, unable to leave their homes: yet a considerable number of strangers arrived, in waggons, on horseback, and on foot, and attended the Services, as a kind of preparation for the intended Expedition. If this sad affair had not occurred, we should have had an extraordinary concourse of people here; for every room which we could muster had been engaged by parties, several days before New Year.

In general, the spirit in our congregation, both among old and young, is pleasing and encouraging; and we have this year known little or nothing of the troubles so common in the harvest-time. Sixteen individuals have obtained permission to live here since New Year; and the Infant School is so crowded with children (upward of 160), that I purpose having an examination next week, and, on that occasion, advancing about forty of them into other schools. [Jan. 1835.]

In the early days of January, 48 of our people were advanced in the privileges of the Church; and, about the same time, we held examinations in our schools, when, besides those that were ill or absent, 383 scholars actually attended, and gave us great satisfaction: on this occasion, 36 infants were removed into the other schools. On the whole, the course of our congregation is really encouraging, and evidently shews that the simple Word of the Cross is the power of God.

After various orders and counter-orders, the Commando of Zwelendani, to which our Hottentots and those of Elim belong, was at last ordered to proceed to the frontier, toward the end of January; and, on the 23d of that month, 164 of our people marched from this place, and, according to Letters

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from Br. Genth, passed through Uitenhage between the 14th and 20th of February, where their declarations and conduct delighted the Missionaries. As many as could read, were supplied with Tracts; that they might be able to spend their leisure hours in a profitable manner. [March, 1835.

On the 7th instant, I received, from our Civil Commissioner, another order for a levy of 100 men from Gnadenthal. On making remonstrances, however, he expressed himself satisfied with 50; and I have had now, in the course of this week, the unpleasant task of executing this order. Upward of 40 have been collected, who will leave this place to-morrow, in order to be at Zwelendam on the 20th. This unpleasant business has, however, not created that uneasiness and excitement which I at first dreaded; and the people, to my surprise and delight, proceeded to the frontier with the greatest willingness.

Ezekiel Pfeiffer, who is in a pleasing state of mind, has begun to play the organ at the church; and is thus, in all probability, the first Hottentot Organist in the world.

[April, 1835.

The present of Books has reached my hands in safety. I beg to return our best thanks to our unknown benefactor. Our little Library, now consisting of a few hundred volumes, is quite a treasure in this sequestered corner. Several of my German Fellow-labourers are thereby encouraged to set about learning English, in order to be able to enrich themselves from this precious mine.

The state of our congregation is encouraging. Sometimes we have, indeed, occasion to grieve over the light-mindedness of many of our young people; but, even among this class, there are not a few who are brought to a saving knowledge of Christ, and whose conduct proves the sincerity of their faith.

[May, 1835.

Hemel-en-Aarde: a Hospital for the relief of Lepers, supported by the Government; about 12 miles from Caledon, and near the sea: inhab. 87—1823—Br. F. C. Tietze; who labours under a severe liver complaint, but cannot be prevailed on to leave his charge for a season: he is assisted alternately by Brethren from Gnadenthal and Elim—Notitia at the close of 1834: baptized adults, 53, of whom 23 are communicants; baptized children, 3; candidates for baptism, 13; at present excluded, 7; not members of the congregation, 11—Scholars, 8 boys and 9 girls—P. 25; and see, under the head of Biography in a future part of the present Number, some Obituary Notices of Four of the patients.

Elim: near Cape Aiguilla: 258 inhab.—1824—Brs. Teutsch, Luttring, Schopman—The New Church is finished: it

cost upward of 300*l*.: the work was done by Hottentots of Elim and Gnadenthal—In May, 15 persons became candidates for baptism, and 10 were baptized—The Schools flourish under the zealous care of the Brethren—Pp. 25, 26.

Of the new sphere of labour at *Houtkloof*, which is half-way between Gnadenthal and Elim, Br. Hallbeck writes—

Soon after the harvest, a room will be built and fitted up for our use; Gnadenthal furnishing the timber for the roof, Elim giving the door and windows, and the inhabitants themselves doing the work and supplying the other materials. You would be delighted to find yourself in the midst of this little colony, amounting to about 50 souls: they are truly awakened by the Spirit of God, and many of them glowing with love to our Saviour; delighting, with Mary, to sit down at His feet, and learn the way of salvation.

Enon: on the White River, near Algoa Bay: 443 inhab.—1818—Brs. Genth, Halter, Stoltz. Br. Stoltz and his Wife landed at Cape Town on the 8th of January: they remained at Gnadenthal, until the close of the Caffre War enabled them to proceed to Enon—Notitia at the end of 1834: communicants, 132; baptized adults, 88; baptized children, 130; candidates, 22; new people, 71—in all 443—Pp. 26, 27; and see, under the head of Biography, in the present Number, some account of the death of Mr. Charles Matthews, who fell by the hands of the Caffres.

On the 1st of January of last year, the Caffres, in their attack on the Colony, having penetrated within a few hours' walk of Enon, the Mission Family, with most of the people and with the cattle, retreated to Uitenhage. Twenty-two men, who volunteered to remain as a guard, were left at Enon; with some families, which preferred to continue on the spot. Colonel Cuyler, the Rev. Mr. Smith, the Clergyman of Uitenhage, and the Missionary J. G. Messer, with others, shewed much kindness. Colonel Cuyler sent 10 more men for the defence of Enon. The Caffres, however, spared the Settlement. Br. Halter visited it from Uitenhage, to hold meetings with the people. Br. Genth writes from Uitenhage, Feb. 13, 1835—

In our Missionary Calling, not much employment presents itself. Of the 100 inhabitants of Enon capable of bearing arms, 34 are stationed at that Settlement—12 are engaged in Military Service at Grahamstown—17 are with the herd of cattle at Kako, two hours'

walk from this place, or engaged in the transport of stores : the remaining 37 are scattered over the country : there are a number of women and children living about us, and every evening we hold Divine Service with them. We fear our temporary banishment to this place will be attended with serious expense, and are truly sorry that we have no means of earning any thing toward it. How and when the 443 persons who are upon our books, as belonging to Enon, will be collected together again at that Settlement, it is impossible for us at present to foresee; and as little, what will be the effect of this visitation of Providence. It is, meanwhile, our fervent prayer, that this season of trial may bring us all nearer to the Lord; that we may humble ourselves before Him, and seek Him with all our heart.

Enon was re-occupied, before the end of February, by the chief part of the Hottentot Congregation: the rest returned as soon as circumstances allowed. All were thankful to find their houses safe, and abundance of pasturage for the cattle.

TAMBOOKIES.

Shiloh: on the Klipplaat River: in 27° E. Long. and 31° 30' S. Lat.—320 inhab.—Brn. Fritsch, Hoffman, Bonatz—On Sundays, the Church is well filled, and great silence and devotion are observed: from 11 to 17 baptized and candidates attend. The baptized Tambookies walk worthy of their profession—The corn-fields and gardens are very productive—*Shiloh* is become an object of curiosity, and is frequently visited by travellers—Pp. 27, 28.

Br. Hallbeck, in May last, thus speaks of the Settlement:—

By the last post, I received Letters from *Shiloh* of the 19th and 24th of April, by which I learnt that the Brethren and Sisters there with their little flock were safe, and had been left undisturbed; though at one time they seemed in danger, and were on the point of leaving the Station. Soon after Hintza had communicated with our Authorities, making professions of peace and good-will, there seemed every reason to believe that he was deeply implicated in the war, and apprehensions were entertained of an attack on the Klipplaat Station: on this account, the Commanding Officer strongly advised the Brethren to save themselves by flight, while it was in their power; and they, in consequence, made the needful preparations. But, just at the critical moment, our troops advanced; and about 500 men made their appearance in the neighbourhood of *Shiloh*, by which the danger was mercifully averted. As our army is now so far in advance of the Klipplaat, and the Caffres have suffered so many reverses that they will probably be unable again to act on the offensive, our Brethren have resumed the

building of their Church and School, which was interrupted for some weeks by these troubles. May our Saviour, who has hitherto so graciously protected them, and left *Shiloh* as a monument of His power and mercy in the midst of devastation, continue to shelter them under His Almighty wings, and make this unhappy war subservient to His Cause!

Br. Bonatz gives some characteristic sketches of the Tambookies:—

—Three Tambookies came, and demanded my consent to their having a "Smelling Dance" for the benefit of a sick man: they insisted on it, that he was bewitched; and that, by this means, they could discover the sorcerer. I knew that the witch-doctor would fix on some person against whom he had a spite; and that the victim would be most cruelly tortured, to extort confession. In such cases, as soon as the victim is released, some time is indeed allowed for his escape: but another party are ready to hunt him like a wild beast; and, when they overtake him, to stone him to death. Of course, I could not give my consent to such diabolical work. I endeavoured to convince them of the iniquity of it; but in vain. One of them seemed mad with rage; and exclaimed, that he well perceived that I wanted the patient to die; and that I was myself a great witch-doctor, who bewitched the sick people with the Word of God, and all who believed it must perish. I remained firm, and told them it was better that they left us and went into their own country; for we should permit none to live here who did not serve God, and forsake the works of the devil. They now returned home in great wrath; but came the following morning, and used all manner of friendly expressions, to excuse their violence. In a few weeks the patient recovered, and all the parties are glad to remain with us. This is generally the way with the Tambookies: if they think we are displeased with them, they come of their own accord to make apologies; and when they quarrel among themselves, they come to have their disputes settled. When they perceive that I am somewhat impatient at losing so much time, in attending to their justifications and accusations, they say, "Pray hear us; for if you leave it to ourselves, we shall begin to fight, and that you say is sin: therefore, you must attend to us." They are generally well satisfied with my decision. Some say, "Why did you learn our language? You must now be satisfied to bear with us." They are very cunning and captious in their questions and answers.

—One of the Tambookies began to use the plough: he himself held the plough, his eldest son was driver, and the younger led the oxen. It succeeded well, and gave great pleasure to all of them. They were laughing and talking about it all day. In general, they are indeed a very merry race. The ploughman declared he was not tired; and, on the following days, he ploughed several acres of his neighbour's fields.

—After the Tambookies had learned the

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Ten Commandments and the Lord's Prayer, it became customary with them to correct or rebuke one another by quoting them: thus, in case of any petty theft being committed, they not unfrequently accosted the culprit with the words, "Tell us what is the Eighth

Commandment." Observing one of them working on Sunday, I followed their custom, and repeated the Fourth Commandment; which caused the man to desist immediately, and, without any attempt at self-justification, to carry his axe into the house.

LONDON MISSIONARY SOCIETY.

Cape Town: inhabitants, in 1831-2, were 6410 males and 6349 females, Free; and 2921 males and 2906 females, Slaves, but since emancipated—John Philip, D.D. Superintendent. Mr. Christie is in England—Dr. Philip spent from the middle of August to Christmas 1834, in visiting the Stations east of Cape Town—The Missionary Society raised 73*l.*, besides contributing to Mr. Christie's salary—P. 28.

Bosjesveld: 40 miles N. of Cape Town—Cornelius Kramer—Since the beginning of 1834, the improvement among the people has been increasingly visible—P. 28.

Paarl: 35 miles N. E. of Cape Town—1819—W. Elliott—To the stated Services, has been added preaching on alternate Sunday Afternoons to about 100 Free Blacks in the neighbourhood—Communicants, 33; whose general character adorns the Gospel—Scholars: children, 150; adults, 50. Efficient aid is afforded by several Native Assistants—P. 28.

The Rev. Mr. Champion, an American Missionary, visited the Paarl, and thus speaks of the Dutch:—

No where will the Dutch allow their slaves to be preached to, unless they have had a previous Service themselves. Why is this? Because they have heretofore regarded the slaves as an inferior class of beings, and religious instruction as a means of raising them to a level with themselves. Hence there is great opposition to their being baptized, or allowed the rights of a Christian Burial. To call a Slave a Christian, is, in their eyes, synonymous with making him a White Man; for the term has that meaning in this country

Tulbagh: 75 miles N. E. of Cape Town—Arie Vos. Under the infirmities of advancing years, Mr. Vos is very effectually aided, more especially in the Schools, by Mr. G. A. Zahn, a Young Missionary under the Rhenish Society—There is an increasing regard among the Heathen to instruction: Sunday Cong., 120; Week-Day, 30—Communicants, 5—Scholars: Infant, 47; Evening, 62; Sunday, 22 adults and 20 children—Books distributed, 156—P. 28.

Caledon: 120 miles E. of Cape Town:

Hottentots belonging to the Institution, 783; of whom 584 live on the spot, and the rest at an out-post or with the neighbouring farmers: numbers have lately joined the Institutions from fear of a proposed Vagrant Act—1811; renewed, 1827—Henry Helm—Sunday Cong., 250 to 450; Week-Day, 80 to 150: some Apprentices come 40 miles to attend Public Worship—Communicants, 46: baptized, 6—Scholars: Infant, not reported; Day, 120; Sewing, 22; Sunday, 130 to 200 adults, the younger of whom make good progress—P. 28.

Though among the Members there are a few who do not manifest so much spirituality as we could desire, yet I am glad to perceive in most of the others an increase of knowledge, spiritual-mindedness, and holiness. Their conduct, in general, has been satisfactory.

[*Mr. Helm.*]

Pacaltsdorp: 245 miles E. of Cape Town: inhabitants, in May 1834, were increased to 516; but the apprehensions, created in the minds of the Hottentots by the proposed Vagrant Act, were such as to make numbers flock to Pacaltsdorp as their refuge: of these, not fewer than 452 were regularly entered on the books, and 274 provisionally; so that, at the close of 1834, there were 1242 individuals connected with the Station—1813—W. Anderson; John Hood, As.—The increase of the people has led to a corresponding increase in the attendance at Public Worship and in the Schools: in July 1834, the Sunday Cong. averaged 400; and, at the close of the year, the Church was full, and much attention was evinced. The people are visited regularly at their houses, with great benefit—Baptized, 4; candidates, 4; births, 34; deaths, 15—Scholars: Infant, 117; Day, 175; Sewing, 56; Sunday, adults, 60—Two new streets are building, much ground is cultivated, and the cattle have increased: 60 Hottentots volunteered their services in defence of the Colony against the Caffres—P. 28.

Hankey: near the Chamtoos River: inhab. increased from 447 to about 600—1825—John Melvill; W. Kelly, As.—

—A New Chapel has been built: Cong. about 300: some individuals appear to have received spiritual benefit—Communicants, 63—Scholars: Infant, 50 to 60; Day, 110—Government has granted the Hottentots 800 acres of land; part of which is capable of irrigation, and may be cultivated as gardens: this increase of the means of subsistence brings a greater number under Christian Instruction—P. 28.

Bethelsdorp: 450 miles E of Cape Town: during the rumours of the impending Vagrant Act, not fewer than 1000 persons flocked hither, as to a place of refuge: the number of Hottentots registered, as belonging to the Station, has, in consequence, been increased to 1200—1802—James Kitchingman, Theophilus Atkinson—On Sundays, a Prayer Meeting is held early in the morning; in the forenoon and evening, there is preaching: on an average, 400 attend, who listen with great seriousness. On week-days, there is Service on four evenings; and on the other two, Prayer Meetings are held: from 100 to 150 attend. A considerable number are inquiring. The change wrought in several is evident to all—Communicants, 140, of whom 18 were admitted in the year; candidates, 4: baptized, 15: 2 died in the Lord—Scholars: Infant, 90; Day, 105; Sewing, 24; Sunday, adults, 180 to 200: all the Schools make satisfactory progress, and prove a great blessing to those who attend—The exchange of Tracts among the families continues, with increasing advantage—The poverty of the people abounded to the riches of their liberality, in contributing to Missions the sum of 5*l.* 2*s.* 3*d.*—The Temperance Society maintains a beneficial influence: temptations are numerous, but most of the members remain steadfast to their engagements—In temporal things, the people are advancing: the means used to induce them to build decent cottages are not without success: the making of salt has been a profitable branch of industry—In the late Caffre War, 100 Hottentots formed the contingent furnished by Bethelsdorp for the national defence: the patriotic feeling, and the subordination to their commanders, manifested by these men, were acknowledged, in gratifying terms—P. 29.

Port Elizabeth: out-station to Bethelsdorp: 1100 inhab.—Adam Robson—

Dutch Cong., 160 to 190 on Sundays, and 60 to 80 on Week-days: English Cong. not so numerous, though occasionally large—Communicants, 41; of whom 9 were added in the year: they are, generally, exemplary in their deportment—Scholars: Day, 162; Sewing, 30; Sunday, 135 to 150—P. 29.

Uitenhage: out-station to Bethelsdorp—J. G. Messer—A New Chapel, which will hold 300 persons, was opened, by Dr. Philip, Dec. 1, 1834, the day of the Emancipation of the Slaves, when 200 rix-dollars, or 15*l.*, were collected: the Chapel is regularly filled on Sundays; and, on Week-days, 100 attend. The good work steadily advances—Communicants, 67; among whom are Hottentots, Caffres, Bechuanas, and Mahomedans: baptized, 34; candidates, 16—Scholars: Day, 100; Sunday, 70: they make good progress—P. 29.

The change which has taken place in the views, feelings, and practice of the Mahomedan Converts is peculiarly striking. Of the present Candidates for Baptism, there are six most anxious inquirers who were Mahomedans: respecting these, the Missionary has stated—“When I ask them what they thought of becoming Christians, they say, ‘We hear, from your preaching, that Christ is the only Prophet—that He is the only Saviour—that He died on the Cross for sinners: we are convinced that we are sinners, and that by His redemption and grace alone we can be saved.’” [Report.

There is a great awakening among the Mahomedans in this town; and it appears as if the dominion of error and sin were beginning to shake, preparatory to its fall. The priest does all he can to keep the people in ignorance; but it is in vain: they say to him, “You have deceived us long enough, but now we know better: we now know that we can become happy by the grace and merits of Jesus Christ.” One of the Mahomedan Converts is a Young Woman, who, with her two young children, was sent from Cape Town in order to be sold at Uitenhage. She came to my church; and she told me, with tears in her eyes, that when she heard the preaching of Christ as the only Redeemer of Mankind, and that we may be happy in Him by free grace without money and without price, she thought within herself, “Why have I been so foolish to listen to my priest, who continually says, ‘Bring, bring, bring money—bring rice—bring fowls; yea, bring what you have?’” She continued hearing the Word of Truth; till, being fully convinced of her sins, she came to me the first time to speak about the state of her mind. I was astonished; and, finding that her ideas of the Word of God, the love of Christ to sinners, and His sufferings for them, were so clear, she was baptized; and when she took her infant to

London Missionary Society—bring her, in order to receive the holy ordinance also, she was so affected, that she laid the child on her breast and cried aloud. Her appearance made such an impression on the congregation, that very few eyes remained dry. About three months ago, her child died: the mother was quiet, and comforted herself in our Redeemer, saying, "I hope to meet my darling in heaven again." [*Rev. J.G. Messer.*]

The people are improving in outward circumstances. There is an increasing propriety of dress and deportment, and but few who attend the Chapel are known to frequent the canteens. The Temperance Society has lost some of its first members, who have returned to their old habits; but a goodly number adhere to the abstinence from ardent spirits, which it inculcates. The gin-shops have been reduced to two. [*Report.*]

Theopolis: 550 miles E of Cape Town: inhab. 382; of whom, 23 are Europeans and 359 Natives—G. Barker, Christopher Sass; Thomas Edwards, As.—Sunday Cong., 350; Week-day, 25 to 50—Communicants, 97; among whom there is much real piety: candidates for communion, 6: baptized, 4—Scholars: Infant, 95; Day, 70—Previous to the recent Caffre War, the people possessed 879 heads of cattle, 17 horses, 9 waggons, and 13 ploughs—P. 29.

Grahamstown: in Albany District—John Monro—Sunday Cong., 350 to 400; Week-day, better than at any previous period. Catechetical Meetings are usually attended with a peculiar blessing—Native communicants, 20 to 30—Sunday Scholars, 305; of whom, 48 are children of Europeans, and 257 those of Natives: gratuitous Teachers, 25; of whom, 16 were formerly scholars in the same school: average attendance, 200 to 250—The Temperance Society gives occasional proofs of success, but the effect is not so visible as at its commencement—The Auxiliary contributed to Missions, in the year, 73*l.* 17*s.* 11*d.*—P. 29.

Graaf Reinet—A. Van Lingen—Sunday-Morn. Cong., 160; Sunday-Ev., 300 to 400, partly Whites and partly Coloured: this last Service is sometimes conducted by the Clergyman of the town, and sometimes by the Missionary. Congregations visited in the country vary considerably, but amount sometimes to from 80 to 100 persons—Communicants, 24—P. 30.

Kat River: a Settlement in the Neutral Territory; consisting, chiefly, of Liberated Hottentots, upward of 3000

in number, living in 50 or 60 locations or small hamlets scattered over a considerable tract of country—1829—James Read; James Clark, As., who has removed hither from Caledon River, that Station being transferred to the French Missionaries. The Sunday Congregation continues large, and the thirst for the Word of Life unabated: many come from a great distance; and often return, there is reason to believe, with joyful hearts. A larger Place of Worship, 80 feet by 40, was building—Communicants, 300; many of whom are exemplary for their active piety—Schools, 12; of which, 11 are conducted by Hottentots: 4 of the Schools are for Infants: Scholars, 600 to 700—Subscriptions, in the year, to Missions, 30*l.*—P. 30.

The work of grace in the hearts of the people manifests itself. During the past year, 100 adults have been baptized; making the total of baptized, since the commencement of the station, 189. There were, at the close of the year, above 60 persons under serious concern for their souls; of whose sincerity the Missionary has reason to hope most favourably: it is pleasing to notice among them persons at every stage of human life, from the youth of 12 years of age to the man of hoary hairs. [*Report.*]

The Directors quote the following statements of a Letter, written by J. H. Tredgold, Esq., a highly-respectable resident at the Cape, who recently visited the Settlement:—

With respect to that highly-interesting Settlement, the Kat-River, as many particulars have been recently published relative to the progress of its inhabitants in religion and civilization, and its general increase in prosperity, I shall confine myself to the mention of a few particulars relating to one of its locations, called the Bushman Location, or Bruceton, as illustrative of the powerful effect of Religion in subduing and changing the savage character.

The settlers on this location, which I understood was tried as an experiment, consisted, I believe, of twelve or fifteen families of the most uncivilized Bushmen who were to be met with in the Colony. On their first coming, they were in miserable circumstances of destitution and ignorance; and lived, for some time, on bulbs and roots of trees, and other produce of the forest; or occasionally on the flesh of quaggas which they killed in hunting. About three years ago, Mr. Read commenced visiting them periodically, holding his Services under a native tree, which was pointed out to us; but so averse did the people seem to his visits, that he was a long time listened to with careless indifference, and often received by them with forbidding and suspicious looks. Indeed, notwithstanding the known zeal of this worthy Missionary, so disheartening and

hopeless did the work appear to him, that he was on the point of abandoning the location in despair, when he observed a female apparently much affected by his exhortations; she shortly afterward made him a visit—earnestly sought his advice—and became a decided convert. She was soon followed by others; and, ultimately, the whole location became devout and eager attendants at his Religious Services. They then ingeniously constructed a wooden plough, which is still in use at the location, and cultivated a small portion of their land with such seed-grain as they could obtain; and began to build houses: since which, such has been their industry, that scarcely a spot of arable ground on their location is now uncultivated. They have raised a building, which answers the purpose of a Chapel and a School, in which a well-attended school is now held. They have thrown off their sheep-skins for articles of European Clothing; and are repaid by prospering and advancing in religion and civilization.

Such was the state of things in this Settlement at the breaking out of the Caffre War: the Missionaries withdrew into the Colony; and had not, at the last dates, early in November, returned to the Kat River.

CAFFRES.

Buffalo River—1826—John Brownlee; Jan Tzatzoe, Nat. As.—Sunday Cong., about 100; Week-day, 30. Weekly visits are paid to neighbouring kraals—Communicants, 3; candidates, 10—Scholars: Infant, 20; Day, 30—P. 30.

The conduct of many of the people connected with the Mission, or living in its vicinity, has improved; and though it cannot be said that there is a general desire for religious instruction, yet the present prospect is much more encouraging than that of any former period.

[Report.

Knapp's Hill—On the Keiskamma, between the mouths of the Chumie and Debe Rivers—Gottlieb Fred. Kayser—1833—Mr. Kayser left Buffalo River, in the end of 1833, and formed this Station, at the request of the Chief Macomo, who sent two of his children to him for instruction. He was followed by a baptized Pingo, with his family and some relatives. At the close of 1834, he had been joined by 15 men, 14 women, and 26 children.

In the attack of the Caffres, the Buffalo Station was early destroyed, Mr. Brownlee and his family, after suffering much hardship, reached Wesleyville: see p. 295 of our last Volume. Jan Tzatzoe, also, was driven away. The Caffres of the Settlement had witnessed Mr. Brownlee's unwearied labours among

them; but some of them acted an ungrateful and treacherous part toward him. The Mission had not been resumed at the date of the last advices. How much this event is to be deplored, will appear from the following notice by Mr. J. H. Tredgold, before quoted, relative to the previously promising state of Caffraria:—

At the various Missionary Stations which I had an opportunity of visiting in Caffraria, it was manifest that the silent but prevailing influence of Gospel Truth was rescuing many inhabitants, in that beautiful and interesting country, from the tyranny of their blind and cruel superstitions. Their belief in witchcraft was evidently, in many instances, giving way: and, where tortures are now inflicted on persons charged with these imaginary crimes, a sense of shame is evinced; and an effort is frequently made to keep their proceedings on such occasions from the knowledge of the Missionary.

GRIQUAS, CORANNAS, AND BECHUANAS.

Griquatown: 530 miles N.E. of Cape Town: a neat village of brick or stone houses, in the European form; the centre of various Out-Stations: population, 2100 adults and 960 children—1801—Peter Wright; Isaac Hughes, As.—While the outward circumstances of the Mission have been distressing, through the prevalence of severe drought, it has pleased God to give it spiritual prosperity. The communicants, 70 in number, are exemplary in their spirit and character. About 400 Bechuanas reside in the Griqua District: they have, for a considerable time past, been remarkably attentive to instruction; coming to Public Worship regularly every Sabbath, on foot, from three to fifteen miles: during the last 18 months, there has been a manifest influence of religion among them: in August 1834, ten of them were baptized—Scholars: Infant, 60; Day, 180; Sewing, 35; Adult Bechuanas, 30 to 75. These Bechuanas are very diligent in teaching one another at home; and many of them come, every morning, from three to seven miles, to attend school. The progress, demeanour, and general appearance of the Infant Scholars are so far superior to any thing seen before at Griquatown, that much interest is excited—Missionary Contributions, 6*l.* 7*s.* 6*d.*—P. 30.

Mr. Wright gives the following view of the painful effects of the long-continued drought under which the country has suffered:—

London Missionary Society—

In the report which I gave last year, I had occasion to state that our people were in very difficult circumstances, owing to the continuation of severe drought; and the consequences to the Mission, even at that time, were very serious. Previous to the prevalence of the drought, our people assembled at convenient points in our district; and, by pursuing a system of Missionary Labour, we were able to meet them at stated periods, and keep up a plan of school-instruction, by native agency, for the whole of our rising population. Civilization was also advancing: our new village was in a forward state: several buildings were erecting at our out-posts: a general good feeling pervaded the whole district, and the most enlightened of our population were in high spirits as to their prospect of improvement and comfort. This state of things at Griquatown, to which most of the adjacent tribes attach vast importance, was a very important point gained. But, owing to the drought, the fountains have ceased to flow to such an extent, that little or nothing can be done in agriculture; and our people are scattered in every direction, in order to seek a subsistence on game, roots, and milk: this scattered and migratory state of the people, though they remain within the boundaries of our district, is a very great barrier to the prosecution of our plans of improvement, which directly operate on the whole population; and within the last two years, the people have become very much reduced in their circumstances.

In the latter part of 1834, Mr. Wright accompanied the Griqua Chief, Andries Waterboer, to Cape Town. This Chief was chosen by the people, in 1821, to be the principal in the civil government of the Settlement, which station he has maintained with much benefit to the people. The Governor treated him with great respect, and granted him all that he asked for. His Excellency entered into a Written Treaty with the Chief, as an Ally of the Colony—"the first thing of the kind," Dr. Philip says, "ever heard of in this country"—and constituted him Warden of that part of the frontier which borders on his territory. Dr. Philip adds—

His conduct in Cape Town has removed a great deal of prejudice against his nation and people. He has been a visiter in the first circles of our African Metropolis; and the more he has been seen, the more has been the respect which has been shewn him. His extemporary speech at a public dinner, on the 1st of December, electrified and astonished the whole company; and has completely silenced all in this place, who used to assert that Hottentots could neither think nor speak, and that the Missionaries made their speeches for them.

Tsantsaban: out-station to Griquatown—1833—John Baillie—The Place of Worship, which will contain only 150 persons, is crowded with Griquas and Bechuanas: many listen from the outside: after Service, many retire to the bushes, for private prayer—Baptized, 4: married, 9 couples—Scholars: Day, 40; Sewing, 15 to 20—Plentiful showers refreshed the country in October 1834—P. 30.

Campbell: 30 miles E. of Griquatown—J. Bartlett, Catechist—The Congregation increases: the Catechist often addresses, in his itinerancies, from 60 to 70 Corannas; many of whom attend at Campbell—P. 30.

Philippolis: on the north side of Cradock River: inhab. 357 men, 358 women, 900 children—1831—G. Augustus Kolbé—Sunday Cong., 250 to 500; Week-day, 60 to 200—Communicants, 37; candidates, 8: baptized, 6; married, 13 couples—Day Scholars, 50—Tracts distributed, 400—The members of the Temperance Society have increased from 87 to 203: drunkenness, which was lately a pest in the land, has now ceased—Annual Subscriptions to Missions, 20*l*. 5*s*.—P. 31.

The work of the Lord has continued to prosper; and those, who have professed Christ, walk according to the Gospel. The progress of Christianity in this part of Southern Africa has been such, that the Missionary observes—"We can now say, that we live in a Christian Country, and Christianity is established among us." From the commencement of this Station, 118 converts have been baptized. [Report.]

I had an opportunity of attending a Sabbath Service at Philippolis; when no less than nineteen waggons arrived from distant farms, and a congregation assembled of nearly three hundred, most of them respectably clothed, and all devoutly attentive to the Services. Mr. Kolbé has also a useful School here, and has stated his intention of establishing Infant Schools. A more settled Form of the Government of this fine country, which has been correctly termed the Goshen of Griqualand, would, in all probability, aid in the advancement of religion and civilization among its inhabitants. [J. H. Tredegold, Esq.]

BECHUANA.

Latlakoo: 630 miles NE of Cape Town: inhab. 180 men, 225 women, 322 children: in six villages, the Gospel is proclaimed to 1400 others—1817—Robert Moffat; Robert Hamilton, Rogers Edwards, As. — Sunday Cong., 340; Week-day 130 — Communicants, 29:

baptized, 13; candidates, 20—Day Scholars: boys, 80; girls, 35—A Printing Press is actively employed—P. 31; and see, at pp. 111—115, a Summary View of the Mission.

The number of houses at the Station is 236. The people possess eleven waggons and three ploughs—valuable property at an African Station. The cultivation of ground is extending; and the Settlement seems to be prospering in regard to the comfortable independence and temporal circumstances of the people, as well as in their spiritual improvement. [Report.]

NAMAQUAS.

Komaggas: about 22 days' journey from Cape Town: inhab. 670—1829—John H. Schmelen—Sunday Cong., 100 to 120; Week-day, 40 to 50. The Word seems, occasionally, to make a deep impression—Communicants, 30: baptized, 11—Day Scholars: 10 adults, and 44 children. There are 59 houses; and a sufficient extent of garden-ground is in cultivation: the people have 12 waggons and 10 ploughs—P. 31.

Mrs. Schmelen, who has the affection and confidence of the people, is very active in the work of teaching, and proves a very efficient assistant to her husband: on Sabbath Afternoons she visits the houses of the people, for the purpose of reading to them the Word of God; and, by familiar conversation on religious subjects, to explain and improve the sacred truths which they have heard. The Sewing School has been given up, from want of means

to carry it on; which the Missionary regrets the more, as it proved exceedingly efficient in promoting habits of cleanliness and order, and counteracting idleness among the children. [Report.]

Steinkopff: in South Lat. 29° 32'. East Long. 17° 35': inhab. at the close of 1832, were 108 males, 154 females, 89 boys, and 70 girls—1817—Michael Wimmer, Catechist—Pp. 31, 32.

The Catechist has, for some time, resided at Reitsfontain; and the people, among whom he labours, have, for the last year, been very much dispersed, on account of the drought, which has compelled them to migrate in search of pasture for their cattle. At Reitsfontain there are two Prayer Meetings in the week; and two Services and one Prayer Meeting on the Sabbath. Steinkopff, Aucorop, Tabep, Pella, and other adjacent places, are frequently visited: some of the pious Namaquas keep up Divine Worship at these places, during the intervals between the visits of the Missionary. In April, last year, there were 4 candidates for baptism; and, up to that date, 17 persons had been baptized. Miss Wimmer keeps a school with from 20 to 25 children. Several pious people have been removed by death; and, among these, old Gert Engelbrecht, frequently mentioned in the early history of the Namaqua Mission: he died in the faith of his Saviour; exhorting all around him to seek their salvation, and cleave to the Lord. [Report.]

See, at pp. 190—195, a Summary View of the Missions in Namaqualand.

With the exception of the afflictive and disastrous occurrence on the eastern frontier of the Colony, the accounts from the Missionaries in this quarter are decidedly favourable. Their lives have been preserved, and, generally speaking, the Stations have been safe; while in those which have been exempt from the confusion and excitement of war, the labours of the Missionary have been attended with evident spiritual benefit to the people. In some respects, the accounts of the year mark the commencement of a new era in the history of those who have long been the objects of the Society's efforts and prayers—the Aborigines of the central border of the Colony. The favourable regard which has been shown them by His Excellency the Governor inspires the hope, that, by the blessing of the Most High, their improvement will be accelerated; while the confidence of protection, which such regard must inspire, can scarcely fail to produce the most beneficial results on other portions of the African Race. [Report.]

I have often heard it stated, and sometimes even advanced by those who style themselves the Friends of Missions, that the accounts which we read in Missionary Reports are frequently exaggerated statements, and often at variance with facts. But, after visiting the whole line of the Stations of the Society commencing with Zuurbraak and terminating at the Buffalo River, I can safely assert, that every account which I have read hitherto has fallen short of conveying to my mind any thing like an adequate idea of the great work which is going on at these Institutions.

I cannot conclude these observations without bearing my testimony to the indefatigable zeal with which those noble-minded and devoted men, the Missionaries, persevere in the arduous course of their duties; and I have witnessed and admired the patient fortitude with which their amiable partners in life, particularly those beyond the pale of civilization, have borne privations, difficulties, and inconveniences of no common character; and of which their Christian Sisters, who live in the enjoyment of civilized life, can scarcely form a correct idea. [J. H. Tredgold, Esq. Jan. 1836.]

[The Survey will be continued in the February Number.]

Biography.

OBITUARY NOTICES OF FOUR LEPERS.

UNDER THE UNITED BRETHREN AT HEMEL-EN-AARDE, CAPE OF GOOD HOPE.

THE Diary of Br. F. C. Tietze for 1834 contains the following Notices:—

April 9—*Matilda Kordon* departed this life, in hope of a joyful resurrection. She had been one of the first patients of this Hospital, and always expressed her great thankfulness for the provision made for her by Government. She was baptized in 1824, but fell into transgression; which made her suppose that she was lost for ever: but she sought and found mercy, and could confidently hope that the Lord would receive her as a reconciled sinner.

July 27—I was suddenly required to visit *August Fransi*, a youth belonging to the communicants. I found him apparently insensible; but the people in the house, who highly respected him, requested me to offer up a prayer; during which he opened his eyes, and seemed to take a friendly leave of all around him. Twenty-four hours after, he departed. He had lived here seven years, and had always distinguished himself by obedience and orderly conduct. The Word of God was his delight, and produced in him the fruits of faith.

Aug. 21—*Daniel Viegland*, a communicant, who was blind, departed after eight years of suffering in the Hospital. No one can conceive the miserable state to which disease reduces many of the patients, whose hands and feet and whole body are covered with it. We thanked the Lord for releasing this truly pious man from a state of great bodily misery.

He was baptized at Gnadenenthal by Br. La Trobe, on his visit to the Cape in 1816; and he frequently spoke of the blessing which he enjoyed on that occasion, when he devoted himself to the Lord as His redeemed property. The Word of God was a feast to his soul; and he never missed any opportunity of attending at church. He often regretted the time which he had spent in Heathenism. During the last days of his life, his expressions of love to Our Saviour were truly edifying; and he could hardly wait with patience for the time, when he should leave this world and go to Him. His last words were—"Oh how happy shall I feel, when I see my Redeemer face to face; and, unworthy as I am, shall dwell with him for ever!"

Oct. 10—*John Doemklaus*, a candidate for baptism, was buried to-day. He had formerly been a very disorderly man; but the Lord used severe means to make him concerned for his soul's salvation. He suffered the greatest pain—the leprosy depriving him of one leg; but when we visited him, we found him not complaining, but rather expressing his thanks for the forbearance and mercy of God. He often said, with the deepest compunction—"I should have been lost, both body and soul, to all eternity, if by these sufferings I had not been constrained to fly to Jesus, the Saviour of Sinners."

OBITUARIES OF THREE NORTH-AMERICAN INDIANS,

AT THE CHURCH MISSIONARY STATION ON THE RED RIVER.

THE Rev. W. Cockran furnishes these narratives.

A NATIVE SCHOLAR.

July 4, 1835—Rode up to attend the funeral of one of our scholars, who had died full of hope in the Lord. This boy, when in attendance at school, manifested no particular marks of piety, though free from any vicious habits; but when he was once secluded from play and school, the religious knowledge which he had acquired began to work; in his affliction he

offered up the prayers of true penitence, through the merits of Him who is all prevailing in heaven. He was heard: the love of the world, and the fear of death, were taken away; and his soul was permitted to rest in hope, and wait his dissolution with the calmness of Jacob, saying, *I have waited for thy salvation, O Lord!* Often, while confined through sickness, he would make his brothers and

sisters stand around him, and would exhort them not to be so careless about their souls as he had been when he was in health, but to hearken diligently to what they were taught in school and in church, and to pray earnestly for the blessing of God upon them to make them wise and good. When he saw his father and mother shedding tears at the apprehension of his death, he would say, "Do not weep for me: fear God, love Him, do as His Word directs you; and we shall soon meet again in a better place, where there is no death, no parting." The day before he died, he divided the little property which his father's indulgence to him, being the eldest son, had allowed to be called by his name, among his brothers and sisters; and told them, "I am now going to leave you: I shall soon be with my Father in heaven."

COLON LESLIE,
An Esquimaux Youth.

July 9, 1835—In the evening attended funeral: after returning, entered my room, to write down the name and age of the deceased. The servant-girl came in, and told me, that Colon, my servant-boy, was calling for me: not apprehensive that I was wanted immediately, I took the pen and entered the name, and instantly proceeded to the room where Colon lay. In the yard, the same girl met me, and said, "Colon is dead." "Impossible!" I said. I walked on, but, alas! found it too true. Colon's health was rather precarious in the spring, which led me to bring him home from the place where he was learning to be a miller: his health had been promising for about three weeks, before the influenza made its appearance. He was one of the first seized by it, and in a few days was brought so low as to be unable to walk: however, by the blessing of God upon good nursing, he had for six days been able to walk out; and to-day I began to have the most sanguine hopes of his recovery: but *man in his best estate is altogether vanity*; as the lot of Colon fully proves: in the morning, and at noon, he has the prospect of a speedy recovery, and of entering again on the business of life; in the evening he is wrapped in his winding-sheet.

This youth, though snatched from us suddenly, we have strong reasons to believe died in the favour of God. In the time of his affliction, he wrestled with God

for mercy, not only for himself, but for his parents also. One night, when the concerns of his own soul, and the condition of his parents, were pressing heavily on his mind, he sent for me to write to his parents, concerning their souls. Our conversation was as follows:—"Colon," said I, "what is distressing you?" He replied: I am thinking about my poor parents: they have never heard that Jesus Christ came into the world to save sinners. What will become of them, if they never hear of Jesus Christ? No one will ever go to them, to preach the Gospel. Oh! write to them, and tell them, that Christ came to save sinners; and that He will save them from everlasting punishment, if they believe on Him." I replied: "Write yourself: they know you better than me: if I write, they will say that it is I that speak to them, and not you." "I cannot write," he said; "see how my hands shake."—"Why did you not write when you were in good health, and tell them about the love of God, and the mercy and grace of Christ?" He replied: "I did not then think of the value of my own soul: it is only since I began to feel myself a miserable sinner, and to pray in earnest for mercy, that I have grown anxious about them. When I saw the wickedness of my heart, and felt that there was no hope of mercy but through Christ, then the miserable condition of my parents came to my remembrance. What shall become of my parents, if they never hear of Christ? how shall they escape those everlasting burnings without the mercy of Christ?" His mind being impressed with the necessity of repentance, and faith in the Lord Jesus Christ, as the only way by which the pardon of sin could be obtained, he prayed frequently and earnestly; and desired us to pray for him, that God might remember him in mercy.

Colon Leslie was an Esquimaux: he was sent from Churchill, to the School of the Church Missionary Society, where he learned reading, writing, and arithmetic. He was also taught the art of husbandry; and when we got a carpenter, he was employed with him. Finding him ingenious, I sent him last winter to learn to grind corn, and repair a grist-mill, in hopes, that if the Indian Settlement should raise as much grain as to require a mill to grind it, and if I should be able to get one built, I might have him ready, to act

both as a millwright and miller: but God's ways are not as ours; He will perform His work, with means of His own choosing; and may He give us grace, to say, *Thy will be done!*

AN INDIAN CHIEF.

Little can Christians at home understand the difficulties of a Missionary in a Heathen land. Yet the following narrative may in some measure impress our Readers with the feeling how hardly men are brought to renounce all for Christ; while it will shew, at the same time, the mercy of Jesus in receiving sinners, even at the last hour.

Nov. 19, 1834—Visited an Indian, who was dangerously ill at the Indian Settlement. He has for eighteen months been an orderly and gradually improving character. He has his cottage and his farm, and has been a regular attendant at our weekly meetings: thus, his approach to civilization and Christianity is obvious. To-day he felt strongly inclined to cast off the last shackles of Heathenism, and openly to avow his faith in Christ; but his wife and mother so furiously opposed his renouncing the customs of his ancestors, and I had so little time or power to silence them, that I was obliged to defer his baptism to a future period.

Nov. 27 — Was sent for to baptize the above-mentioned individual. He had now fully determined, without de-

lay, to abandon the refuge of lies in which his ancestors had trusted, and to cast himself wholly on the resources of Christianity. The night previous to this, his relatives, contrary to his inclinations, had had the conjurer at work, invoking the spirits of the wind, the sea, the forest, and the dead, to restore him to health. Wearing with such vexatious companions, and anxious to break the connexion, and silence the last note of the magical drum, he resolved to close in with the overtures of the Father of all mercy; and to choose Him as his best friend.

When I reached the house, I at once asked him, if he was still disposed to forsake all for Christ; to be baptized in His name; and to depend upon His power, grace, and mercy for salvation. Upon his answering in the affirmative, his wife and mother assailed us with such a volley of abuse as made the dying man tremble. I however baptized him, and his two children — a son and a daughter, who attend School; and committed the welfare of their souls to God in prayer.

Nov. 30—Immediately after returning from church, the Chief's son arrived from the Indian Settlement, and brought intelligence of the death of the Indian above mentioned. His departure was expected; and carried with it those marks which give us reason to believe that he is the first-fruits of the place which have been gathered into heaven, through the atonement of Christ.

Proceedings and Intelligence.

United Kingdom.

SCOTTISH MISSIONARY SOCIETY.

State of the Funds.

Receipts.	£.	s.	d.
Subscriptions and Donations...	356	0	10
Congregational Collections.....	1477	3	10
Auxiliary Societies.....	1385	19	0
Collectors.....	71	19	4
Legacies.....	39	7	2
For East-Indian Mission.....	35	0	0
For Jamaica Mission.....	696	16	10
From Bible Society on account of Persic Translation of the Scrip- tures by Rev. W. Glen.....	647	14	0
Interest and Sundries.....	30	0	0
Total...£.	4740	1	6

Payments.

Missions—			
Russian.....	140	8	8
East-India.....	1249	5	0
Jamaica.....	1868	6	9
Travelling Expenses.....	213	10	0
Publications.....	137	14	3
Salaries, Depository, Postage, and Sundries.....	443	0	9
Total...£.	4052	5	5

Appeal for continued Support.

The Directors regret to find that the Receipts of the Society, from ordinary sources and for ordinary purposes, were last year nearly 800*l.* less than they were the preceding. Hitherto the Society has, in the gracious providence of God, been enabled to maintain its ground: but

still it is of the utmost importance that the Directors should be animated and enabled to proceed with firmness and with confidence, in their efforts for the extension of the Redeemer's Kingdom; and, in order to this, it is essentially necessary that the Auxiliaries which contribute of their funds, the Collectors, the Subscribers, and the Friends of Missions in general through the country, should be **STEDFAST** as well as **LIBERAL**, in supporting the Society. Never was this of more importance, than at the present crisis.

In consequence of the agitated state of the public mind, our sources of supply are drying up in some quarters: and though we hope that the feeling which gives rise to this will after a time subside, this circumstance, in the mean while, renders it of peculiar importance that the supporters of the Society should not only be stedfast in its support, but, instead of diminishing, should, if possible, increase their liberality.

If any of our friends stand in doubt of us, in consequence of the present collision between the Established and the Dissenting Churches, we may assure them that there is not the slightest foundation on that account for viewing us with distrust. As a Society, we stand on perfectly neutral ground: we interfere not with the question of Ecclesiastical Establishments, either on the one side or the other: we may stand up in the face of the world, and challenge any one to point out a single act of the Society, which was calculated or intended to injure any of our Churches, whether Established or Dissenting. Our Missionary Societies have long benefitted, not only the Heathen abroad, but our Churches, in common, at home; and we trust, that, through their agency, Christians in this country will long continue to water others, and that they themselves will be richly watered in return. *

Urgent and Solemn Considerations.

It is an overwhelming thought, that, since the institution of our Missionary Societies, nearly EIGHT HUNDRED MILLIONS of Heathens have, according to a common calculation, passed out of time into eternity; and, unless Christians rouse themselves to more extensive and more energetic exertions than they have yet made, the existing generation of Heathens and Mahomedans will, in like manner, leave the world, *without God, and without hope.*

Every year, they are dying in millions—every day, nay every hour, by thousands. Can we think of this, and yet relax in our exertions? Can we calmly look on, and see them perish? Of what are our hearts made, if the sight of *the world lying in wickedness* moves them not?

We, too, are dying creatures; and our opportunities for exerting ourselves for the Conversion of the World will soon be all over. Many who once took a deep interest in the work—the Contributors to our funds—the Attenders on our Prayer Meetings—the Preachers of our Sermons—the Speakers at our Anniversaries—the Directors, the Secretaries, the Presidents of our Societies, have gone the way of all the earth: they are no more seen in the midst of us. We, too, must shortly follow them to the tomb; and, in it, will be buried with us all our opportunities of promoting the Conversion of the World. We have already lost too many opportunities of usefulness. We have now no time to trifle or delay. *The day is far spent—the night is at hand.* Let us then be up and doing. Instead of relaxing, let us increase our exertions. Under a deep sense of our past negligence, let us rouse ourselves to greater activity than ever in extending the Redeemer's Kingdom: let us seek to kindle the zeal of others in this Sacred Cause. Let not differences of opinion on other subjects divide us in a work of such transcendent importance, and which requires from no class any compromise of their peculiar views: here, let us meet in holy union: let the only rivalry among us be, who shall be most zealous, most liberal, most active, and most useful in promoting the glory of Christ and the everlasting interests of our fellow-men.

BRITISH REFORMATION SOCIETY.

FROM a Circular lately issued, we obtain the following view of the

Enlarged Designs and Efforts of the Society.

The Society was originally established for the protection and advancement of those religious principles which are identified with the glorious era of the Reformation of England: and, in all its proceedings, it is desirous of keeping in view the great Christian Duty of bringing, on the one hand, before the eyes of those, who are still members of the Church of Rome, the precious light of the Holy

Scriptures; and, also, of strengthening, on the other hand, the religious principles of those who have already received those Scriptures as the rule of their faith, and have been led thereby to separate themselves from, and raise their protest against, the errors of the Church of Rome.

The Committee, with whom rests the management of this Society, is anxious to conduct its affairs so as to remove, as far as possible, the objections which some Christian Persons have felt to their mode of proceeding; and to increase, at the same time, the adaptation of the Society to the precise state and wants of the Kingdom. And the Committee, gathering experience from the past, desire to lay before the Christian Public the nature of the objects which they have in view; and the character of those means, by which, under the Divine Blessing, they have hitherto endeavoured, and still hope, to accomplish those objects.

Missionaries—For many years past, the Priesthood of the Church of Rome have been conducting their proceedings with secrecy and silence; and it was not till very lately, that, being emboldened by success, they have come forward in a more public manner, and in some places have delivered Sermons and Lectures against Protestantism, and in others have boldly challenged the Local Protestant Clergy to public controversy.

The Society propose to engage a number of Protestant Clergymen, as Missionaries, in addition to those already engaged; who, being conversant with this controversy, shall be at all times prepared to co-operate with the Local Clergy when necessary—to counteract, as far as possible, the proceedings of the Priesthood of the Church of Rome—to raise Local Associations for the circulation of suitable Tracts—to employ Scripture Readers—and to take such other measures as local circumstances may render necessary.

It is not, however, contemplated that these Missionaries should excite or provoke collision; but solely assist the Local Clergy in all matters connected with this controversy.

Publications—A number of Magazines and similar Periodicals have of late years been published, and thrown into very general circulation, for the advocacy of the interests of the Church of Rome; and, being zealously devoted to the advancement of her principles, and sup-

ported by the whole literary energies of the Priesthood of that Church, they are well calculated in time to do infinite injury to the cause of True Religion.

In order to counteract this system, "THE PROTESTANT JOURNAL," has been published for some time under the direction of this Society. This valuable Periodical has already attained a very extensive circulation: it is now proposed to conduct it on a more extensive scale, so as to contain articles by our ablest controversialists, and reviews of all works which issue from the press on the subject of Popery; and to exhibit, at the same time, a general record of all events at home and abroad, which may be interesting to the Protestant Churches—so as to supply our Local Clergy throughout the Kingdom with ample means and opportunities of acquiring a knowledge of this controversy, which is now daily becoming more and more interesting and important.

The Members of the Church of Rome have published a vast variety of Tracts—advocating, with much ability, the peculiar doctrines and practices of that Church; and opposing, with much subtlety, the doctrines and practices of the Protestant Churches. Vast sums of money have been advanced, and Societies have been established, to promote the circulation of those Controversial Tracts; and many persons are employed at places of Public Religious Meetings, and even at the Doors of our Protestant Churches, to issue them to the congregations as they depart from worship.

To counteract this evil, the Society has already published a Series of Tracts of an opposite tendency—setting forth the plain truths of the Holy Scriptures in contrast with the errors of the Church of Rome; and now proposes to increase the number, with the view of supplying the Local Clergy and Auxiliary Associations with a Series of Tracts, suitable for very extensive circulation.

Scripture Readers—For some years past, the Priesthood and Laity of the Church of Rome have employed zealous and intelligent Members of her Communion to visit the poor and more ignorant of our population; and, going from family to family, to converse on the necessity of their abandoning the Protestant Church, and of joining the Church of Rome. These persons are generally acute and well-instructed controver-

sialists; and have, for a long time, been very active in disseminating their peculiar views, so as to have succeeded in inducing many to attend regularly on the Public Services, and to send their children to the Schools, of the Church of Rome.

The Society has already employed, to counteract this system, a large number of Scripture Readers in Ireland, under local superintendence, to whose support the Society largely contributes; and it is desirous of being enabled, by the liberality of Protestants, to pursue the same system in this country, where it is so much required. They propose to assist the Local Clergy and Local Associations, not only in the selection, but also in the support of pious persons from among the lower orders, who are acquainted with these subjects; and who would thereby be enabled to go among the population, so as to strengthen and instruct the more ignorant Protestants, and at the same time bring the blessed truths of the Holy Scriptures before the Members of the Church of Rome.

The Committee desire to state, that such are the OBJECTS which they have in view; and such the MEANS by which, under the blessing of the Most High, without whom nothing is good and nothing is holy, they hope to accomplish those objects, which are dear to all who love the glory of our God and the Cause of His True Religion: and they do not hesitate to say, that the continued applications, which have been made and are still making to the Society for assistance from the Local Clergy of the country, are too numerous for the Society, however anxious, even to take into consideration, in the present state of its income.

RELIGIOUS-TRACT SOCIETY.

FROM the Appendix to the last Report, we again lay before our Readers evidence of the

Continued Self-denying Labours of the London Visitor.

Billingsgate—I visited Billingsgate and Lendenhall Markets, and the Tower; and distributed Tracts generally, and among the watermen of the stairs. I was much surprised with their infidel expressions, and their acquaintance with infidel publications. I could not but deplore the prevalence of this dreary system, and think it verifies the Scripture, 2 Tim. iii. 13, 14. But many of

them received the Tracts willingly, and I saw some reading them. I also distributed Tracts in various public houses; and they were received with readiness, with some few exceptions.

Whitechapel—Most of these parts are very immoral. The play-house draws many disorderly, loose, and profane characters of both sexes to this neighbourhood. I was grieved to see many of the rising generation growing up in vice and ignorance. Tracts were, in general, readily received; and conversation concerning the soul gained some attention.

Smithfield—I made my circuit in and about Smithfield; and distributed Tracts among the cattle-dealers, drovers, salesmen, peace-officers, and spectators. They were, in general, received very readily; although there is lamentable ignorance, and many of the men appear very vile. There is much profane language, and drunkenness, and disregard of the Sabbath; but they do not exhibit so much enmity against religious things as I have seen in them, except some men of infidel principles. Many of the drovers come from distant parts, who are very thankful for the Tracts. I hope these repeated efforts may awaken some thoughts concerning their souls and their latter end. Great firmness and sensibility, and knowledge of the human heart and of the Holy Scriptures, with gentleness and sympathy, are required in these visits, to meet their exigencies, *that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Bermondsey—These places are notoriously inhabited, and some of them are very immoral; but they are not so shameless as I have seen them. I have spoken in an alarming way, as opportunity presented, trying to awake them out of sleep—shewing, that *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* The people received the Tracts, in general, readily, and my conversation gained attention. Some of the places appear to have improved in their morality. The inhabitants are frequently changing. I entreat them to pray for the Spirit of God, to convince them of their danger, and to shew them the only Refuge from the wrath to come.

Bethnal Green—I found a great many destitute of the Scriptures, and in gross darkness. I tried to awaken them to a

sense of their danger; exhorting them to pray to Christ to pour out His Holy Spirit, to convince them of sin. I found that they did not send their children to Sunday Schools. I left them some Tracts and bound Religious Books of sound authors. My conversation seemed to gain attention among them, and they appeared pleased with the books; and said that they wished to read, but had nothing to read till I gave them books; and they had not the means to appear decent, to go to a Place of Worship. I left Tracts in the public houses, with those present: they received them readily, promising to read and take care of them. This is very parched ground; and there is plenty of room for religious exertions in a powerful way, to remove the spiritual blindness and ignorance.

Bermondsey—I distributed Tracts generally to those on board the vessels lying at the wharfs, and to those employed on them, with some converse. I met with Irish Labourers who were Roman Catholics, but they received the Tracts: and I distributed also in the gin-shops as I went along, and to the watermen at different stairs. There is lamentable immorality and heedlessness in these parts and places. The Tracts were received very kindly all through this visit, and I observed many read and put them carefully into their pockets: some of them listened attentively to my converse; and some observed, that they were surprised at my long-continued perseverance in these endeavours, as they had known me many years, and said they had read my books with much pleasure and satisfaction, and to their profit.

Whitechapel—These are some of the most dark and benighted places in London: the immorality is not so publicly shewn, but the wretchedness and misery are greater than ever. The houses are chiefly lodging-houses for the lowest characters. There were two pugilists, brothers, who lived here, who were both killed in fighting. It is needful that the glad tidings of Salvation should be carried into these dwellings of ignorance, which can never be known but by the person who explores these haunts. He finds peculiar difficulties, and needs the wisdom of the serpent and the harmlessness of the dove to gain any attention among these people, who have no mercy on themselves, and whose obduracy is very lamentable. The Scriptures justify these repeated efforts,

which say, *Blessed are ye that sow beside all waters*: Isa. xxxii. 20. These visits are an attempt to pull them out of the fire, and to restore them to a right mind. The Tracts were received in a friendly manner, and the spiritual converse gained attention, with few exceptions.

Workhouses—I visit St. George's in the East, Bethnal-green, St. Saviour's, Greenwich, and Deptford. The way I proceed in these houses is, by reading a chapter, and a brief address, in many of the large infirm, blind, and sick wards, beginning and concluding with prayer, on different week-days as well as the sabbath: the inmates pay much attention, seem deeply impressed, and express much gratitude for these efforts. The Tracts which I leave among the inmates are thankfully received, and I very often find them reading them and the Scriptures. The little books are also thankfully received by the numerous children, which I give them for learning the Scriptures: my short addresses gain their attention, and they join me in prayer. Many of the afflicted in these houses have had their hearts gladdened with the good news of the Gospel. The Testaments, with the Book of Psalms, and other volumes of sound authors and Tracts, which I have left with them, have been much read.

Prisons—I have repeatedly visited the King's Bench, the Marshalsea, and Giltspur-street Compter, and distributed many Tracts among the prisoners. I met with one man, in Giltspur-street Compter, who acknowledged, that he came into the prison a decided atheist, but my conversation and the Tracts had changed his views, and had led him to embrace Christianity. There is lamentable ignorance in regard of religious things, and great immorality generally among the prisoners, with some exceptions. I enter into conversation with them, as opportunity presents. Some few of them listen; but it is a difficult matter to gain their attention. Many of them exhibit infidel principles, and refuse the Tracts; but others receive them thankfully, and promise to read them. They appear most generally to be destitute of religious books. The publications which I give them serve to fill up some of their leisure time, I hope in a profitable way.

Greenwich Fair—This Fair was very numerous attended, particularly on the first two days. The Tracts were

ceived by many, readily; but I do not know that I ever met with so much opposition, at any of the Fairs, from sceptics, as I did at this; which demonstrates that the dreary system of Infidelity is on the increase, and they love darkness rather than light.

Mitcham Fair — This Fair was numerously attended by the villagers: a respectable tradesman informed me, that they came out of nearly fifty villages. Some of the buffoons shewed an unfriendly disposition. Some, who refused the Tracts at first, afterward came and requested to have some, when they understood what they were. They were received readily by the persons listening to the ballad-singers, who said they were much better than the ballads. I was informed here of a man who received a Tract from me at Croydon Fair, some years since, who was deeply impressed with it, and is now a very active Tract Distributor.

ITINERATING LIBRARIES.

IN our Volume for 1831, at pp. 169—173, details are given of a Plan of Itinerating Libraries, and of the success of the system, particularly in East Lothian, with the benefit resulting from it. Some papers have been sent to us on this subject, from which we make the following extracts.

Object and Plan of Itinerating Libraries.

The object of these institutions is, to furnish the whole population with entertaining, useful, and religious reading.

A district of country is marked out, and a number of towns or villages selected, the most convenient of access to all the inhabitants: the books are divided, accordingly, into sets, and each division placed under the care of some persons of good character; who will exchange these books, at stated periods, with the inhabitants of the village and neighbourhood. This person acts gratuitously. At the end of a certain period, as may be previously agreed upon, the division is removed to another village, and its place supplied by another Library, containing a set of books entirely different. Thus, by a very simple process, each village enjoys the benefit of all the books; and, at a very small expense, the poor of a whole district may be furnished, from time to time,

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with a variety of useful, entertaining, and instructive books.

No book of an immoral or irreligious tendency, or on party politics in Church or State, shall be admitted into them. And, as it is not in the power of the superintendant to examine every volume, he will feel obliged to the subscribers for calling his attention to any book which is unsuitable, that it may be withdrawn from circulation.

The books are arranged into book-cases of 50 volumes, which will be removed from station to station every second year.

There are Three Classes of the Libraries—the first, consisting of the New Books, which are lent to Annual Subscribers of Five Shillings, who have also the privilege of ordering new books to be purchased to the amount of their subscriptions, subject to the above restriction. By the experience of many years in East Lothian, this has been found the most efficient means for interesting the wealthier and middling classes of society in the plan, and of raising funds for its extension, besides providing much useful reading for their own families.

The Second Class consists of the above after they have been read for about four years, when the Books are lent to Annual Subscribers of One Shilling; or for One Penny a volume, to all persons who take due care of them, and do not keep them longer than one month.

The Third Class consists of smaller Religious Publications, suited for Sabbath Schools, which are lent to Annual Subscribers of Sixpence; or for One Half-penny a volume, when not kept longer than 14 days.

Mr. Samuel Brown, of Haddington, the Manager of the East-Lothian Libraries, furnishes some particulars of the

Commencement of such Libraries in Mid Lothian.

In 1831 and 1832, Mr. Brown received about forty guineas from a few friends to the plan of Itinerating Libraries, for the purpose of introducing these Institutions into Edinburgh and Leith: after having, without success, endeavoured to induce some persons to unite as a Committee to take charge of the Libraries procured by the above donation, he found it necessary to take the superintendence of them him-

H

self. He formed Six General Divisions, and Four consisting of small Religious Publications suited for Sabbath Schools. In 1826, a Society was formed in Edinburgh for establishing Itinerating Libraries in Mid Lothian; but its efforts had been greatly neutralized by deaths among its original Members, and various other circumstances: the Committee had incurred a debt of 48*l.* 0*s.* 11*d.*, and in six years had only raised 29*l.* 16*s.* 3*d.*: in these circumstances, Mr. Brown engaged to be responsible for the balance of the debt, and to take the superintendence of the Divisions. There were accordingly put under his superintendence, in July 1833, Ten Divisions, and Books for part of another, which has since been completed; making, in all, Twenty-one Divisions, containing 1050 volumes.

It is much to be regretted, that many of the Public Libraries in Edinburgh contain books which no Christian Parents would wish to see in the hands of their children: besides, there is a numerous class of interesting, religious, and useful books, suited for young persons, which are seldom to be found in the Public Libraries; and many parents are at considerably more expense in procuring such books for the use of their families, than the small annual subscription. But the principal claim which this Institution has for support, is the important OBJECT which it has in view; viz. PROVIDING RELIGIOUS, USEFUL, AND ENTERTAINING READING FOR THE WHOLE POPULATION. This object has been effected, in a considerable degree, in East Lothian; where there are Forty-three Divisions, which, with the New Books retained for the use of the subscribers, consist of Two Thousand Six Hundred Volumes; and the above Twenty-one Divisions are a respectable commencement of the plan for Mid Lothian.

Continent.

GERMAN MISSIONARY SOCIETY.

THE following notices have been sent to us from Basle.

State of the Basle Institution.

Eight Students left the Institution in the course of 1835; five of whom were sent forth as Missionaries. Their place has been supplied by fourteen other pious Young Men: the Institution now contains forty Students, who have devoted themselves to the Missionary Service.

They are divided into five classes; two of which apply more particularly to Languages and different branches of Science, while the other three devote their time more especially to a complete Course of Theology. The Languages studied are, Latin, Greek, Hebrew, Arabic, and English; to which have been recently added the rudiments of Sanscrit. In the Theological Department, there have been delivered, in the course of the year, an Introduction to the Critical Study of the Holy Scriptures, an Analysis of some of the Prophetical Books and of some of the Epistles of St. Paul, and Lectures on Ecclesiastical History. There are continual applications for the admission of pious Young Men into the Institution, in order to preparation for the work of Missions.

Summary View of the Society.

The Society has, during the year, carried on its labours in eight different quarters. It has one Missionary among the Ashantees in Africa—four Stations in the Southern Provinces of the Russian Empire, on both sides of the Caucasus, among the Mahomedan Tartars—another at Tauris in Persia—three Missionaries at Mangalore, on the west coast of the Peninsula of India—and one Missionary among the Indians and the German Settlers on the banks of the Mississippi. There are Twenty Missionaries and Four Assistants in the service of the Society.

Its Income in the year 1834-35 was 4932*l.*, and its Expenditure 3864*l.*

A more particular account of the Society's proceedings appears in the appropriate places in the Survey.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Visit of Rev. C. F. Schlienz to Syra and Smyrna.

FROM December 1834 to April 1835, the Rev. C. F. Schlienz, of Malta, having been directed by the Committee to proceed to Smyrna, on business connected with the Society, had the opportunity of renewing and extending his acquaintance with the Levant, after an interval of nearly five years; he having, at a former period, performed a similar visit, for the purpose of

renovating a constitution seriously oppressed by the multitude and variety of his Missionary Labours. During this interval, many important changes had been taking place in the state of public opinion and affairs; which, by the blessing of God, have opened the way more widely for the exertions of Benevolent and Christian Societies. It is almost superfluous to say, that he was welcomed by the Missionaries at the various Stations; all of them contributing to his store of information, as well as rejoicing in the visit of a valued Missionary Brother. We shall, connectedly with the Reports of the Society's Missionaries, give copious extracts from the information furnished by them, or otherwise communicated, to Mr. Schlienzy.

SYRA.

Mr. Schlienzy, on his first arrival, thus notices the appearances of

Improvement in the General State of Syra.

Syra has been considerably improved during the last five years. Several houses that have been since built are of more solid construction, and some of them appear to great advantage. In these I may include both the new Pædagogion—a building of good workmanship, erected by the Community, under the superintendence of a German Architect, at the side of the Community School—and the Pædagogion belonging to the Society. These two houses, of course, I viewed with particular pleasure. The Community are just building, out of town, a magazine for gunpowder. The streets of Syra are now kept much cleaner than in former years; although this, in the winter season, with regard to most of them, is almost an impossibility. Built, as the greater part of the present town is, on the declivity of a hill, and most of its narrow streets being without pavement, the torrents of rain, in clearing away the dirt, necessarily disfigure the streets, by carrying off large portions of the soil of which they are composed; thus giving them the appearance of ditches. Government, however, has just sent here a Commission, consisting of a German Architect, two Officers, and some Soldiers of the Engineer Department, to form a

plan for improving the town; so that both houses and streets will assume a better shape, and afford healthier and more comfortable accommodations. By the many vessels in the harbour of Syra, and by other means, I learned that the place continues to be of considerable moment with regard to trade; and, judging from its favourable position, the credit it has already attained in foreign countries, and, above all, from the intelligence and the enterprising spirit of its mercantile population, we may hope that it will grow in importance with increasing rapidity.

Among the strangers who have resorted to Syra, I met with a good number of English, who begin to form quite a little colony here. At the English Church Service, I counted thirty-seven persons. Collections have been made by them toward the building of a Chapel.

Advanced State of Education at Syra.

The Rev. F. Hildner has been labouring here, for several years, with manifest acceptance and success. As the visit of Mr. Schlienzy took place at a time when the new Greek Government, under King Otho, had, to a considerable degree, organized its plans, and had published them for the information of its subjects, some particulars will be here communicated, which have an immediate relation to the state of Religion, Education, and the general welfare of that country. Under this Station of Syra, therefore, much will be related, which refers, in general, to the whole of Greece. From Mr. Schlienzy's communications, returning to the immediate sphere of Syra, we extract the following general remarks on this point:—

As to education and general intelligence, Syra has kept up its standard, as one of the most important places in Greece. This we may learn, not only from the number of its Public and Private Schools, but also from the high estimation in which they are held by the Greeks, both in and out of Greece. Besides this, the unabated zeal and strenuous exertions of the Syriots, toward the establishment of schools, the pains they take to get good Teachers, the great regard and the good

salaries which they pay them, the gratitude they have repeatedly expressed to their benefactors, who have aided them in that good cause, bespeak, in a language most unequivocal, not only the favourable feelings and sentiments of the people of Syra with regard to mental improvement, but shew, at the same time, some good effects already produced among them by means of education.

Example of Scriptural Education held out to the Greeks by Missionaries.

Scriptural Education, as it is understood in Britian, does not very distinctly or prominently form a part of the Public System. It is in this respect that the influence, example, and labours of Missionaries, must ever be looked to, as bearing the most important character; and we would earnestly entreat the prayers of all enlightened Christians, on behalf of those who stand foremost, sometimes almost alone, and at other times obstructed or embarrassed, while endeavouring to uphold this vital principle.

It is in this point of view that we draw the attention of our Readers to the satisfactory accounts of Mr. Hildner, of the latest date; a considerable time after the enactments above cited had been 'promulgated to the kingdom of Greece. He writes from Syra, June 20, 1835—

The Schools under my superintendence are going on unimpeded, and continue to prosper: the Word of God constitutes a main part of instruction. The number of Scholars in the Society's Establishment, according to the returns of last month, is 610; among whom are 318 girls; the largest number of children we ever had since this Institution commenced, and the largest number it can contain. A great many children could not be received of late, on account of want of room. The Female Seminary, with fourteen preparing for Mistresses, is particularly flourishing; and a Seminary for Male Teachers has also been begun, with twelve pupils selected from the male department since the beginning of this year. All these children receive instruction in seven different departments.

Much anxiety had been felt by

Mr. Hildner, lest attempts should be made, under colour of law, to introduce into his school opinions which he would regard as not Scriptural. This subject, as will be seen by a reference to our Volume for 1831, pp.137—140, is not new. It was very satisfactory to find, that, at the date of his latest communication, November 20, 1835, his apprehensions had not been realized. He briefly remarks—

Respecting the Greek Church Catechism, and a Greek Priest teaching it in our schools, there is not, as yet, any well-founded fear. We go on unimpeded, on Scriptural ground, with our 600 children, as well as ever.

Mr. Hildner reports the following

School Examinations.

On the 17th of July was held the half-yearly examination of our Pædagogion, connected with the examination of the Seminary for the education of Schoolmistresses; which took place at our house, at the request of the more-advanced pupils; and besides the respective Teachers, there were present only Mrs. Hildner, myself, and a few other persons, relatives of the pupils. Professor Bambas examined the children with regard to the first part of Bible History, from the Creation to the Flood, and the Evidences of Christianity; and Professor Phardalis in the Ancient and Modern Greek language, and Geography. In the last were considered, Europe in general, and all parts of Greece in particular. The industry of the Teachers, as well as the progress of the Scholars, appeared, upon this occasion, very conspicuous, and my heart was filled with joy and thanksgiving. After the examination was concluded, the Report was read, and the whole was closed by singing, and a solemn prayer, with thanksgiving, offered up by the Schoolmistress, Coresi.

Concerning the examination of the Seminary for the training of Teachers, Mr. Hildner further reports, in the same Letter—

The examination took place on the 31st of July, and the 3d and 4th of August. The Professors Phardalis and Agapius, the latter instead of Professor Bambas, who was not at Syra, constituted,

together with Dr. Korck, the Committee for Examination. Mrs. Hildner and myself also took a part in it. The examination was held in our house: the number wishing to be examined was fifteen, eleven of whom were pupils of our Seminary. The examination was very strict, going much into particulars; but the result was highly satisfactory. Indeed the examination served as a fresh encouragement to put the Seminary on a more extensive and liberal footing.

SMYRNA.

At this Station the Society has, at present, only one Missionary, the Rev. J. A. Jetter; but he is about to be joined by the Rev. P. Fjellstedt, who was formerly in India, but obliged to return home on account of his own and Mrs. Fjellstedt's ill health. Mr. Schlieniz arrived at this city on Christmas Day, 1834. He thus reports on the

State of Education among the Greeks of Smyrna.

The objects of instruction in the Common Greek Boys' Schools, are, Reading, Writing, Arithmetic, Modern Greek Grammar, the principles of Geography, the History of Greece, Singing, and Religion. The two Community Schools for Girls afford, as yet, very little advantage, with regard to mental and religious instruction; the girls occupying themselves chiefly with sewing and embroidery: but Mr. Brewer's Girls' Schools are a very fair model of such schools, connecting mental instruction with diligent labour, to the greatest advantage. The Hellenic Schools also teach, besides the objects of instruction of the Common Schools, Ancient Greek Grammar, the Greek Classics, and General History. The Greek Gymnasium carries the Scholars farther on in the study of these sciences; and adds to them a number of other branches, as, Algebra, Geometry, Mathematics, Drawing, Logic, Rhetoric, Exercises of Composition, and, if it can procure Teachers, also the study of the French and English languages. Into the two Hellenic Schools at Smyrna and Vourlah, under the direction of Mr. Jetter, some branches of instruction have been introduced, which properly belong to Gymnasia; for instance, at Smyrna, the study of the English language; at Vourlah,

Drawing, and Compositions for delivery in Modern Greek; some of which were delivered in the Greek Church at Vourlah during Lent. A Priest observed to one of the young men, after he had finished his address: "You incline toward Europeanism."

The Masters of the Greek Schools are generally young men of accredited good character, and tolerably well-informed: yet, considering that most of the Common Schools owe their existence chiefly to the Missionaries, and are therefore but of recent date; that the Teachers, both of the schools of the Missionaries and of those of the Community, had but little training; that science, even among the better-informed Greeks, has made but superficial progress; and that vital and experimental Religion is but little known as yet, even among the better sort of this population; these masters can hardly be expected to prove, as to piety, knowledge, and experience, competent for their office. But no one has ever shewn the slightest disregard for the Scriptures: on the contrary, they all seem to be anxious to have them introduced as the principal books in their schools.

In justice, both to the Armenians and Greeks, be it spoken, that they generally provide well-built houses, in good situations, with airy and cheerful rooms, for their schools. As these buildings are the property of a large community or parish, and stand, as it were, in the capacity of representatives of public opinion, and as signs of the efforts which these respective bodies are capable of making, the appearance of the fine-looking edifices shews the general and public respect which they pay toward such Institutions. It is only, perhaps, through the want or love of money, and a better Government, that the Greeks, who always like to shine in their public enterprises brighter than any body else, have not outdone the Armenians in their undertakings.

With regard to punishments and rewards, these schools gradually assume a more Christian character. Punishment, indeed, is not excluded from them; but the rod and the stocks, which formerly were made the chief monitors of the schools, and the principal means used by the Teachers to stimulate the children in learning, and to implant in their tender hearts the love of virtue and Religion, are

falling into disrepute ; while the consideration of a higher responsibility for their conduct, and the motives of Christian love, begin to produce the most satisfactory and happy effects upon the children's behaviour and acquirements. The reward-books are generally of a religious character, and calculated to impress the children with a due sense of the ultimate object of their education—to be rendered worthy of a citizenship in the Kingdom of Heaven.

A friend, resident at Smyrna, informed me, that he had, not long ago, witnessed a very sad instance of a degrading and most pernicious mode of punishment. A child who had told a lie, was thus punished by the Teacher—All the scholars were made to stand face to face, in a double row, which the culprit was obliged to pass through ; and each child had to spit in his face. Such a disgrace, I hope, will never again fall upon any Christian School at Smyrna. In the Turkish Schools you continue to find the large wooden stocks, constituting the chief means for the support of the Schoolmaster's authority.

I had the pleasure of being present at several public as well as private examinations in Greek Schools in Smyrna. Before I offer any opinion with regard to results, permit me briefly to describe the manner of proceeding at the public examinations. The parents of the scholars are informed of the day of examination, a few days previous ; while the Teacher invites particularly the Superintendents of the School, the Bishop, and other influential friends, such as the Ex-patriarch, respectable merchants, and Missionaries, to be present on the occasion. I was told that the Teacher never failed in having a crowded attendance at such a public exhibition of the state of his school. The Bishop, and other clerical persons of rank, the Superintendents, and the Missionaries, are called upon to seat themselves at the upper end of the school ; the master standing between them and the children, who occupy the body of the room ; while their parents and friends place themselves around, on every side, and sometimes even without the doors.

The manner of the Greek Masters' proceedings I found to be generally good. After prayer has been offered by one of the children, the master himself, sometimes aided by one of his colleagues, begins the examination. They examine the whole number of children, in regular

and irregular turns, and are short in their proceedings. Their questions are clear and simple, generally pointed : they never answer for the children, except when no one can give a satisfactory answer. This, however, I very seldom found to be the case ; for the Greek, whether child or adult, is almost invariably as capable and as ready to shew what he knows, as he is to acquire knowledge. During examination, the Bishop occasionally makes a remark, or puts a question. Toward the end, the children sing a hymn ; and the whole closes with a short and animated address, delivered by one of the children, who places himself, or herself, between the scholars and the Bishop ; the pleasant task always being finished by loud acclamations of eulogy from the visitors. Afterward, the children receive rewards in useful books.

The establishing of Infant Schools should be particularly attended to : they are, perhaps, more than any other schools, destined to effect a radical change in the rising generation. The disorder, and the bad example of home, which these little-ones have, in most cases, to witness, are thereby placed out of their sight. In the school, they become early accustomed to order, cleanliness, decency, and esteem for their Teachers and parents. They may also receive early impressions upon their tender souls, of the love of God, through Jesus Christ, by listening to the joyful tidings of the Gospel.

Brief Notices of the Armenian and Jewish Schools.

The Armenian Gymnasium begins with the rudiments of the Armenian language, and designs to afford to the scholar the instruction both of a Common School and of a Gymnasium. Besides the Armenian language, the Greek and Turkish are also taught in it. In the Jewish School they read Moses and the Prophets ; using these religious books, as sometimes Christians improperly do, as the means for teaching how to read, and, I fear, in many instances, without understanding them.

State of Turkish Education at Smyrna.

In the Turkish Schools, the art of reading and writing proverbial sentences, the Grammar, and the Korân in the Arabic language, is taught.

The Teachers of the Turkish Schools at Smyrna are all of the old style, knowing just enough to teach the reading of

the Korân, and other Arabic books; but without having any knowledge of the language of these books. They are also generally able to write sentences of their sacred records, in large, and, occasionally, beautiful characters, in order to secure the esteem and admiration of their scholars. In their fine school-room, out of respect to which we were obliged to put off our shoes, I found the Teacher writing Arabic sentences in large letters, of which he shewed me the one he had just finished. This induced me to ask whether he understood the Arabic: his reply being in the affirmative, I addressed him in that language; when he said that he did not understand the speaking, but only the reading and writing of it. I then requested him to translate the writing he had shewn me; when he replied, that it was a very mysterious sentence, and could only be given in the Arabic. The sentence was this: "Ennena bi Zurat Elkitab fatahna," "By the chapter of the book we shall prosper." I have no doubt that the chapter referred to in this sentence is the First Zuret of the Korân. If the man had not proved so very false, with regard to his knowledge of the Arabic, by his failure in speaking it, I should have been less inclined to suspect his total want of knowledge of that language; for he might have had in mind the multitude of mysteries which, according to Mahomedan commentators, are found in that Zura, and deposited in the letters of the words, as they are supposed to be, can in no language be so well understood as in the Arabic.

With regard to Turkish Schools, nothing can be done without permission from the Pachas; and the measures of the Pachas of Smyrna, some time ago, shewed too plainly that he did not want any thing to be done. If, however, a door of usefulness should ever be opened to us, by means of schools, the old system of the Turkish Teachers must be entirely abandoned, and the schools be placed on European footing. The Religious Instruction given in the schools must chiefly consist in moral doctrines; although much may be taught also of faith, by historical extracts from the Scriptures. A trial of this kind has been made by the American Missionaries at Constantinople, in the Military Schools of the Sultan; and it seems to succeed very well. If any thing be likely to succeed among the Turks, it is, I think, a higher

school for the upper classes; as they are both jealous and afraid of seeing the lower classes receive education, while they remain behind: the education of the lower classes would then follow as a matter of course. In such a school, the Arabic language should also be taught to the more-advanced pupils, as one of the means to destroy the superstitious influence of their Mullahs over them.

In pursuance of the Society's desire, expressed repeatedly to Mr. Jetter, he has endeavoured, whenever opportunity offered, to find means of approaching the Turks through the medium of education, conversation, and discussion. He had also engaged a Persian scholar, well acquainted with the Turkish language, to make translations into it of various Religious and other Tracts.

Mr. Jetter thus reports, under date of September 12, 1835, on an

Examination of the Society's Greek Schools at Vourlah.

A fortnight ago I was at Vourlah, when we again had an examination of the schools, chiefly on account of the Bishop, who was not present in May last. He was there, with his Clergy, some families from Smyrna, and as many of the place as could find admittance. They all seemed highly interested and satisfied. The Bishop particularly was deeply affected at seeing such young children read, and answer questions on Scripture History so readily. It was one of the best examinations that we have had here. In the Infant School I found 120 children: it has now been removed to a more central place, by order of the Bishop.

In the High School, about 30 children, chiefly boys, were examined in Ancient Greek, and other lessons suited to their more-advanced state. The head girls worked a planisphere on muslin, which did them great credit.

EGYPT.

Our Readers would be prepared, by the former accounts of this Station (see pp. 329—334 of our Volume for last year), to expect, that, on the ceasing of the plague, the Missionaries would return to a sphere of

labour greatly diminished by the ravages of this disease in Cairo. Its severity was, indeed, unusually great; and melancholy was the sight, to behold schools thinned by death, while the spirits of the Missionaries were much reduced by the sufferings which they had themselves endured, both in body and mind. Subsequently, as will be seen in the Recent Intelligence of this month, they deemed it necessary, on account of illness, domestic anxieties, and the approach of the plague-season, to quit Egypt awhile, and go to Malta. We shall, for the present, simply extract from the Letters and Journals of the Rev. Messrs. Krusé and Müller a few passages, describing their return, according to their ability and opportunity, to resume their Missionary Labours, after that this destructive pestilence had been withdrawn from the land.

Mr. Krusé, under date of Cairo, Aug. 25, 1835, thus portrays the *Interruption of Missionary Labours by the Plague.*

At the end of last year, I had good prospects for our Mission here in Egypt, and was much encouraged by the progress of our schools; but the plague came, and my best hopes were frustrated. You know, from my former Letters, how difficult it was for me to choose the best way. The Day Schools were given up; and I had been almost persuaded, by the Teachers and pupils, to do the same with the Seminary. I am now glad, however, that I have succeeded in keeping up this establishment, because I see now that we have gained, notwithstanding some losses; and if I had allowed the pupils of the Seminary to go home, during the plague-season, I should now, in all probability, be without a Seminary; and to begin again is rather a difficult, yea, in the present state of Egypt, a hopeless undertaking; because those who survived the plague have been taken into the Pacha's schools and manufactories. All the private schools, Christian as well as Mahomedan, have at present a very small number of boys, and these very young ones. My Day School, which before the plague had from 70 to 80 boys, I

began again, after the plague, with only two boys. This number has now increased to ten, five of whom attended the school formerly: the other five are new-beginners—little boys who have never been at school: three of them are Copts, and two Mahomedans. What has become of the 70 or 80 boys that formerly attended the Day School, I could not learn: it is probable that the greatest part of them died of the plague; though some have been taken into the Pacha's Polytechnic School; and others have been obliged to seek service, in order to earn their bread. How I got these Mahomedan boys you will perhaps wish to know. When we had our house whitewashed, there was a poor man among the working people, who asked me whether I could, for God's sake, take his boy, who had lost his mother by the plague. Next day he brought the boy, five or six years old, and also his daughter, aged about seven years. Mrs. Krusé takes care of the girl, till we succeed in opening a Girls' School. A woman, seeing these two children coming, asked me to take her boy also, who had lost his father by the plague; and next day she brought the boy, about nine years of age. These three Mahomedan children have since remained under our roof, and behave well.

Aug. 28, 1835—I visited to-day Hickakon Effendi, who has been educated in England, and is now Director of the Polytechnic School at Boulack. I presented him with a copy of the Atlas just received from Malta; which he very thankfully accepted, and praised it, as being very well done. He complained of having received a poor map from the Pacha's press, which was of no use; and added, that he would try his best to obtain fifty copies of our Atlas, for his school. His school contains 120 scholars, all boys taken by force, from ten to seventeen years of age. Another school has been established this year for training up translators, the Director of which is Sheikh Rafaa, who received his education in Paris: the number of scholars is not to exceed 50; but another school, for arts and trades, is to be established, under the same Director, which will have 200 scholars. For both these schools the Pacha has given one of the largest Government Houses—that of Deftardar Bey—in our neighbourhood; and, adjoining to this house, a new

Museum will be built; and, by order of the Pacha, no antiquities are henceforth to be carried out of the country.

A few passages from the Journal of Mr. Müller will exhibit, on his part also, the

*Earnest Endeavours made to resume
Missionary Labours.*

Aug. 9, 1835—In the afternoon, I began with a Sunday School; but there were only four boys, and the Teacher, with whom I spoke and prayed.

Aug. 12—I spoke and prayed with the Teacher and children, till I was quite exhausted. Most of them are new comers, who do not yet know their own language; so that every word in the New Testament must first be explained, and then the whole applied to the spiritual instruction of children, who think about nothing, but, *What shall we eat? What shall we drink?* and, *Wherewithal shall we be clothed?*

Aug. 15—Visited a poor and sick family, and gave them some rice, because they are in want of spiritual and bodily food. Instructed the pupil of Mrs. Müller in our Holy Religion. She is a young girl of the Galla tribe, in Abyssinia, and gives us much hope that she will become a true Christian.

Aug. 16—Had a profitable meeting with my neighbours and some children of the Sunday Schools, and was pleasingly surprised to find so many waiting for me. The Lord was with me, so that I was enabled to speak the Word without fear. Thus, I hope, our Sunday-School Meetings will have a blessed effect toward saving sinners.

Aug. 18—Disputed with a Copt about the Doctrine of the Blessed Trinity. His brother turned Mahomedan; and he himself seems inclined to believe a lie, rather than the humbling doctrine of the Gospel. I preached to him concerning faith and repentance toward Jesus Christ.

Aug. 19—The School Examination on the Catechism. Felt the difficulty of bringing religious truth home to the hearts of ignorant children. *Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.*

Aug. 23—Only six adults came to the Sunday-School Meeting, owing to the feast which the opening of the canal occasioned to-day.

Jan. 1836.

Aug. 30—Only two boys came to the Sunday School, as the greater part of them are ill with the cholera and the typhus fever; but there were several respectable Copts present. I spoke too long, and exerted myself too much, it being seldom that I have a large congregation; but I had to suffer for it. My fever came on soon after the meeting was over, and disabled me, for several weeks, from doing any thing.

Sept. 20—Went this morning to Boulack, to visit a poor sick English woman. I found her on the brink of eternity. Mr. Kruse and I visit her every other day, and I hope she will find mercy.

Sept. 21—My Sheikh came again this morning. He is one of the most amiable and docile Mahomedans I ever met with. He approves very much of female education, and says he will make it his business to bring Mahomedan Girls into the intended Female School.

After a long and tedious explanation with the Abyssinian Girl, she seemed to comprehend a little of the mystery of Christ's vicarious death for sinners; at which she was so much pleased, that, for joy, she was ready to start from her seat. But what strikes me very much is, that she makes the very same objections against the humbling doctrine of the Gospel which you find in the books of learned sceptics and infidels; a proof that the difficulty arises from the heart, and not from the intellect.

In another passage, Mr. Müller gives the following very painful, yet

*Probable Estimate of the Ravages of the
late Plague.*

The Sunday School, which I began lately, has again refreshed my hopes of being useful. My neighbours, and some boys of the school, have hitherto attended regularly. The Day School in my house consists at present of 14 boys, almost all of them new comers, and more promising subjects than those who attended the school before the plague broke out, and who fell victims to the contagion. Before this unhappy catastrophe, there were four different schools in the quarter in which I live, with 10 or 15 boys each; and now there are only two—the one in my house, and another conducted by a Coptic Priest: so that perhaps the half of this rising generation has been quickly snatched away from time to eternity.

I

The Rev. J. R. T. Lieder, who had been in the Greek Archipelago, and who, on coming back to Egypt, was not permitted, through fear of contagion, to land, but compelled to depart for Candia (see p. 333, Vol. 1835), returned once more in safety to Egypt, in the middle of last July. He was in good health, and had begun his Missionary Labours with activity.

We cannot quit this Station, without earnestly commending its desolated and bereaved condition to the sympathy of every Christian Reader; entreating, also, that fervent prayers be offered up on behalf of the Missionaries and their families, that they may be supported, guided, and comforted in all their difficulties and tribulations.

ABYSSINIA.

The arrival of the Missionaries, the Rev. Messrs. Gobat and Isenberg, at Massowah, with their wives and attendants, was stated at p. 150, Vol. for 1835. Letters from Mr. Isenberg report their arrival at Adowah. We deeply regret to see, by the latest account, that Mr. Gobat was in a very precarious state of health. From the Letters of Mr. Isenberg we make the following few extracts; in one part of which our Readers will observe a somewhat new turn given to the practice of what has been termed Conversational Preaching. He suggests the employment of the season of Family Prayer for the purpose of attracting the attention of visitors to Religious Instruction. The idea has no novelty in this country, among those who are solicitous to use the opportunities, so regularly occurring in the family, of Christian edification. In the Oriental Churches, generally speaking, it is to be feared that Domestic Worship, in our acceptation of the term, scarcely exists. Could this be introduced by Missionaries,

beginning, of course, with their own families, they would enjoy superior advantages for expounding, with solemnity, tenderness, and simplicity, the vital truths of the Gospel.

From Mr. Isenberg's Letter of June 15, 1835, we select some passages, bringing to view several individuals mentioned in Mr. Gobat's Journal; but more particularly, also, exhibiting his idea concerning the most profitable method of

Religious Intercourse with the Abyssinians.

Last Friday I was invited to Dedjasurât Oobie's, in the afternoon, and staid with him about three hours and a half. He lives here, in the Government House; built, if I am not mistaken, by Râs Michael, but which is now in ruins. A dark room, of moderate size, was filled with common soldiers and their officers, priests, ladies, and Oobie's servants, between 60 and 70 persons in all; the Dedjasurât sitting on an Abyssinian sofa, with Aito Tecla Georgis at his side; all the others sitting on a straw mat on the ground. Oobie is a man of rather small stature, lean, of a light complexion, and an interesting but rather effeminate countenance; his hair, which, it is said, used to be plaited, now being curled. His voice is soft, and, like his countenance, of a female character. Nothing of importance entered into our conversation, except some discussions with the priests, on fasting and prayer. As, on this occasion, Habeta Salassieh, the friend of Mr. Gobat, from Gondar, was my principal opponent, I must here say something of him. After our arrival at Adowah, Habeta Salassieh arrived from Gondar, and immediately called upon his old friend Mr. Gobat. We learned from him that he has become Alaka, and is in favour with Oobie. But, although he has risen in his temporal condition, the state of his mind appears not to have improved; as he exhibits, in his conversations, the same errors concerning Divine Truth, the same prejudices, the same undue estimation of human traditions, as other Abyssinian Priests. That, after his connexion with Mr. Gobat at Gondar, and after the hopeful prospects he had given concerning his adherence to the Gospel, he should have now fallen

back again, is distressing; and owing, it appears, to his natural timidity, and fear to displease any man. Still, his mind is not settled; and he endeavours to cultivate our friendship, which keeps up some hope for him in our minds. At the same time, I think the insufficiency of mere Conversational Preaching for enlightening the human mind by Gospel Truth is confirmed by the instance of Habeta Salassieh; and it will be necessary for us, as soon as possible, to enter upon a course of systematical teaching and preaching the whole Word of God, to as many as are disposed to hear us. Family Prayers afford the first opportunity for this. Besides this, a small number of young men of talent must be educated for the service of the Gospel in their country; and in teaching them, we must endeavour to supply them with a system of the knowledge of the Bible, together with such other knowledge as will be most useful to them in their future course. In addition to this, there will be many other opportunities for preaching the Gospel, in public and in private, in conversation and by sermons: but it appears to me, that the latter kind of preaching will prove, on the whole, the most effectual; as, by it, we are best able to fix the attention of our hearers to Divine Truth, and to place the whole of the Gospel economy in its proper connexion before them, which, by conversation, is but seldom possible. Hitherto it has not been practicable to have Family Prayers in Amharic, in consequence of Mr. Gobat's state of health, and my own inadequate knowledge of the language; which, however, by Divine assistance, in a short time will be overcome. As for pupils, there are four with us whom we may consider as such; viz. Uadara, Kiddan Mariam, Netyr Ab, and Hussein. The first two are still going on, and affording us more or less satisfaction. Netyr Ab and Hussein have begun reading Amharic; the former, however, exhibiting less talent than the latter: but if he do not prove, in time, a good scholar, he has already, in several instances, proved a good servant. As soon as Mr. Gobat's state of health, and my own familiarity with the language, will allow it, we shall endeavour to increase the number of our pupils, and begin a regular course of teaching with them.

Disturbed State of Abyssinia.

Cassai appears to have been totally defeated by Oobieh. He lost Amba Zion, his strongest hold (being a mountain, strong by nature, and fortified by art), in which his whole store of arms was collected, by his brother Gongul, whom he had put in prison there, because he was a favourite of Sebagadis, and is still beloved by the people. When Oobieh besieged the mountain, Gongul found means to break through his prison; and then opened the fortress to Oobieh, who took it in possession immediately; whereupon Cassai, with his few soldiers, dispersed. This took place in the week after Easter. Now, if Oobieh will stay in Tigré during the rainy season, it is probable that peace will be preserved; but if he leaves, a number of Governors will most probably revolt, and either strengthen Cassai, or join other quarrelling parties which most probably will be formed after Oobieh has left; for it is Oobieh's presence only which keeps the rebellious in awe. It is generally thought that he will leave soon for Semien, and overthrow Râs Ali, taking Gondar from him, and will appoint Ded-jasurât Hailo of Hamassien his Vice-Governor over Tigré: and, in doing this, it is feared that hostilities will arise between Hailo and Gongul, the latter having been made Governor over one part of Tembien. When these troubles, by which the whole country is already ruined, will end, the Lord only knows. Oobieh has sent Bethlehem, the Armenian, as a messenger to Mehemed Ali, with some presents; his chief object being to have a new Patriarch from Egypt.

Benighted State of the People.

Concerning our prospects for the propagation of the Gospel, we shall be able to say more after some time, when we shall have tried several ways to bring the Gospel near to their minds. Thus much we have seen already, that the people's minds are closely attached to superstition and ignorance; and very few have an idea, that Religion is anything more than *opus operatum*, and a system of outward observances. Among those with whom we had an opportunity to enter upon religious subjects, the Priests and Alakas were the least able to understand us, when we endeavoured

to speak to them on Divine Truth in simplicity. The same questions which occupied the minds of Theologians, during Mr. Gobat's first stay in Abyssinia, are at present discussed by perhaps every one who takes a little interest in Religion, both of the Clergy and laity. I have seen a number of Governors and officers of influence in Oobieh's army, whom either curiosity or desire for medicine brought into connexion with me; and those of them who spoke with me on religious subjects, generally asked me what I thought on the three births of Christ. My answer is, generally, that if they were more alive to what was most necessary to their own salvation, they would not dwell upon questions like this, which they did not, and could not, understand; and which, if they understood, would be of no use to them. It was our duty to speak in Scripture language, upon Scriptural subjects, or we were almost sure to deviate from the way of truth. Now Scripture mentions no third birth of Christ; except that in the minds of believers, which is necessary for the personal salvation of each, and is the same thing with our own regeneration; and unless this take place, Christ Himself declares us unfit to enter the Kingdom of God. But the Lord, in His good time, will disperse the clouds which at present are still darkening our prospects; and the time will come, when Ethiopia shall stretch her hands to God, in sincerity and faith, with the whole Church of Christ. Until that happy period arrives, assist us in our work with your prayers.

Under date of July 19, 1835, Mr. Isenberg further relates:—

During the last fortnight, I have given daily lessons in the Greek language to Habeta Salassieh, and Kiddan Mariam, a friar of much respectability, from Lasta, whom Oobieh, it is said, intends to create Etchegua of Gondar; and some other young men. Habeta Salassieh requested me to teach him Arabic; from which I dissuaded him; recommending him, at the same time, the study of the Greek language, in order to the better understanding of the New Testament. He acquiesced in this, and recommended those friends of his to me; who, since that time, have regularly attended my instructions with him. I hope this may

be a means to bring them nearer to a thorough study of the Word of God. The request for Bibles has hitherto been very limited. Ethiopic Psalms have often been asked for; but they do not like the large size of the book, because they cannot carry it with them. I think they will leave the quarto-sized Psalms with us, until we shall have sold the octavo. Of the Gospels, Epistles, and Genesis, none were sold, until yesterday and the day before I had the great satisfaction of selling four copies of the Ethiopic octavo, and two copies of Amharic Psalms. This is, indeed, the *day of small things* with us; but we will not slight it, looking unto the Lord, and feeding upon His promises.

Ill health of the Rev. Samuel Gobat.

It was with deep pain that we read the following passage in Mr. Isenberg's Letter of the same date, July 19; which briefly relates all that we know of Mr. Gobat, and which naturally excites the most lively apprehensions. That so valuable a Labourer may be spared, will be the prayer of all, who have known his great labours and sufferings on behalf of the Mission to Abyssinia. Mr. Isenberg writes—

Having been detained with the sending off of these papers, I am obliged to add a few lines here. Mr. Gobat's health has not at all improved: on the contrary, by the continuance of his illness, his bodily powers are daily diminishing, to the great distress of us all. May God, in His mercy, look upon him, and restore him to health; and enable him to resume the work of this important Mission with energy and joy!

India within the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.

Bp. Wilson's High Estimate of the Society's Beneficial Influence on India.

THE following extracts form the chief part of a Letter, addressed to the Society by the Bishop of Calcutta, under date of the 4th of June.

If the British and Foreign Bible Society had been instituted for the good of

India alone, I am convinced that it would have achieved a service unparalleled in the history of the Christian Church. India, with 134 millions of Hindoos and Mussulmans, under British Law or British Influence, waits for your labours. Her population reads and writes. Unlike the Western Nations, she has been, for probably 3000 years, at a point of civilization, low indeed, but still far more elevated than the mass of the European Communities only seven or eight centuries back. Every village has its school: every child learns its letters, and acquires the faculty of reading and writing in its earliest years. Curiosity, patience of investigation, love of narrative, precocious development of all the powers mental and bodily, dispose them to read with avidity.

The Bible is made for man, as much as the external World of Nature: it suits his moral condition: it awakens and gratifies his attention: it comes down to his feelings and wants: the light of the sun is not more adapted to the eye of man, than the Scriptures are adapted to his inward conscience and heart. The Manner, also, in which truth is conveyed in the Inspired Volume is universally suited for man—for childhood, for youth, for manhood, for age. The Matter and the Manner equally speak a Divine Original. But India is more especially at home in the Bible. It is an Oriental Volume: its allusions, its images, its habits, its historical vestiges, its national customs, are in a large degree Asiatic; and can be most easily understood in the countries nearest to those where it was first written.

But this is general. It is delightful to add, that the disposition of the people to receive copies of the translated Scriptures increases, just at the moment when the machinery of the Bible Society is in full play. Years were required to set such an engine up—to overcome friction in its working—to let the different wheels sweep easily along, and contribute to the grand result. While this was doing, the minds of the inhabitants of Hindoostan—and the same is true of other parts of Eastern Asia—were preparing for welcoming the produce. It is something like the invention of the Art of Printing being contemporary with the Reformation of Religion, in the sixteenth century—the two played into each other.

Accounts are now coming in from all quarters, of a readiness to receive the Sacred Volume; which crowds together masses of inquirers and of supplicants at all the principal festivals and annual celebrations, and scarcely allows the Missionary to depart without allaying their eagerness.

All this coincides with the decayed power of the Hindoo and Mahomedan Religions on the minds of men. But I retract the word "religions": the impostures palmed, under that sacred name, on a fallen world, deserve not the elevation which they thus assume. Neither Hindooism nor Mahomedanism merits the name of "religion." The sort of metaphysical compact between atheism and the grossest and most polluting mythology, of the first; and the fierce corruption of the Jewish and Christian Revelations, which are the pretended foundation of the second—these are not Religions: the one is the faint vestige of Original Revelation, wandering about for light, without a single holy principle to direct; and the other, the mere plunder of Christianity, poured at the feet of a False Prophet and Adventurer.

Both are manifestly on the wane. The hush of universal peace during the last seven years—the progress of the arts—the beneficent sway of British Jurisprudence—the noble and honest efforts of the Hon. the East-India Company to raise and bless the countries submitted to her sway—the result of eighty years of improving administration of the laws—all have been at work, and are at work, silently and slowly, but surely and effectually. The least measure of knowledge is enough to dig up the foundations of systems, which as grossly mistake in matters of Geography, History, Political Economy, International Commerce, Medicine, Agriculture, and the Arts of Life, as in those of Morals and Religion.

The pious and tranquil efforts of the British and Foreign Bible Society are especially adapted to the state of things in India. Each Bible is a silent Missionary. Each translated copy even of any considerable part of that Sacred Book tends, not only to sanctify and bless the soul, but to raise the tone of feeling—kindle the torch of literature and general truth—open all the subordinate tracks of benevolent effort—and civilize, while it illuminates and saves.

Never does the purity of the Bible stand out in such contrast, as with the filthiness of the Hindoo Legends. Never do its important contents appear so commanding, as in contrast with the trifles of the Shasters or the Korân. Never do the sublimity and majesty of Redemption so excite our admiration, as when opposed to the laborious and childish ceremonies of these false creeds. Nor does the code of Christian Morals ever shine so resplendent, as in the midst of the wretched polygamy, which more degrades the nations of Asia, perhaps, than all her other false rules of conduct together.

When I lately visited the Eastern Portion of this Diocese, your Society met me, as the Angel of Peace. I saw, with my own eyes, the China-man at work, with your money, upon the Bible. Throughout the beautiful island of Ceylon, the scene was varied, but not changed:—you had been before me: the Cingalese Versions were spread on the Committee Table; and I have brought with me to Calcutta a copy of the Scriptures in that language, as well as in the mysterious Chinese: I had the pleasure of attending a Meeting of the Colombo Bible Institution. At Madras, I witnessed the largest Committee Meeting which I ever remember to have seen, out of London: between twenty and thirty Members, including the Venerable Archdeacon Robinson (diligently engaged in prosecuting his Persian Version), and most of the resident Clergy, were present. Farther south, I found, at Cuddalore, Mayaveram, Tanjore, and Trinopolis, the Tamul New-Testament eagerly read: eleven thousand copies had been distributed in the year 1834; and, what is most interesting, the Madras Society had, in the year, circulated about 700 English Bibles.

And this leads me to the Calcutta Auxiliary, which I attended last evening. Your most welcome present of 2500 English Bibles and Testaments had been announced, and the grant also of 500*l*. The tidings were received with the warmest gratitude. An admirable Report was read by the Rev. T. Dealtry; and such was the demand reported for the Holy Scriptures, that a separate subscription was urgently proposed, to enable us to print, at the least, one Gospel in the Oordoo Language: this tongue is spoken

from the Himalaya Mountains to Cape Comorin, by patches of people; and in most of the towns and larger villages by the whole population: we were unable to commence the work on the general funds of the Society, from a heavy debt, which we are utterly impotent to discharge. Calcutta is exhausted. The bankruptcy of several of the old agency houses has spread great distress. The reductions, also, in the Civil and Military establishments, have aggravated the incapacity.

I would have the honour of submitting to the Society the discharge of this incubus, 12,000 R. or 1200*l*. to set at liberty our captive hands, and animate us to new efforts. If it be not inconsistent with the general claims on the Society, I cannot but think that a grant to this amount would be a blessing to all Hindoostan. The same rupture of the Agencies which dissolved private means was chiefly the cause of this heavy obligation. The 1200*l*. would have remained at the amount of 1700*l*., but for the interposed gift—which was announced last evening—of 500*l*.*

If it were possible for me to place you in imagination in the midst of our teeming millions—prostrate, degraded, lost; if I could shew you the disgusting cruelties of the blood-stained Kalee, with her altars streaming with gore; if I could take you, and plant your feet at the Ghaut in this city, where, in one single month, the year before last, 1900 victims were brought down to perish at the “sacred stream,” as it is termed, of the Ganges; if I could shew you the system of wretchedness which is working under all this idolatry and darkness—domestic purity unknown—loss of life incalculable, and yet disregarded—the pressure of man on his fellow, in every possible form, acted upon in open day—the want of the first notions of honesty and truth to bind society together—all springing from the want of the knowledge and the Law of the One Living and True God; if I could present this spectacle—and then could shew you the loveliness of Christianity, her truth, her redemption, her morals, her consoling grace, her promises—I am persuaded no other argument would be

* The Committee of the British and Foreign Bible Society, on the receipt of this Letter, most cheerfully made a further grant to the Calcutta Auxiliary Society of 1200*l*. in money, together with printing-paper to the amount of 300*l*.

wanted, to induce you to make an effort for exchanging the one for the other.

Nor is any objection found to lie against the silent distribution of our Sacred Books. Whatever fears may have occasionally been engendered of the proceedings of Missionaries (and these fears are long passed by), none can spring from the transmission of the pages of Holy Scripture, which the Hindoo reads or not, receives or not, at his choice. Nor is there any method so sure, of attaching the Native Population more and more to the British Rule, and breaking, especially among the Mahomedans, the fierce prejudices which may haunt them still, than uniting them to us by a common faith, and fixing their obedience to their civil governors on the basis of conscience and the fear of God.

We are proceeding with much harmony in India. I endeavour to promote, everywhere, that strict and unbending adherence to our simple object and primary rules of management, which first drew me to the Society; because it enabled me to reconcile, without violation of duty, my solemn vows to my own Church, with a participation in the efforts of Christians of all climes, combined in one definite and paramount undertaking—an undertaking, which, I verily believe, more nearly touches the whole interests of Christianity, in her march throughout the world, and is less alloyed with human evil and infirmity, than any benevolent Association, religious or moral, which has arisen in my memory. To suppose that no inconveniences attend such a vastly-extended project, would be to expect us to be angels, and not men. It is enough that the object is in itself unquestionably good; and that the benefits incomparably outweigh the opposite defects, in the judgment of those who espouse the cause. Nor is it a little gratifying to me, to reflect that the First President of our Society had been previously Governor-General of British India; and that my three immediate Predecessors in this See have taught me, by their example, to lend all the feeble aid in my power to so holy a design.

May the God of the Bible vouchsafe to bless all your efforts! May whatever we undertake be done in the spirit of the Bible! May the great subject of the Book, the Divine Saviour in His grace and love, be understood and wel-

comed by all who read it! May the Redemption which He achieved be our hope, in life and in death! And may the pure and benevolent morals of the Bible adorn our faith, and establish the sincerity of the hope which we cherish, till we reach that world, where all who have loved the Bible will spend a blissful eternity with the Divine Author and Inspirer of its truth!

Guyana and West Indies.

CHURCH MISSIONARY SOCIETY.

Appropriation of the Parliamentary Grant.

In the last Session of Parliament, the sum of 20,000*l.* was voted "toward the erection of School Houses in the Colonies and Settlements to which the provisions of the Act for the Abolition of Slavery apply."

Of this sum, ONE-EIGHTH has been assigned to the Society. In the application of it, provision is to be made for the erection of two School Houses in Demerara, two in Berbice, and two in Trinidad. The remainder of the sum will be applied to the erection of School Houses in Jamaica.

The general principles on which it was proposed that the appropriation should be made met with the cordial concurrence of the Committee. They are thus stated, in a Letter from Sir George Grey to the Secretaries, of Sept. 10, 1835:—

That each Society making application be required to pledge itself to His Majesty's Government, not to withdraw any portion of its funds now appropriated to Negro Education, in consequence of the aid to be received from the Parliamentary Grant.

That the Society be required to certify that the School for which the aid is applied for, is, or is intended to be, conducted on the principles and plan sanctioned by the Rules and Constitution of the Society applying.

It is not intended to interfere with the Religious Instruction given in the Schools; but only to ascertain that they really conduce to the moral and religious edu-

cation and improvement of the Negro Population, and thus answer the end for which the public money has been advanced.

Various details were also required, as to the Colony and situation in which it was proposed that a School

House should be erected, its dimensions, cost, &c. It was also arranged, that two-thirds of the expense of erecting a School House should be borne by Government, and one-third by the Society.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Weeks (see p. 573 of our last Volume) was admitted to Priest's Orders, by the Bishop of London, on the 3d of January—On the 4th, the Instructions of the Committee were delivered to Mr. and Mrs. Weeks, returning (see p. 342) to Sierra Leone; to the following Missionaries (see p. 573) proceeding to the respective destinations mentioned; viz. Rev. J. H. Knott and Rev. C. H. Blümhardt to Abyssinia, Rev. Henry Harley to South India, and Rev. C. Caesar Menge and Rev. C. F. Warth to Bombay; to Rev. W. Yate, returning to New Zealand; and to Miss Yate and Rev. R. Taylor, accompanying him to that Mission. The Principal of the Society's Institution addressed a few words of counsel and encouragement to the Missionaries; and they were commended in prayer, by the Rev. Thomas Clowes, to the favour and blessing of Almighty God—On the 5th, Messrs. Knott and Blümhardt left for their destination, by way of the Continent—On the 15th, Mr. Harley embarked at Gravesend, in the "Claudine," Captain Kemp—On the 16th, at the same place, Messrs. Menge and Warth embarked in the "Ann," Captain Griffiths, for Bombay—And, on the 25th, the Rev. J. F. Sessing and Mrs. Sessing, on board the "Black River," Captain Wright, for the West Indies.

Wesleyan Miss. Soc.—Mr. and Mrs. Brantstone sailed, on the 16th Oct. for Demerara.

SOUTH AFRICA.

Bishop of Madras—The Bishop arrived at the Cape on the 7th of September; and, on the 11th, his Lordship held a Confirmation at Cape Town.

Church Miss. Soc.—The Rev. Michael Wilkinson and Mrs. Wilkinson, who sailed (p. 293 of our last Volume) with the Lord Bishop of Madras, lost their infant child, who died suddenly of inflammation, on the passage to the Cape.

MEDITERRANEAN.

Church Miss. Soc.—The Missionaries Krusé and Müller, with their families, have left Egypt, for a time, in consequence of domestic sickness and the approach of the Plague. They arrived at Malta on the 5th of December; and purpose to remain there for the recovery of their health, and until the plague shall have subsided.

CEYLON.

Church Miss. Soc.—The Rev. W. Oakley (p. 344 of our last Volume) arrived at Cotta on the 7th of June, and expected to be at Kandy by the 26th of that month.

AUSTRALIA.

Bishop of Australia—The Venerable Arch-deacon Broughton, who is at home on a visit from New South-Wales, will return as Bishop of Australia,

WEST INDIES.

Church Miss. Soc.—Rev. C. L. F. Haensel and Rev. Henry L. Dixon arrived at Jamaica on the 9th of December, and Rev. W. Morse on the 11th: see p. 477 of our last Volume.

Wesleyan Miss. Soc.—The Rev. Daniel Barr, of Morant Bay, Jamaica, died of putrid fever on the 17th of October, leaving a widow and three children; and, on the 22d of that month, died in Dominica, aged 27, Mrs. Cullingford, the exemplary wife of the Rev. John Cullingford—On the 29th, Mr. and Mrs. Hornby, Mr. and Mrs. Williams, Mr. and Mrs. Secombe, and Mr. Harding (see p. 477 of our last Volume) landed at Kingston.

Progress in Slave Compensation—Mr. Spring Rice has stated, that, from the 10th of Sept. to the 21st of Dec., the Commissioners for appropriating the Slave Compensation Fund assigned to 13,363 separate cases compensation amounting altogether to £.9,089,257.

UNITED STATES.

Temperance Soc.—In the last Report, the following Facts are adduced in Evidence of the Dire Effects of Intemperance:—

Of 253 paupers in the County of Oneida, New York, 246 were made such by ardent spirit. Of 1134 in the county of Baltimore, Maryland, 1059 were made paupers in the same way. Of 3000 admitted to the Alms-house in Salem, Massachusetts, the superintendent, who is as well able to judge as any other man, states that, in his opinion, 2900 were brought there by intemperance. Of 572 men in the Alms-house in New York, the superintendent states, that there are not 20 who can be called sober men; and that, of 601 women, he doubts whether 50 of them can be called sober.

It is stated, that, of 7571 persons in different Alms-houses, the almost-incredible number of 7096 were brought thither by spirituous liquor: it may well then be added—

Strong drink has been the grand cause of Pauperism throughout the United States.

Missionary Register.

FEBRUARY, 1836.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 41 of the Number for January.)

South Africa.

WESLEYAN MISSIONARY SOCIETY.

SUMMARY—Principal Stations, 15—Missionaries, 6; Assistant, 1—Members in Society, 979—Scholars, 2477—Printing Presses, 2.

Cape Town—Barnabas Shaw, James Cameron—Members, 203: Scholars, 245: the numbers at the Namaqua Stations are included, as these are considered as in the Cape District—P. 32; and see, at pp. 503—505, notices relative to the Termination of Slavery and the Permission of Open-air Preaching.

The Mission is in a state of growing prosperity. The Abolition of Slavery has greatly enlarged the sphere of usefulness in the Colony; and increased exertions are necessary, in order to meet, in any tolerable degree, the moral wants of those who have recently been delivered from thralldom. With a view of providing, in part, for this new state of things, premises have been purchased, and a Chapel fitted up, as well as a School established, at Somerset, Hottentots' Holland, where access can be had to a large body of people now made free. [Report.]

HOTTENTOTS.

ALBANY DISTRICT, in the eastern part of the Colony; comprehending *Grahamstown, Salom, Bathurst*, and other Stations, where both Europeans and Natives are under instruction—1827—W. J. Shrewsbury, Samuel Young, Richard Haddy, Richard Giddy. Mr. Giddy arrived early in April—Members, 437—Scholars: boys and girls, 755; adults, 35—The late attack of the Caffres greatly disturbed the Stations in Albany: before that attack, they were steadily advancing. The Mission Chapel at Bathurst was Feb. 1836.

destroyed; but Mr. Haddy and the inhabitants had retired to Grahamstown—Pp. 32, 64, 343.

The desolating invasion of the Colony has been the means of proving the genuineness of the piety of many of the English Settlers. The Religious Services in the Mission Chapel at Grahamstown, on the first Sabbath of the year, were rendered remarkably solemn and affecting by the presence of the country members who had just escaped from the ruthless invaders, and by the circumstance that an attack upon Grahamstown itself was daily expected. Forgiveness of enemies is the most difficult duty which the Christian has to perform; but, although many had lost their worldly ALL, and some their dearest relatives, and all were contemplating the possibility of being involved in one common ruin, nearly the whole Society, previous to their repairing to the Table of the Lord, united in making a formal declaration of their forgiveness of the Caffres, and their resolution to be more fervent in prayer for their conversion. Nor has the SUPPORTING influence of Religion been wanting in this trying emergency: one of the Members of the Society from the country, on being told, as he was leaving the Chapel, that his house had been burnt by the enemy, replied—"I would not give the blessing bestowed upon me in the Means of Grace for my house and all that it contains." [Report.]

CAFFRES.

STATIONS AND LABOURERS—Among the AMAKOSAE: W. Shepatone, at *Wesleyville*, in Pato's Tribe; with Henry Dugmore on the *Beka*: W. B. Boyce, at *Mount Coke*, in Isambie's Tribe: John Ayliff, at *Butterworth*, in Hintza's Tribe. Among the AMATEMBU: W. J. Davis, at *Clarkebury*, in Vossanie's Tribe, under

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Wesleyan Missionary Society—

the Chief Vadanna: Samuel Palmer, at *Morley*, in Dapa's Tribe. Among the *Amapondo*: W. Satchell, at *Buntingville*, in Faku's Tribe.

The derangement consequent on the Caffre War will lead us to give a digest of the chief events in their proper order, rather than, as usual, details relative to each Station.

When the attack took place, there were 142 Members and 976 Scholars at the different Caffre Stations; the Scholars consisting of 365 Boys, 526 Girls, and 85 Adults. The Stations among the *Amakosae* have chiefly suffered. At Butterworth, Hintza very early manifested his hostility, and conducted himself with great treachery toward the Missionaries. The disaffected Natives near Mount Coke and Wesleyville soon began to take advantage of this state of things. Butterworth was abandoned by Mr. Ayliff, who retired to Clarkebury. Mount Coke was burnt, after having been vigorously defended by the Chief, to whose guardianship, Islambie, when dying, confided the Station; but before the place was given up, Mr. Dugmore was safely conveyed, with all the moveable property, to Wesleyville: Mr. Boyce had not yet returned from a visit home, and Mr. Dugmore had been in charge of the Station. Pato and his tribe remained faithful, though urged by the hostile Chiefs to join them; and conducted the Missionaries of Mount Coke and Wesleyville into the Colony.

The Missionaries, assembled in Grahamstown, held there the Annual Meeting of the Albany Auxiliary on the 23d of March; and were joined by Mr. Boyce, who had now returned from England. An extract from the Report delivered on that occasion will shew, that these calamities are mitigated by many encouraging indications:—

We have not been called to labour without tokens of Divine Approbation. Many have embraced the Gospel, and experienced its saving power; of whom some have fallen asleep in the Lord: but the greater part remain until this day, exemplifying the genuineness of their Religion, by fidelity and steadfastness, under the present trying dispensation. Nor is the influence of Christianity, as taught by our Missionaries, and practically exhibited in all who believe on Christ to the saving of their souls, to be limited to this class of the Heathen Population; for it operates also indirectly, exposing the

ignorance and superstitions of Paganism—conveying light and information to children and adults on a vast variety of subjects connected with their well-being in general, and particularly with their duty toward God and man.

And we have a cheering proof of the efficacy of the Gospel and its beneficial tendency, in the fact, that not one of the Caffres, who have embraced and persevered in the cordial belief of the Bible, has joined his countrymen in the present invasion of the Colony; but have all, to a man, reprobated the measure, as fraught with iniquity, and connected with the most deplorable consequences; *choosing rather to suffer affliction with their teachers, friends and benefactors, than to enjoy the pleasures of sin for a season.* The seal of our Mission are these in the Lord.

On their account we *thank God and take courage*—deeply convinced that the spread of the Gospel and the prevalence of peace and happiness are co-extensive, and will ever inseparably dwell together.

Sensibly, therefore, as your Committee deplore the innumerable miseries connected with the present awful irruption, they are fully persuaded that it can only operate, with every well-informed Christian, as an additional motive for renewed exertions to spread the light of Divine Revelation among the Tribes beyond us; as a debt of obligation which we owe them for Christ's sake, and as the most effectual means of securing permanent tranquillity to our borders.

Amidst the gloom of so many calamities which have been righteously permitted to come upon us at this very awful crisis, your Committee, while they sincerely sympathize with their fellow-labourers of other Denominations in the sufferings and losses which they also have been called to sustain, and deeply deplore the treacherous assassination of so many of their countrymen by the hand of the enemy, desire to record their animated thanksgiving to Almighty God that the Missionary Institutions have been the means of sheltering so many lives, which might otherwise have been destroyed—that all the Missionaries and their Families have been preserved—and that those of our most distant Mission Villages, established with the Chiefs who command the whole of the Tambookie and Amapondo Natives, with their several dependencies, have remained unmolested; and afforded a secure retreat to several of our fellow-subjects and their families, whose return to the Colony was rendered utterly impracticable by the hostile movements of the frontier tribes, and for whose deliverance the Colonial Government under the present emergency could give no adequate assistance.

The distant Stations did indeed remain undisturbed; but serious apprehensions were awakened. In March, an attack was expected at Clarkebury, from Ncapai, a marauding Chief, to whom a visit was paid by Mr. Palmer, an account of which

appears at pp. 326, 327 of our last Volume. He had cut off many of the Tambookies. Vadanna had committed himself on the side of the Colony; and, dreading the attack from Ncapai and the hostility of Hintza, the Missionaries forwarded a Memorial to the Governor, praying for assistance in his behalf.

At this crisis, the British Troops arrived at Butterworth, when the Governor offered the Missionaries an escort. Mr. Palmer and Mr. Satchell, in consequence, joined Mr. Davis at Clarkebury; and, leaving that Station on the 3d of May, reached Grahamstown on the 18th, having travelled in safety quite across the country of the enemy.

Pp. 32—37, 120, 391, 531: and see, at pp. 322—327, various particulars relative to the wild and turbulent character of the Amatembu and Amaondo Caffres; at pp. 363—365, instances of the Courage and Success of Mr. Palmer, in composing Quarrels among them; at pp. 503—507, proofs of the Treachery of Hintza toward Mr. Ayliff, notices of the settling of the Fingoes under Mr. Ayliff's care, and some Account of that People; and, at pp. 542—548, many details respecting Butterworth and the abandoning of that Station.

However painful the events connected with the late War, the influence exerted by the Missions of the Society among the Native Tribes is cause of devout thanksgiving, while it affords encouragement to renewed exertion. That influence is best perceived at a distance by its indirect effects—by the steady attachment of the instructed Natives to the Missionaries who have laboured among them—and by the peaceful disposition which they have manifested in the midst of the most exciting circumstances. Taking the order observed in the Minutes of the Conference as our guide, and commencing with the AMAKOSAE, to whom the appellation of Caffre more properly belongs, it has to be remarked, that the Chiefs, Pato, Kama, and Congo, at *Wesleyville*, and Umkye, at *Mount Coke*, absolutely refused to join in the war, and protected the Missionaries, as long as they were able, from the hostile Caffres. Passing on to the AMATEMBU, a nation perhaps equal in number to the former, we find that the principal Chief, Vadanna, displayed the warmest affection for the Missionaries at *Clarkebury* and *Morley*—received, with kindness, all the English who fled to him for protection—and refused to join the belligerent Caffres in their attack on the Colony. Advancing to the AMAPONDO Country, the population of which is not inferior to either of the other Nations, it is gratifying to be able to state, that Faku, the sovereign Chief, shewed the like affection for

the Missionary and his Assistant, at *Buntingville*, and kept aloof from the war. The fact, however it may be accounted for, cannot be denied, that the two whole Nations of the Amatembu and the Amaondo, to which the Wesleyan Missionaries have carried the Gospel, and those of the Amakosae, or Caffre Chiefs, excepting Hintza, among whom the Society has carried on its Missionary Operations, have remained at peace, though greatly urged by the hostile Chiefs to embark in their cause: and that this is the effect of an influence, higher than was merely human, will scarcely be questioned by those who are acquainted with the native character, and know that the commencement of a war among any of the tribes has too generally been as the outbreaking of many waters. [Committee.]

Destructive as is the storm which has burst over this interesting portion of the Mission Field, the hope is not extravagant, that it may serve to prepare the way for the introduction of a healthier state of things. A better Frontier System has long been called for: the present distress will prove the necessity for the immediate introduction of a new and equitable system of intercourse with the Caffres; and the beneficial effects of Missionary Operations among them, it is hoped, will be so clearly demonstrated, as to shew to all parties the importance of affording the most ample encouragement to the various Christian Societies who labour for their good.

To the philanthropy of our suffering countrymen—the English Colonists, and their readiness to promote every Religious and Benevolent Institution in favour of the Aboriginal Inhabitants, the Missionaries have ever borne the most honourable testimony; and when once the claims of justice and humanity are harmonized by an improved Frontier System, and the interests of the Colony as well as the rights of the Caffres are settled on a solid and permanent basis, then may it be expected that the light of the Gospel, which has already been reflected from Albany on the surrounding native population, will increase to noon-tide splendour; and that the various warlike tribes of the Caffres will take their place among the regenerated and civilized nations of the earth. [Report.]

BECHUANAS—CORANNAS—MANTATEES.

Thaba Unchu—1833—John Edwards, Thomas Jenkins—Members, 120—Scholars: boys, 109; girls, 165.

Buchuaap—1833—James Archbell—Members, 77—Scholars: boys, 73; girls, 54.

The following account of this Mission, and of its removal (alluded to at p. 36 of the last Survey) is given in the Report:—

The location of the Bechuana Mission has undergone an important change. The country in which Piatberg and Buchuaap were placed, having proved, in consequence of its aridity, inadequate to the support of the growing population, the people found it necessary to seek a more advantageous situation.

Wesleyan Missionary Society—

Having purchased of the Bashuta Chief a fertile and well-watered tract of land, which had been nearly depopulated by war, lying in an easterly direction at the distance of six or eight days' journey, they removed thither at the close of the year 1833. *Thaba Unchu* is the new Station of the *Plaatberg* People: the *Corannas*, with whom one of the Missionaries had for some time resided, have settled in the neighbourhood. The *Buchuaap* People have placed themselves still further toward the south-east, on the *Caledon* River.

The removal appears to have been favourable to the interests of the Mission; as it has enabled the Missionaries to extend their labours among other tribes, to whom previously they had no access. A party of the *Bashuta*, 2000 in number, are settled near one of the new Stations; and such is the inquiring disposition manifested by the remnant of this people, who formerly occupied the whole country, that scattered parties come from a great distance, to hear what they term, in their own language, "the good and sweet news."

The new Stations are also in the neighbourhood of the *Mantatees*, a numerous people, occupying an extensive tract of country, whose Chief and principal persons have shewn so much anxiety to have a Missionary, that an Assistant has been sent to them. He has commenced his labours with an encouraging prospect of success: already his congregations average 800 persons, who hear the Word with great attention, the effect of which is seen in the establishment of the Christian Sabbath; the people at that place now all rest from labour on the Sabbath Day. Within an hour's ride are nine other places of importance; some of which are large towns, which Mr. Allison was preparing to visit on a regular plan.

The new site of the Mission is also in the neighbourhood of another people, to whom the Committee have long been directing their attention. While the other Missionaries are advancing toward the *Zoolahs* through *Caffreland*, the Brethren of the *Bechuana* Mission have now placed themselves on their north-west border. Dr. Smith, the Director of the Central Expedition, who has treated the Missionaries with great kindness and attention, calculates that they are not farther distant than 110 miles from Port Natal; and, as every probability exists that a considerable trading intercourse with the *Zoolahs* will be maintained, the hope may be indulged that the time is not far remote when that fierce though interesting people will bow to the yoke of Christ.

Since the removal of the *Plaatberg* and *Buchuaap* People to their new situations, the work of Religion has considerably prospered among them. Several instances of the power of the Gospel to change the heart and reform the life have occurred, while some have experienced in death its cheering consolations. Among the number of converts during the past year, the Missionaries reckon their Chief *Moroko*: he has long been the steady friend of the Mission; but has not, till lately, fully

embraced Christianity. The Committee have recently sent another Missionary to this important field of labour; and happy shall they be, if the liberality of the friends of the Society enable them to embrace all the openings for usefulness which are offered in that part of Africa.

NAMAQUALAND.

Lily Fountain: near *Khamiesberg*: persons who regard the Station as their home, between 700 and 800—1807—Edward Edwards—P. 36.

The Mission continues to prosper. Several persons, during the year, have evinced a serious concern for the salvation of their souls; and, although the Missionary has had to lament a few instances of misconduct among the members, the society generally are increasing in Scriptural knowledge and piety. While Christianity is thus steadily advancing in the oldest Station of the Society in Southern Africa, the social condition of those who are the subjects of its saving influence is equally improving; and the delightful scene is exhibited of a people rising from a state of barbarism into happy and civilized life.

[Report.

Nisbett Bath: in Great Namaqualand—1834—Edward Cook; Peter Links, Nat. As.—On Mr. Cook's arrival at the Cape, he proceeded to *Lily Fountain*; and was accompanied by Mr. Edwards, of that Mission, in search of a suitable place in which to form a New Station. His proceedings are thus noticed in the Report:—

Having crossed the Great Orange River, he directed his course to a place called the Warm Bath, in the country belonging to the *Bundlezwarts*; where he met Abram, the Chief of the Tribe, on his way to *Khamiesberg*, in search of a Missionary. This providential meeting was affecting to both parties. Mr. Cook hastened back to *Khamiesberg* for his family; and, by the advice of the Chief, has now fixed himself near the spring, the name of which he has changed to *Nisbett Bath*, in honour of the Gentleman whose munificent donation of 200*l.* encouraged the Committee to undertake the Mission. At the date of his last Letter, Mr. Cook was employed in erecting a temporary Place of Worship and a School Room. Several families had come to reside at the Station; and an invitation had been sent, by the sanction of the Chief, to the whole tribe, to repair thither as soon as possible, that they and their children may be taught the Words of Life. The Governor of the Colony has taken a lively interest in the commencement of this Mission; and has promised the Chief to make him a handsome half-yearly present, so long as he shall continue to conduct himself well, and engage in hearty co-operation with the Missionary.

Thus has a Missionary of the Society at length established himself in the country where the bones of the lamented *Threlfall* and

Links are mouldering; and the friends of Missions, remembering their untimely fate, will not fail to pray that He, whose kind providence has guided the footsteps of Mr. Cook to so promising a field of labour, may constantly watch over him—protecting him from danger, and crowning his endeavours with success.

Your Committee having kindly granted to me, not being a member of your communion, the requested privilege of contributing to your good work, I hereupon inclose a £10 note—an unworthy offering, but all that my finances will at present admit of.

As it may be interesting to your Society to know how a Member of the Established Church has been induced to make this application to you, I beg to state, distinctly and unequivocally, that it is the result of conviction of the well-directed zeal and actual utility of your Missions in South Africa, gathered from facts recorded in the Journal of a Naturalist of the name of Steedman. A disinterested and unprejudiced eye-witness has given evidence of what he himself has seen in operation; and, in my mind, his account leaves no longer room for two opinions on the question of, whether Missions, conducted as yours have been, are or are not really useful in a country circumstanced as South Africa now is.

Zeal in Missionaries it were hardly reasonable to doubt; but when we have evidence bearing internal marks of truth, that this zeal, under the direction of any given Society, has universally, throughout a large District embracing many Stations, and under varied and trying circumstances, been tempered by reason, sober discretion, and that true courage in difficulties which genuine piety alone can give—and when we see the good fruit come, as the natural result of the conduct, which, under the Divine Blessing, has produced it—I consider the problem as solved, the grand desideratum attained; and that the coldest among us can scarcely do otherwise than admit, that this is a thing, which, as a Christian, it has become his duty to support.

[*Lord Viscount Gage to the Secretaries, Dec. 1835.*]

GLASGOW MISSIONARY SOCIETY.

CAFFRES.

The last accounts of this Mission, previous to the Caffre Irruption, furnish the following particulars:—

Chumie—W. Chalmers; James Weir, As.; John Burns, Thomas Brown, Nat. As.—Sunday Cong. 140; Week-day, 50. In the last Quarter, 36 days had been spent, by one or other of the Labourers, in visits among the Natives—Scholars: Day, 45; Sunday, 65.

Lovedale—John Bennie; Robert Balfour, Nat. As., who had been out 29 days in the last Quarter among the neighbouring kraals.

Pirrie—John Ross; Joseph Williams, Nat. As.—Sunday Cong., from about 10 to 50. Mr. Ross was out 21 days in the Quarter, and visited 131 places: the Assistant was out 28 days.

Burnshill—Mr. Laing; A. M^cDiar-mid, As.; Charles Henry, Nat. As.—Sunday Cong. 37. Visits paid, 11.

Of the visits among the Natives, it is said—

There are many by whom the message of mercy and truth seems to be welcomed: they are ready to hear—seek for knowledge—and are impressed by it.

A Printing Press was for some years actively employed at Lovedale, under the care of Mr. Bennie: it has been removed latterly to Chumie.

Our reports of this Mission have been very imperfect, from the difficulty of procuring regular intelligence. We hope to be enabled to give, in a future Number, a succinct narrative of proceedings from its commencement. The Rev. Robert Niven has been appointed to join the Mission—Pp. 37, 120.

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles NE of Cape Town—1830—Isaac Bisseux—Mr. Bisseux met with so much opposi-

tion from the Dutch Colonists, who object to the baptism of their Apprentices, that he contemplated removing to Fransch Hoek (French Corner), a village

French Protestant Missions—

a few hours' ride from his Station, and almost wholly occupied by descendants of French Refugees; the population amounting to about 500 souls. There are six times that number at his present Station; but there is such a disposition at Fransch Hoek to attend the Ministry of the Word, that he would there have a far larger congregation than he can now assemble. A Chapel has been built there, which will accommodate 250 persons. At present, however, he seems to have been encouraged to remain at his post, by the success which has begun to attend his labours; a Negro, two Negro Women, and a Woman of Mozambique having been admitted to baptism, on the 5th of May, under satisfactory evidence of real piety; and two promising candidates having offered themselves for that ordinance—P. 37.

BECHUANAS.

The French Missions have happily escaped the ravages of the Caffre War, by their distance from the scene of action.

The Expedition into the Interior excited much interest among the Natives, and greatly increased their respect for Europeans. Dr. Smith presented medals to the Chiefs; and "neglected," says Mr. Casalis, "no means of making the Natives feel the value of the Religious Instruction which is afforded them."

With the Rev. Francis Daumas, mentioned at p. 216 of our last Volume as appointed at Paris for Central Africa, Mr. John Langa was joined as an Assistant Missionary. They arrived in London on the 23d of April; and sailed for the Cape on the 3d of May, in order to labour among the Bechuanas.

Motito: 3 leagues SW of Old Lattakoo: in 27° 15' S Lat. and 22° 20' E Long.—1832—Prosper Lemue—A house has been built, 46 feet by 20. The inhabitants at the Station have increased from 60 to 100: most of them attend Public Worship: on the 18th of February of last year, "the sound of the church-going bell" was first heard in the Valley of Motito. Five adults have been baptized—The gardens have produced abundantly; and the inhabitants have greatly improved in their temporal condition. The females are in want of European clothing; and are, in this respect, much behind Lattakoo, which place Mrs. Lemue considers as more advanced

in civilization than many villages of France.

The country is in a very critical state. Mosolekatsi is everywhere dreaded. Since the appearance of the Zoolahs in these parts, the Native Tribes have been all thrown into confusion: not fewer than twenty-five are enumerated, which have either disappeared, or have been brought under subjection. Mahura rashly offended Mosolekatsi; and, from fear of his vengeance, fled from Old Lattakoo, and joined the Corannas, two days' journey to the south-east, ordering all the Batlapis who had now settled at Motito to follow him without delay.

Under these circumstances, it was found that Motito was not likely to furnish adequate employment for two Missionaries; and, as there was no prospect of resuming, for a long time to come, their labours at Mosika, Mr. Rolland struck his tent on the 5th of February; and parted, with regret, from the friend with whom he had been now for five years associated in labour—moving southward, in search of a suitable spot on which to settle near the other Labourers in the Mission—Pp. 37, 38.

Caledon: 18 leagues S E of Philippolis: in 30° 4' S Lat. and 24° 10' E Long.—The inhabitants have increased to more than 2500: they are chiefly Batlapis, and the rest Bassoutos—1833—G. P. Pellissier. Mr. Gosselin moved hither from Morija, to assist in the necessary buildings; but returned to that Station in April—Public Worship is attended by 400 persons, and 100 more are obliged to stand outside: an appeal has been made to friends in France for the means of building a suitable Church—Some of the people give evidence of being truly awakened: the Chief is distinguished for his earnestness—A School House has been erected for 300 children. Mrs. Pellissier has a Sewing School—The Expedition to the Interior spent a week at Caledon. Dr. Smith addressed the people in a manner likely to attach them to the Mission and the Colony—Pp. 38, 39.

The Bechuanas appear to be deriving great benefit from Mr. Pellissier's active endeavours to instruct them: the School was well attended, and several of the scholars have already made considerable progress. The present Place of Worship is usually crowded to excess, an eager desire being manifested by the Bechuanas for religious instruction; and,

from the spirit and energy evinced in carrying on improvements and the Work of God at this Station, the most beneficial results may be anticipated.

[J. H. Tredgold, Esq.]

In general—and it is a fact which here merits special attention—it is not easy for a Missionary to succeed, in the South of Africa, in collecting round him any considerable population. The Chiefs reside on the hills, and dread to descend into the plain country. They are, besides, very much dispersed; and have under them, for the most part, but a hundred, a hundred and fifty, or two hundred souls: this is the average population of the villages; and there is scarcely any exception to this, but the towns where the Head Chiefs reside.

The whole social existence of this people is limited to the care of their cattle: and this kind of life, simple and requiring but little, retains these tribes in their state of barbarism—restricts very greatly our influence over them—and paralyses our best exertions.

The prompt, or, to speak more accurately, the unexpected assemblage of people at Caledon is an event unequalled in the Missions of this country. Many petty Chiefs, driven from the northward and scattered here and there within a limited circuit on the banks of the Orange River, already acquainted with the character and objects of Missionaries and the general superiority of the Whites to the Bechuanas, only waited a favourable opportunity to unite together for mutual protection. Such an opportunity presented itself: a Missionary offered to assemble and instruct them: he proposed to them a location the most favourable for agriculture and the breeding of cattle which the country afforded: they flock together; and soon the old “Mordenaar’s Port” (“Murderer’s Pass”—a name frequent in these countries, and which was formerly given to this place on account of the murders which the Dutch Farmers had committed there on the Bosjesman Inhabitants) was so crowded with inhabitants, that it became necessary to put a stop to the further influx.

It is singularly pleasing, on leaving deserts where the eye searches in vain, over the wide extent, for a village or hamlet, or even a simple shepherd, to come suddenly on a beautiful hill, crowned with dwellings, which are found, on a nearer approach, to form even a populous town: we contemplate with admiration its groupes of habitations—its flocks—its gardens—its Missionary Buildings! In a Missionary, such a sight awakens an almost inexpressible feeling of joy, and grateful acknowledgment to the Lord.

[Mr. Pollister.]

Beersheba—On the Caledon River: 18 leagues from Caledon, on the road to Morija, from which place it is distant 20 leagues — 1835 — J. Rolland — Mr.

Rolland, having left Motito, as before stated, on the 5th of February, arrived at Caledon on the 27th of March. Accompanied by Mr. Pélissier and Mr. Gosselin (then at Caledon), he fixed on a site for a New Mission; to which the name of Beersheba has been given, from its supply of water. The people soon began to gather round him. Moshesh claims authority over this place, and over the New Stations of the Wesleyan Missionaries.

Morija: 54 leagues E of Caledon: among the Bechuana-Bassoutos: in 30° 17' S Lat. and 25° 22' E Long.: on the borders of Caffraria—1833—T. Arbousset, Eugene Casalis; Constant Gosselin, As.—The Missionaries labour with great concord; each taking that part of the work for which, in their united judgment, he seemed best fitted—As they found their Interpreter unfaithful, they gave themselves the more assiduously to the study of the native language; and, having now begun to preach therein, more regular attendance, on the part of the people, has been obtained—Some good influence has followed: the Sabbath is, in a measure, observed by most of the Natives. Preaching is maintained at Bossiou; and in six neighbouring Villages, each of about 100 inhabitants. It is heard with attention, especially at Bossiou; where not only Moshesh, the Head Chief, resides with a considerable part of his people, but the subordinate Chiefs of the country, and the Chiefs of other Tribes, are in the habit of assembling. Moshesh exercises great influence in these countries: the Missionaries have not yet prevailed with him to live at Morija—A House has been erected, which answers, for the present, all the purposes of the Mission. A Church and a School House are to be built—The Missionaries maintain the most friendly intercourse with the Wesleyan Missionaries, whose removal from their former Stations has brought them into the vicinity of the French Stations: the Bassoutos, it has been mutually agreed, shall be considered as the more particular charge of the French Missionaries —P. 39.

RHENISH MISSIONARY SOCIETY.

No report of the proceedings of the Missionaries has reached us—Pp. 39, 40.

BERLIN MISSIONARY SOCIETY.

It appears, from a Letter written by Mr. Hallbeck, of the Brethren's Missions, that the Berlin Missionaries had left the Expedition into the Interior: two of them remained at the village of Beaufort, and the other two joined Mr. Pélissier at Caledon.

These last, Messrs Gebel and Krant,

formed, in September 1834, a New Station, among the Corannas, to which they gave the name of Bethany. It is situated on the river Riet, a few days' journey north-east of Philippolis. At the end of October, they had gathered about 100 Corannas—P. 40.

AMERICAN BOARD OF MISSIONS.

The two branches of the Mission to the Zoolahs (see pp. 40, 64, 174) left Boston together, at the beginning of December 1834, and reached the Cape on the 5th of February. It is stated, by the Board—

On account of the shoalness of the water on the bar off Port Natal, near which one branch of the Mission was expected to be established, no large vessel could land passengers at that place; and, from other representations which were received, it was thought desirable that both branches should proceed to their respective fields of labour, by land, from Cape Town. This, however, could

not be accomplished by the Maritime Branch at that time, as their route lay through Caffreland, where war had been for some time raging between the Caffres and the Colonists. The Rev. Messrs. Lindley and Venable, and Dr. Wilson, constituting the branch of the Mission destined to the Interior, commenced their journey from Cape Town on the 19th of March: intelligence had been received of their arrival at Griquatown, which is about half way to Kurrechane, the place of their destination.

Kurrechane is 1000 or 1100 miles from Cape Town; and about half that distance to the north-west of Port Natal.

Traders and Missionaries have traversed the countries beyond our boundary, as far as the Tropic; and the influence of this intercourse is probably felt a good deal further into the interior. The moral influence of the Missionaries is in exercise everywhere among the Bechuanas, Tambookies, and Caffres; but that of the Government is confined chiefly to the Caffres and a small portion of the Tambookies. The number of Caffres is estimated at about 120,000 souls, and is not considered to differ much from that of the Tambookies: the number of Bechuanas, and of other small Tribes on our northern boundary, is, I believe, unknown.

By intercourse with European Traders, a taste for several European articles has been created among the Natives; and the wish to supply these new wants has probably, in some instances, acted as an excitement to industry, and will no doubt eventually have that effect; but it has also given rise to robberies and depredations, as the common resource of our savage neighbours for increasing their property. Witness the murders and cruelties lately committed by the Corannas and others, and the incessant robberies among the Caffres and Tambookies themselves.

On the other hand, the Missionaries have invariably approved themselves as Messengers of Peace; and feuds and bloodshed have been frequently prevented by their intervention, though they have not as yet made such an impression, as to produce any striking change in the general conduct of the Natives. Hardly a vice can be named which was not practised by our savage neighbours before their intercourse with Europeans. Deceit, falsehood, dishonesty, debaucheries, theft, murder, &c. appear to be the very rule of their life. A Chief once said, "If I were not allowed to tell lies, how could I live?" and this question might with the same propriety have been applied to any other vice or crime. The vice of drunkenness has, however, probably increased since the intercourse with Europeans, owing to the introduction of brandy, of which savages are immoderately fond.

[*Br. Hallbeck.*]

African Islands.

BIBLE AND TRACT SOCIETIES.

MADAGASCAR.

THE edition of 5000 Malagasse Psalters, mentioned in the last Survey as printing by the *British and Foreign Bible Society*, was a most seasonable supply: and such was the demand for the Scriptures, that 5000 copies of Genesis, Proverbs, and Isaiah, with 10,000 New Testaments, have been put to press. While these works were proceeding in London, the Scriptures were printing in separate portions in Madagascar: 400 reams of paper have been forwarded for this purpose—P. 41.

The *Religious-Tract Society* sent to the Island 72 reams of paper; and a selection of Books, for the use of a body of Young Men learning English. Books and Tracts had been printed at Madagascar, to the number of 21,200: the Press could not keep pace with the demand for Scriptural Works—P. 41.

The most animating statements were sent home relative to the extensive and powerful influence of the Scriptures; but the scene is now fearfully changed, as will be seen under the Head of Missions.

MAURITIUS.

In reference to the animating intelligence then lately received from Madagascar, the Committee of the *British and*

Foreign Bible Society thus speak of the Mauritius—

It is painful to turn from so bright a scene, to one of a less encouraging character; but the remembrance of what Madagascar was, not many years ago, will forbid despair with regard to any other quarter. In the Mauritius there is a large number of persons, amounting to 60,000 at the least, who have received the blessing of civil freedom by the Act for the Emancipation of the Negroes. Letters have been addressed to the Rev. Messrs. Bankes and Le Brun, requesting them to take measures for ascertaining the numbers among them capable of reading, with a view to presenting them, on the occasion, with a copy of the New Testament and Psalms: the replies have just been received; and, painful as the account may be, it will not be without its use that it should be given to the public, under the hope that it may awaken an effectual sympathy on behalf of this long and fearfully neglected population.

It is stated in one of the replies alluded to—

In a population of from sixty to seventy thousand individuals which we have in this Colony, there are not ten able to read the Sacred Volume; and, as they have been kept hitherto in total ignorance concerning the Holy Scriptures and the principles of the Christian Religion, I am afraid that it will be a long time before they can be brought to understand the blessed news of Salvation, and be made acquainted with the plan of human redemption through our Lord Jesus Christ.

We are a century behind the West Indies.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

MADAGASCAR.

Tananarivo — 1818 — David Johns; Edward Baker, Printer—This promising Mission has been greatly reduced. Mr. Freeman was about to leave, under circumstances which will be hereafter stated. Mr. Griffiths's connexion with the Society had ceased. Mr. Chick's health having been impaired, and the terms of his engagement with the Government as an artisan expired, he had left for the Cape of Good Hope. Mr. Cameron was about to visit England, with two Native Youths, sent by the Queen to be instructed in useful Arts, and to return with him, in order to the prosecution
Feb. 1836.

of his useful labours for Madagascar: he had built a Paper Mill, and had agreed to establish an Iron Foundry for the Government—Pp. 41, 42.

Of the latter half of the year 1834, the Missionaries Johns and Freeman write in reference to the Mission—"We sum up all in one brief expression—the Mission has made a marked, steady, and encouraging progress:" of this, very interesting evidence appears at pp. 162, 163, 507, 508 of our last Volume; and Mr. Freeman transmitted most animating statements, from which we extract a few passages:—

—We are frequently delighted, and yet

L

London Missionary Society—

sometimes wearied, with the visits of the Natives, who come for the express purpose of conversation on religious subjects: and who either bring the Scriptures in their hands, with passages folded down for inquiry and illustration; or ask for a copy immediately they enter the house, and evince a sort of grateful delight, when their difficulties are met and explained, which must be seen to be understood.

—We have a considerable number of Natives learning English; and a large body of the Junior Military Officers, employed as aides-de-camp and writers, are put under our instruction, when not engaged in actual service. They form a valuable class of learners, most of them having been scholars selected on account of their talents and attainments—having extensive family connexions—and being destined, probably, to fill, in time, important and influential stations in the country.

—This part of Madagascar will soon contain what may be termed a reading population: I think nearly all the present rising generation will be readers. Nor can it be very long ere the same desire of knowledge will spread throughout the island: not only the very nature of knowledge itself will secure this extension of its means of attainment, where impediments are not thrown in the way; but the character of the Malagassy, their vivacity and communicativeness, will secure it—their peaceful and domestic habits will secure it; and the consolidation of the different provinces into one powerful empire, creating more intercourse among the different tribes, and spreading the Hova Troops all over the island, will conduce to the same object.

—Very many are extremely desirous of obtaining copies of the Scriptures, far more than we can supply at present; and many who obtain copies, diligently instruct their neighbours, saying to them, *Know the Lord*. We have had several striking cases of men renouncing idolatry, and turning, we hope sincerely, to the worship of the Living and True God.

—We long to get the whole Volume of Truth in circulation among the Malagassy; for the progress many of them make in the knowledge of that Volume, at least of the portions which they possess of it, is most exhilarating. It is their companion in their sick chambers—their richest consolation when heart and flesh fail. They bring it again with them to our houses, and investigate its meaning with unwearied assiduity; and, in Public Worship, when a passage is named, many a page is instantly turned over, to ascertain if *these things be so* or not. All this is as new as it is delightful in Madagascar: it has the charm of novelty, as well as the beauty of holiness. The blessings of tens of thousands of the Malagassy, who were ready to perish, but are now becoming wise unto salvation, will follow the labours of the Bible Society.

—The thirst for learning to read at the present time is not merely gratifying—it is surprising. The desire has increased so rapidly and so extensively, that we have not been prepared to meet it; nor is this desire confined to any particular class of the people. There are persons of all ranks and of all ages busily learning to read. I had, this very afternoon, on returning from our (Thursday's) Public Worship, not less than forty young persons soliciting spelling-books. There were as many yesterday. I expect three times that number to-morrow: and it is like this almost every day, besides applications from those who can read, who come for Tracts, Reading Lessons, and Portions of Scripture.

Very soon was this glowing picture shrouded in gloom. The determination and efforts of the Government to suppress Christianity, and the consequences of its measures, which were detailed at pp. 508—510 of our last Volume, will have apprised our Readers of this sad change. We subjoin the latest intelligence on the subject communicated by the Directors:—

Tidings have been received, dated in the latter end of May, by which the painful anxiety of the Directors, respecting the personal safety of the Brethren and the Native Christians, has been greatly relieved; though the prospect, in regard to the Work of the Mission, is scarcely more favourable than when the former communications were sent off. The friends of the Society will unite in grateful acknowledgments to Him, who is a present help in time of trouble; and who has hitherto shielded His Servants, in the midst of the imminent perils by which they have been surrounded; and has preserved in the steadfastness of the faith the Native Christians, who sustain a profession proscribed by laws menacing its followers with death—a sentence, which may at any moment be carried into execution.

No favourable change whatever appears to have occurred: the declarations of the Government seem to have been confirmed by all their subsequent proceedings, and leave no hope from that quarter. The law still remains in force; and though death has not yet been inflicted on the Professors of Christianity, it is sternly denounced, and repeatedly threatened as a warning. It must not be concluded, because none suffer martyrdom, either that Christianity is renounced by those who professed it, or that those by whom it has been prohibited are becoming milder, or refuse from any timid or merciful policy to execute their own laws.

Other causes, probably, at the present moment, divert the attention of those in power from the prosecution of their hostility against Christianity; but, notwithstanding this, its professors may truly be said to *stand in jeopardy every hour*. Under these circumstances,

it affords matter for thanksgiving, that the Operations of the Mission have been so far effectual, as to secure a permanent foundation for the establishment of Christianity in the Island; and to supply important facilities for its extension, when the Lord shall, in the arrangements of His Providence, open a way for the labours of our Brethren.

No Native has been employed in the printing of the Scriptures since the publication of the Edict against Christianity; but the Brethren have carried on that great object. The printing, as far as the Prophet Micah, was finished; and they hoped, that, within a fortnight after the date of the last communication, the whole would be completed. Thus one grand object, so long occupying the anxieties of the Missionaries, would be effected—the ENTIRE SCRIPTURES IN THE MALAGASSY LANGUAGE.

Mr. and Mrs. Freeman, it is expected, would proceed to England, by way of Mauritius, in June last. Mrs. Freeman's health had for some time been such as to render a removal necessary. Mr. Johns and Mr. Baker will endeavour to remain at least until next year.

Preaching there is none, except the little English Service in the dwelling-house of the Missionaries on the Sabbath. Tracts they dare not distribute: and the Schools, it is feared, will be broken up, or made a mere branch of Military Duty, and placed under the direction of the Officers; though the Authorities profess their willingness to have a Reading Book printed and taught, containing native proverbs, &c.—but nothing religious.

The Directors rest assured that nothing

but the most urgent necessity will induce the Missionaries, deeply as they feel the present calamity, to abandon the Mission, and that for a time only. The Brethren are in great perplexity, and much grieved in spirit: still, they are not in despair. They lean on God—confiding in His faithfulness and His power; not doubting that, in due time, He will effect their deliverance, and so order events, that a door will be again opened in Madagascar for the promulgation and success of the Gospel. The scene, they observe, is very dark at present, and events most distressing. It is almost hoping against hope. They much need the counsels and advice, the prayers and the sympathy, of the Directors and of the British Churches.

From the deep interest excited by the information already published, the Directors are convinced, that this appeal to their Brethren will not be made in vain—that sympathy will be general and strong—that the Meetings for Special Prayer, on behalf of the Madagascar Mission, which have been held, and the Spirit of grace and supplication, which it is hoped will be poured out upon the families and congregations of our land, will be followed by the rich bestowment of the blessings which are sought—and that He, whose name is blasphemed, whose authority is despised, whose counsel is rejected, but who is the Supreme Ruler, will not only preserve His Servants, but appear on their behalf, revive His work in the midst of the years, and accomplish that word in which He declares, *My counsel shall stand, and I will do all my pleasure.*

Some account of the Statistics of the MAURITIUS, with an Appeal for the Coloured and Negro Population of that Island, appear at pp. 510, 511 of our last Volume. A further notice of this

subject will appear in the “Recent Miscellaneous Intelligence” of the present Number, to which we beg to call the attention of our Readers.

Inland Seas.

RED—Mediterranean—Black—Caspian—Persian Gulf.

In the Introductory Remarks to this Division of the Survey in our last Volume, an Abstract was given of the New Ecclesiastical Constitution of Greece: we subjoin here

REGULATIONS OF THE GREEK GOVERNMENT CONCERNING LIBERTY OF CONSCIENCE AND PUBLIC EDUCATION.

Liberty of Conscience—Private persons, who, by power or menace, hinder or force any other person joining any Religious Society authorised by the Government of the State, in his attending the Divine Service of such Religious Society, celebrating certain holydays, &c., shall incur the penalty of imprisonment for a year or less, according to the case—Whoever attacks, in a public address, or in writing, in terms of contempt, scorn, or hatred, the doctrines, institutions, and rites of any religious party sanctioned by the Government of the State, incurs the penalty of imprisonment for three months or less; and, in case of repetition, for six months—Preachers, who in public speeches, through contumely or slander, endeavour to excite or

support religious contentions between Ecclesiastical Societies, existing in the State, incur the penalty of imprisonment for not less than three months, and of degradation. Writers, publishing such things in books, undergo, if in public office, the same punishment, besides imprisonment for from three months to two years.

Enactments have further emanated from the Government, extensively embracing the interests of the nation, as it respects the bringing-up of youth. In a country like England, where, by the gradual, maturing operation of Free and Christian Institutions, the public mind has become familiar with the blessings of education, almost without perceiving through what innumerable channels those blessings are conveyed, it may appear somewhat matter of surprise, that the highest Authorities should descend to such minute particulars. But Greece is in circumstances of a peculiar nature, calling for paternal sympathy and authoritative influence in those to whom her national destinies are confided by Providence. We have much pleasure, therefore, in noticing the practical sketches exhibited in the following passages, extracted from the Regulations concerning Public Education:—

Public Education—In every Public Common School there must be given instruction in Religion; in the elements of the Greek Language; in reading, writing, arithmetic; in the legalized system of measures and weights; in drawing and singing; and, if possible, also, in the Elements of Geography, and the History of Greece; and what may be most necessary for common education in Natural History—Besides, there must take place, twice each week, gymnastical exercises, and practical instruction in the cultivation of gardens and fields, and also in the treatment of trees, silkworms, and bees. In the Girls' Schools, exercises in female employments are established.

We further select the following description of the qualifications looked for, in those who undertake any part of this important work. They may be regarded, also, as indicating in some degree the present state of Education in that country.

The Schoolmasters are divided into Three Classes, according to their abilities and talents for education.

The *First Class* consists of such as possess all the qualifications necessary for a good master, and endeavour to perfect themselves therein. These are—1. Good knowledge of the Christian Catechism—2. Dexterity in correct, intelligible, and impressive reading—3. Dexterity in caligraphy—4. Knowledge and ability in the Greek Language, orthography, and writing Essays—5. Knowledge and ability in mental arithmetic, as well as on paper—6. Some ability for drawing—7. Knowledge of the History of the Old Testament, and of the History of Greece—8. Elements of Geography—9. Elements of Geometry and Mechanics—10. What is most necessary for Elementary Education in Natural History—11. Knowledge of Pædago-gy and Didactics—12. Knowledge of Gymnastics—13. Capability for teaching singing—14. Practical knowledge of the cultivation of gardens and fields.

The requisite 'acquirements in a Schoolmaster of the *Second Class*, as well as an Under-Teacher of the *First Class*, are—1. Knowledge of the Greek Language; at least so far as that they can write correctly, express their thoughts clearly and correctly, and have ability to give their scholars instruction therein—2. The Elements of Geography—3. The history of the Sacred Scriptures, and of the country—4. Knowledge of the Christian Catechism—5. Some ability in drawing and singing—6. Practical knowledge of the cultivation of gardens and fields, of rearing trees, silkworms, and bees.

A Teacher of the *Third Class* must at least know how to read and write, to make accounts, and to explain the Catechism. He must have some knowledge of the art of singing, and a practical knowledge of the treatment of trees, silkworms, and bees.

The following Article of the Government Regulations describes the measure of favour granted to the establishment of Private Schools:—

Private persons, either singly or in connexion with others, are authorised to

establish, at their own expense, Schools or other Institutions for Education. For such an undertaking, however, they must obtain the sanction of the Ministry for the concerns of the Church and Schools. This sanction cannot be withheld, if the wish for the undertaking has been properly communicated to the Nomarch; and if there is nothing that can be advanced against the ability and moral character of the undertaker; and if he can give sufficient guarantee that he has the necessary means to maintain such an establishment.

HOPEFUL PROSPECTS IN GREECE AND THE LEVANT.

Without intending to arrogate to the Missionaries of various Societies undue praise, it would still be an unjust omission not to state, that no inconsiderable portion of the intelligent feeling with regard to Christian Education, now existing in Greece and the Levant, is attributable to the successful efforts in which many of these devoted Servants of Christ have been engaged. The Natives of those countries have seen the Missionaries embarking in this work, under circumstances of much public anxiety and uncertainty; and still holding on their course, with intelligence, energy, patience, and a Christian spirit. It has been seen, also, how evidently their labours have been prospered and their trials alleviated, by a sense of the presence of that Gracious Master, for whose Name's sake they entered on their arduous work.

The Rev. H. D. Leeves thus writes, in reference to the state of Greece :—

There is, in many parts of Greece, a fermentation going forward on the subject of Religion. Through the midst of opposition and evil-speaking, our Translation is growing more into notice, and, with God's blessing, will be a great instrument of good in this land. I congratulate the Committee on the progress of our good work in Greece, and the increasing circulation of the Word of God. We have many adversaries, and have many things disagreeable to encounter : many evil tongues are let loose against us ; and, from time to time, there is great excitement against all who are engaged in Missionary Work in this country : but, in spite of all, we hold our ground. Foolish calumnies against us are answered, or answer themselves : the Schools of the Missionaries flourish ; and whilst they are doing a great work among the rising generation, take firmer root in the public opinion ; and greater attention is drawn to the translation of the Sacred Scriptures, and an increasing demand for copies of them.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION — The copies of the Scriptures, or of Portions of them, issued from *Malta*, in the year, were 9387 ; from *Syra*, 3063 ; from *Constantinople*, 2996 ; and from *Smyrna*, 2273 : to *Malta*, there have been sent from home, 2700 copies ; to *Syra*, 8322 ; and to *Smyrna*, 6156. The copies issued have been put into circulation, by Mr. Leeves and Mr. Barker and their Assistants ; by Missionaries at these places, and at *Tunis*, *Algiers*, *Alexandria*, *Cairo*, *Beyrout*, *Karass*, and *Shusha* ; by Mr. Tod, at *Damascus* ; and by Dr. Staunton, accompanying an Expedition to the *Euphrates*, under Captain Chesney, with a view to facilitate intercourse with *India* by steam navigation. The fearful prevalence of the *Plague* at *Constantinople*, and some opposition, lessened the circulation from

that city. From the readiness of some persons at *Athens* to purchase, there is reason to believe, that, with due attention, the important point, of substituting the Sale in place of the Gift of the Scriptures, may be gradually obtained. Mr. Galloway, Scottish Missionary at *Karass*, has been engaged, for a limited time, as an Agent of the Society in that quarter — P. 68.

RECEPTION—Of *Bucharest*, Mr. Barker writes—

A bookseller had long had on hand five or six Greek Testaments, and could not dispose of them. I left with him, nevertheless, a case of 356 Bibles and Testaments, in Greek, Servian, French, Italian, German, and Hebrew. He has written for a fresh supply !

Constantinople—The same Gentleman states—

'A considerable number of Armenians have adopted the Sacred Scriptures as their rule of

British and Foreign Bible Society—

faith, and will not accept of any other whatever: they augment daily, and go by the name of "Evangelists"; and among them are also several Priests. The Head Master of the Armenian School, where all who become Priests must study, is one of them; and he is a very clever man, and a teacher of Theology.

Greece—From the communications of the Rev. H. D. Leeves, we extract the following statements:—

The Greek Government has recognised the Holy Scriptures as a necessary book for the use of all Public Schools. I shall want Modern-Greek Testaments, long, I fear, before the new edition is ready for me: there is a more particular call for them, for the use of schools: I have sent a tolerably good supply of them, during the year, both to Mr. King and Mr. Hill at Athens, but not enough.

The Rev. Jonas King, of Athens, writes to Mr. Leeves—

Copies of the Pentateuch were sought with eagerness by some orphan boys belonging to my gymnasium. Some of them asked permission to be absent from the gymnasium for four or five days, to gain, by their labour, a couple of drachms, in order to purchase it.

One orphan, who receives about one dollar a month, and with this purchases his bread, and pursues his studies in my gymnasium, and who is one of the best scholars in his class, was among the number who solicited a copy of the Pentateuch. As he, at that time, brought milk for us every morning from the shepherds, Mr. King gave him one drachm; and told him that he must go and get another to put with it, and then he could purchase the book he desired. To this he replied, with tears in his eyes—"Madam, you know very well that I have nothing." I could not bear to see him weeping for the Word of God; and so I gave him another drachm, as a reward for his services in bringing milk; and then said to him—"You have now two drachms: what will you purchase with them?—this book, or sweet things to eat?" "No no! this book, this book!" replied he hastily—stretching out his hand to give me the money, as if he feared even the idea of purchasing any thing else with it. I was much affected with the whole appearance and conversation of this boy, who lived at an expense per month which would hardly support a poor boy in England one week.

Greek Islands—Mr. Leeves thus speaks of a Voyage among the Islands—

We met everywhere with great hospitality and kindness; and our precious gifts were received with much thankfulness. A gratuitous distribution may be carried on to any extent in Greece. Much as we may wish that the Greeks should be induced to purchase, liberal gratuitous distribution is often expedient: and we have the comfort of knowing, at the very least, that, unlike the Roman Catholics, the Greeks, will never destroy the Word of God.

Mr. Leeves's Assistant says of a visit to Mycone—

The children and their mothers came day and night, begging books. Many wrote notes to the mistress of the house where he lived, requesting her to intercede for them, that they might receive copies, and particularly the Pentateuch; and when he went out into the streets, he was often met and thanked by those whose children had received them, or was saluted by exclamations of, "There goes the man that distributes the books! Pray give me some also!"

Copies of the Scriptures were most thankfully received by the Prior and Monks, twenty-four in number, of a convent two hours' distant from the town: the Prior said, that if ten dollars had been given him, he should not have been so much pleased as with the gift of the Pentateuch in Modern Greek; and one of the Greeks expressed his satisfaction as warmly respecting a copy of the New Testament.

Asia Minor—Mr. Barker writes—

The Asia-Minor Greeks are anxiously waiting for the Turco-Greek Bible. All that has been said and preached against the Missionaries and their books has not, it appears, moved them: they are looking forward for the Bible which we promised them, with the conditions stipulated, that it should not have the Apocrypha, nor be taken from the Septuagint.

The Rev. C. F. Schlienzy, of Malta, thus speaks of an excursion made by him in Asia Minor and Greece—

A more interesting sight could hardly have been afforded me, than I had in beholding the many thousands of Greek Children, both in Turkey and Greece, who are reading the Word of God, as the basis of their education; and nothing could have been more delightful to my feelings, than to hear of, and to witness, the earnest desire of the people of Anatolia after the New Translation of the Scriptures, in a language intelligible to them.

Tunis—The Rev. F. C. Ewald writes—

I have been permitted, by the goodness of God, within the short space of seven months, to bring into circulation above one thousand copies of the Oracles of God. Though the sphere of my operations is wholly restricted to Tunis, I yet continue every day to dispose of copies.

The Jews read now the Word of the Living God without the comments of the Rabbies; and those, who formerly could not afford to buy a copy, are now able to purchase one at a low price, owing to the kindness of your Society: and often, when I tell them that not I, but many good Christians in England, who love them, who long and pray for their conversion to the Lord Jesus, gave them the Bibles at so low a price, they then wish to these good people a thousand blessings from above. Also some Mahomedans, the greatest enemies of Christ Crucified, read the Bible: some, indeed, for curiosity's sake; but, of

others, I know that they read the Holy Book to examine whether things are as we state them to be. I know one who has been persecuted and dismissed the College, because he was found reading it, and because he said that the New Testament is a good book, and the Psalms are precious words, and the whole Bible the Word of God. I am acquainted with another, one of the Court, who reads diligently the Word of God; and, as often as I see him, he asks questions about what he has read. Who can tell the operations of the Spirit? A few copies of the Holy Scriptures I had an opportunity of sending into the Interior: and have been since informed that they have been received with pleasure by the Chiefs of the Tribes; and, at the same time, I have been requested to send some more copies, which I did.

Circassia—Mr. Galloway, of Karass, states—

Many of the Mahomedans around us now begin to hear the Word of God read or spoken, with some degree of patience: whereas, formerly, the peculiar doctrines of the Gospel irritated their minds to such a degree, that they were ready to throw the New Testament out of their hands while reading it; or, if they received a copy, were apt to cut out the pages containing the passages which they so much abhorred, if not destroy the book altogether.

Armenia—The Missionaries at Shusha write—

We too are permitted, although perhaps in no very extraordinary manner, to see various instances tending to prove the quiet but sure effects attending the dissemination of the Holy Scriptures. The demand for them is increasing, both among Armenians and Mahomedans.

VERSIONS AND EDITIONS—The *Modern-Greek Version from the Hebrew* is steadily advancing at Syra, under Prof. Bambas and Mr. Leeves, to its close. In addition to the issues stated in the last Survey, the Book of the Prophet Isaiah has been published, and has met with great acceptance: the Books of Judges and Ruth, with 5000 copies of the Psalms and 5000 copies of the New Testament, have been printed—Mr. Barker spent a considerable portion of 1834 in a journey to Bucharest, with the view of forwarding the publication of the *Bulgarian and Wallachian Scriptures*: he also visited the capital of Moldavia, and was everywhere encouraged in his object. The death of the friend at Bucharest, on whom chief reliance was placed, occasioned a suspension of proceedings; but Mr. Barker was again to visit that place, as there appears no probability of obtaining editions of the Scriptures in the Bulgarian

and Wallachian without the personal services of an Agent—The *Book of Genesis* and the *Psalter* have been printed in *Turkish*—The revision of the *Greek-Turkish Bible* is proceeding, at Syra, under Mr. Leeves and Mr. Christo Nicolaides: the Book of Genesis has been completed. Specimen sheets were forwarded to Constantinople, for the parties who had subscribed 10,000 piastres; and the sight of them afforded so much satisfaction, that they have subscribed another sum of the same amount. The American Bible Society has engaged to purchase copies to the amount of 1000 dollars, which sum that Society has already remitted to England. The accounts which have been received of the character of this work are very gratifying—The printing of the *Ancient and Eastern Armenian Testament* at Moscow, for distribution by the Missionaries at Shusha, has been completed: a second edition of 3000 copies has been ordered. The Armenians appear to be engaging the special attention of the American Missionaries, and Mr. Barker is pressing on the Committee the necessity of printing the entire Bible in their language—The *Amharic Bible* has advanced to the First Book of Chronicles—Pp. 69, 70.

AMERICAN BIBLE SOCIETY.

The Society has sent out to the American Missionaries in Greece a considerable number of New Testaments, most of which have got into circulation. Mr. King put about 1000 copies of the Sacred Scriptures of all kinds into circulation in the last six months, of which a good many have of late been disposed of by sale.

Mr. Goodell, at Constantinople, has begun to revise the translation of the *Old Testament*, made by Bp. Carabet, while at Malta, into *Armeno-Turkish*, with the view of its being printed by the Society: the *Armeno-Turkish New Testament* commands a good price, and nearly all the copies have been issued.

Mr. Dwight, of Constantinople, has addressed a Letter to the Board, in which he bears a striking testimony to the blessing of God on the Scriptures:—

It is astonishing to see the power of Scripture Truth on the conscience, when it comes to men from the pure fountain itself, without note or comment, and without the aid of a living teacher. I could point to two Young Men of the Armenian Nation, for whom we have

British and Foreign Bible Society—

the hope that they have become true disciples of Christ, whose minds were first opened by the simple reading of the Scriptures, before they knew even that there was a Missionary in the whole world. Nay, I could point you to many more of the same Nation here, on whom the Word of God has had prodigious power; a few passages sweeping away at once a whole catalogue of errors, which they had never, before reading the Bible, supposed to be any thing else but precious truth!

CHRISTIAN-KNOWLEDGE SOCIETY.

In *Malta*, the District Committee have issued 178 Bibles, Testaments, and Prayer-Books; and 1054 Books and Tracts—being an increase, in the year, of 654 copies. A New Arabic Translation of the Liturgy is proceeding, in which the Rev. C. F. Schlienz takes a prominent part—P. 70; and see, at p. 404, some notice of the Arabic Liturgy just mentioned.

RELIGIOUS-TRACT SOCIETY.

In *Malta*, the Church Missionaries distributed, in 1834, about 30,000 Publications, in Italian, Greek, and Arabic; about two-thirds of the number being Arabic. The preparation and distribution of books being the chief labours performed by the Rev. S. S. Wilson at *Malta*, the Directors of the London Missionary Society do not consider it necessary to continue it as a permanent Station: Modern-Greek Publications, to the value of 70*l.*, furnished on sale, have been considered a grant, in consequence of the difficulty experienced in prevailing on the people to pay for religious books—A consignment to the value of 20*l.*, and 2600 Publications, have been sent to the Rev. Isaac Lowndes at *Corfu*—The Rev. W. O. Croggon, of *Zante*, circulates Publications with manifest advantage: he states, that the *Malta* Publications are now almost universally found, wherever the Greek Language is spoken and read—From *Smyrna*, the sum of 25*l.* has been received, being the produce of sales: further consignments to the amount of 45*l.* have been sent, and 3570 Tracts granted—To the Missionaries at *Shusha*, the sum of 60*l.* has been sent for the publication of Tracts in Persian, Turkish-Tartar, and Armenian. Difficulties, experienced from the Local Authorities, have been partly removed: the Society will place larger funds at the disposal of the Mis-

sionaries, if they should be permitted to continue the circulation of Religious Tracts—P. 70.

AMERICAN TRACT SOCIETY.

The Society appropriated, in the last year, the sum of 4000 dollars to the publication of Tracts for this Division of the Survey: viz. 2000 for Turkey and Asia Minor—1000 for Greece—and 1000 for Syria and Persia. The Rev. Mr. Robertson, at *Syra*, has printed, at the Society's expense, Robinson's "Scripture Characters," from Adam to Joseph; and 2000 copies of Horne's Chapter on the "Internal Evidence of the Inspiration of the Scriptures"—both in Modern Greek: he has issued 30,255 Books and Tracts, consisting of 2,703,945 pages. Mr. King circulated at Athens, in January of last year, 3600 School Books and Tracts, being more than he distributed in any previous month.

*EDUCATION SOCIETIES.**MALTA.*

The Schools continue to be efficiently conducted: boys, 246; girls, 274: the higher classes are taught English: many make great progress.

IONIAN ISLANDS.

Government has taken a more decided part in education, and affords some support to each Village School. There are Eleven Female Schools in the Islands: of these, three are in *Corfu*, and contain 300 scholars: in two at *Zante*, 180 girls were present at a late examination.

GREECE.

The Government have appointed the Rev. Dr. Korck Director of all the Primary Schools: several of the Young Greeks educated by the British and Foreign School Society are now in responsible situations under him. On Dr. Korck's suggestion, Government, wishing to establish Schools throughout Greece, have formed a Seminary and a Normal School: in the Seminary, such Young Men as wish to become Teachers are to learn what is required; and, in the Normal School, they are to be practised in teaching what they have learnt in the Seminary. The Schools in *Syra* still seem to take the lead: Mr. Schlienz, in the Journal of his visit to Greece before quoted, writes—

Mrs. Robertson's School, when I was at

Syra, was just coming into existence; there is every reason to hope for its good success. Mrs. Leeves's School was chiefly set up for girls of wealthier families, who can afford to pay something for their education. It is designed to give them a liberal education, on Christian Principles; and, under the kind care of Mrs. Leeves, is likely to do much good. Mr. Hildner's School Establishment I found in very good circumstances: it is by far the best I have met with in the Levant. It contains, in the Infant School, of boys, 112; ditto of girls, 125; Common Boys' School, 152; ditto Girls' School, 107; upper class, 18; Hellenic Girls' School, 25; Seminarists, 12; total, 551. The Teachers, either permanently employed, or only giving occasional lectures or lessons in the Institution, are, Professor Bambas, Nicolaides, Siotos, Salvagos, Critikides, and Mariolakis; all of them men of good talent, and accredited good Teachers. Professor Bambas has been well known, for a number of years, as one of the very first scholars in Greece.

CONSTANTINOPLE.

Mr. Barker, of Smyrna, renders all the aid in his power to the Cause of Education, compatible with his duties as Agent of the B. and F. Bible Society. The B. and F. School Society avails itself of his services in the distribution, and sale at reduced prices, of large quantities of school materials. On occasion of visiting Constantinople, he writes—

Many Schools of Mutual Instruction, both for Greeks and Turks, have been established here. The Prince of Moldavia wishes to establish Girls' Schools in his province. Application has also been made from Servia, for the necessities to put them in the way of establishing Schools in that Province. The Turks have established here five Schools in the barracks, in which about 2000 youths are taught the Turkish Language, Drawing, Geography, and Arithmetic. I have just visited the Prince of Wallachia: he received me with great cordiality; and wished me, when I enter his Province, to visit the different schools, and, on my arrival at Bucharest, to confer with him as to placing them on a better footing. The Greek Schools here amount to about thirteen, and have on an average a daily attendance of about 100 children: there is also a Greek Girls' School of about 60 scholars.

Mr. Jetter, of Smyrna, thus speaks of some of the Greek Ecclesiastics at Constantinople—

Lately, they proceeded systematically against our American Brethren: but although the Patriarch gave orders to shut some of their schools, the people did not listen, and the schools are going on. They cannot stop the work: for if the Lord WILL work, who can hinder it?

The present feelings of the Patriarch, it may be hoped, will die away. Mr.

Schlienz says of him—

The grief on account of the loss of such an important diocese as Greece has not yet been forgotten by him. Whatever is introduced and approved of by the Holy Synod in Greece is viewed with jealousy.

ASIA MINOR.

Mr. Barker has furnished the B. and F. School Society with an elaborate Table, from which it appears that there are in and near *Smyrna* 21 Schools, supported by different bodies, and containing 838 boys and 252 girls who read the Scriptures, and 625 boys and 295 girls of inferior attainments, with 320 infants and 65 children whose sex is not stated: besides these Schools, there are a Day School of 52 European children of different nations; and an Armenian School of 200, of whom about 100 read the Scriptures. In these 23 Schools there are, therefore, 2647 children: of this Total, there are 2348 Greeks, 200 Armenians, 52 Europeans, and 47 Roman Catholics.

The Schools here have greatly augmented. Some are extremely interesting, especially those under the direction of the Rev. Messrs. Jetter and Brewer.

[Mr. Barker.

Amidst various difficulties and hindrances, the work of the Lord is making progress in this benighted land. The Turkish Schools could not be re-opened yet, nor do I know when this may be done: but the Greek Schools are in a flourishing state, notwithstanding the ignorant priests, like the Brahmins in India, try to oppose us.

[Rev. J. A. Jetter.

The Turkish Schools are badly supplied with books by their own Hajahs, who place in their hands small collections of proverbs, imperfect pieces of Arabic Grammar, and the Korān, or extracts from it. They seem to be quite unwilling to receive any books from us. I have already mentioned, in a former communication, that their chief Hajah, who has been particularly friendly to Mr. Jetter, aiding him in the opening of his Turkish Schools, told me, that, without a firmān from the Sultan, they could not venture upon using any of our books; and even stronger expressions I heard from other Turks.

[Rev. C. F. Schlienz.

A very considerable part of these Schools are under the care of the Rev. J. A. Jetter and the Rev. Josiah Brewer, and are supported by the Societies with which these Missionaries are connected. Mr. Jetter is of the Church Missionary Society; and Mr. Brewer's Mission is entitled, in a Report of its proceedings which has just reached us, the "*American Independent Smyrna Mission, under the Patronage of the Newhaven Ladies'*"

M

Education Societies—

Greek Association." Mr. and Mrs. Brewer arrived from New York, Feb. 5, 1830. Miss Reynolds, who accompanied them, has been married: see p. 71 of our last Volume. From the Report just mentioned, we collect the following abstract of the Society's proceedings in its First Four Years :—

Besides a total of 700 children taught in our First Charity School, it is not too high an estimate to add 1000 for those of a Central and a Second Charity School at Smyrna, and for Schools at Haivali, Ipsara, and Patmos; and 300 for others taught at our expense in other schools—making an entire total of 2000 Scholars: who may be thus classed—500 in Reading Cards—400 made respectable progress in reading, writing, and arithmetic—1100 well-grounded in these, and in the rudiments of grammar and geography. Thus it appears, that, out of 2000 scholars, a vast majority of whom were GIRLS, more than 1000 had received what would be called in most countries a good common school-education; and, of the remainder, one-half have been brought forward far toward the same results; while the others have taken some important steps in the path of improvement.

By the expenditure of about 6000 dollars received from America, 1000 contributed in the Levant, and perhaps 3000 earned by the personal labours of the Missionaries in keeping a School for the Children of Franks, they have been transported hither and comfortably supported in the necessarily-expensive residence of a large city, and these useful works have been accomplished.

Of the Labours of others in this department, it is said—

Besides his own Mission to the Jews, and latterly more considerable labours among the Franks, *Mr. Lewis* has taken the decided lead in the work of general philanthropy. *Mr. Barker*, in like manner, in addition to carrying forward his own appropriate Bible Department, has ever been ready most kindly to second us with his influence here and abroad. *Mr. Jetter*, also, though later than ourselves in the same branch of Missionary Operations, is now much in advance of us in the extent of his work, and has ever co-operated in the most perfect harmony and with the warmest Christian Affection.

EGYPT.

The "Chinese-and-India-Female-Education Society" has been induced to include Egypt in the field of its operations, under circumstances which the following extract from a recent Circular will explain:—

The Committee having acceded to an application made to them by a Lady, who has been for several years preparing to begin the work of Female Education in Egypt, deem it right to put the Christian Public in possession of the following facts which have influenced their decision.

After stating, at large, the importance and the practicability of Female Education in Egypt, it is added—

The Lady, who is appointed as the Society's Agent to Cairo, has been, for upward of fifteen years, employed in the instruction of youth. During the ten years that her mind has been directed to Egypt as a field of labour, she has been preparing for the work, by acquiring that knowledge which the peculiar circumstances of the country seem to demand.

During the whole time that this Lady was fitting herself for her undertaking, it was under an erroneous impression that the British and Foreign School Society sent out Agents to Foreign Countries. On her application to their Committee in the summer of 1835, she was apprised of her mistake; but, by that time, this Society was in existence, and thither her application was transferred. The Committee had not previously contemplated including Egypt within their sphere of operations; but they felt that they should not be justified in disregarding what seemed so manifest a leading of Divine Providence, or in compelling one, in all respects so well prepared, to relinquish an object on which her heart was set. She will be furnished with such recommendations to the Missionaries and other Europeans resident in Egypt, as may reasonably be expected to secure her from all personal danger or insult; and she will be accompanied by a friend, who, though not an Agent of the Society, will afford her much valuable assistance and comfort. Should her undertaking meet with that success which there is every reason to hope for, there are others ready and willing to follow in her steps.

We would earnestly recommend, that all the Agents of this New Society should proceed to their Stations in connexion with some one of our Missionary Societies. We are persuaded, that, except in some very rare cases, Females cannot otherwise take a part in this labour with any reasonable prospect of safety and success.

We quote two testimonies to the state and influence of Education in this Division of the Survey :—

On a review of all the information received during the past year, from the Mediterranean, your Committee find cause both of hope and gratitude with regard to the state and prospects of education in this deeply-interesting portion of the world: the dawn of a better and a brighter day is assuredly breaking upon these countries. [*S. and F. School Soc. Rep.*]

Concerning ourselves, the Schools have achieved this important good effect, that the prejudice of the People, the Teachers, and even the Clergy, has been removed; and that they place confidence in the Missionaries. Requests from all quarters are constantly being made to the Missionaries, to establish

schools, to furnish them with books, to visit them, &c. Indeed, I have observed, in our visits to the Greek Ex-patriarch, and some other Greek Prelates, at Smyrna and other places, the greatest esteem toward the Missionaries; and this disposition was manifested toward them by all—Children, Teachers, Priests, and Superintendants—when we attended the public and private examinations of the schools at Smyrna and in its neighbourhood. In fact, the liberty which the Missionaries enjoy in this particular is unparalleled: everywhere they have access to the schools: any improvement suggested by them is gratefully received by the Teacher: the books are regarded as pious and benevolent gifts, and accepted with thankful-

ness. In their own schools, they address the children on religious subjects, both during the week and on Sundays, with all possible freedom; and would be permitted to do so even in Community Schools. These advantages are immense, and open to them a sphere of usefulness almost unbounded.

[*Rev. C. F. Schillens.*]

See, at pp. 47—50 of our last Volume, Notices of the State of Education in Greece, which were not referred to at pp. 70, 71 of the Survey: and see, at pp. 50—55 of our last Number, various interesting details relative to Education at Syra and Smyrna.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE—1831—W. Goodell, H. G. O. Dwight, W. G. Schauffler, Henry A. Homes. Mr. Homes is from Boston, in the United States: his Ordination, at Paris, where he had studied in preparation for his Mission to Turkey, was mentioned at p. 216 of our last Volume—Pp. 71, 72.

Greeks—Opposition has been experienced from the Priesthood: a Monk from the Ionian Islands preached, in the early part of 1834, in the principal church, before the Patriarch; and vehemently condemned the Schools, the Books, and the new translation of the Scriptures into Greek—accusing the Priests, the Bishops, and even the Patriarch, of conniving at an enormous and ruinous evil: in consequence, a rigid examination into these matters took place. The Missionaries yielded to the storm. But a strong re-action soon followed; and the Monk, who had originated the whole affair, was driven out of the city. The Greek Patriarch has been changed.

Armenians—There are favourable prospects of spiritual good to the Armenians. Five individuals give evidence of real piety. A High School has been opened, with the approbation of the Principal of the Armenian Seminary for Theological Instruction: it contained in March about 30 scholars. The fact, that the Armenians of Constantinople at present refuse subjection to the Authorities at Echmiatzin is favourable to the progress of the Truth. Mr. Dwight, who continues his labours chiefly among the Armenians, says of them—

We are much encouraged, to see that most of the questions, which are put now on the

subject of Religion, are deeply practical. The people seem more and more to lose sight of externals, and to regard those things as most important which pertain to the heart. This is as it should be: though if we had been forward to dispute with them about rites and ceremonies, I cannot but think that the case would now be precisely the reverse.

The Board add—

Most obviously the Spirit of God is moving on individuals in the Armenian Community; apparently preparing for the reform and purification of that ancient branch of the nominally Christian Church. The spirit of inquiry and the want of opposition are remarkable.

Turks—The Schools of Mutual Instruction have increased to eight. There is one Turk seriously inquiring into the truth of Christianity—an occurrence heretofore rare.

Jews—A large proportion of the Jews, in Constantinople and its vicinity, are descendants of those, who, to the number of 800,000, were banished from Spain in 1492: their language is the Spanish, somewhat corrupted, and written in the Hebrew Character. Some of the younger of them are becoming restless, and begin to inquire earnestly on the subject of Christianity: but the difficulties of the Mission are increased, by the fickleness of some who have been baptized, and by the apostacy of others: in reference to this, Mr. Schauffler remarks—

Such experiences, and the general aspect of the field, confirm me daily more in the conviction, that private charity and sacrifices for individuals should be employed very sparingly indeed; while our main effort should be directed to turn upside down the whole corruptness of this Nation.

Tours—Mr. Dwight and Mr. Schauffler, in the summer of 1834, visited Salonica, Adrianople, and other places

American Board of Missions—

in Romelia; both which cities they recommend as promising sites for Missions.

GREECE—Athens—1831—Jonas King. Mr. King labours, both in preaching, and in teaching several important branches in his large School; and visits, also, the adjacent country and islands, for the dissemination of the Scriptures and Tracts, and to promote the cause of Education. Much opposition was manifested, at the end of 1834 and beginning of 1835, by Greek Priests; and by some of the Officers of the Government, which had been removed from Napoli to Athens: the Bishop was daily preaching against him and his labours: the Regency seemed, however, to be very friendly, and the number of Scholars rather increased. The King assumed the reins of Government on the 1st of June; and, in July, attended, with the Bishop, a Public Examination of Mr. King's School. The Government has removed its own Gymnasium from Ægina to Athens; and intends to open a School for Boys—P. 72.

Argos—1834—Elias Riggs—A School for Girls contains 40 children.

Much opposition is encountered in Greece from the Clergy, but the people favour the Mission. The Greek Church is placed under the entire controul of the Government. No School can be taught for a day without its permission, which is never given but after an examination of the Teacher applying for permission: it is possible that it may become necessary to give up the Schools of the Mission; in which case, its efforts will be directed to a wider diffusion of the Scriptures among the people. Of the Greek Testament, 900 copies have been distributed; and of Tracts and School Books, more than 10,000. Strong guards, however, are thrown around the Press.

ASIA MINOR—Smyrna—1833—Daniel Temple, John B. Adger; Homan Hallock, Printer. Mr. Adger arrived on the 25th of October 1834—Mr. Temple is studying Modern Greek: he is often visited by a promising Persian. Mr. Adger acts in concert with Mr. Dwight at Constantinople, in devoting himself to the Armenians; and is acquiring a thorough knowledge of their ancient and modern languages. Mr. Hallock has succeeded in preparing Armenian

types; and had visited the United States with the view of obtaining materials for a complete foundry. Many copies of School Books have been printed, and meet with much acceptance: 26,256 Publications were issued in the year: Religious Works of some magnitude were about to be put to press—Mrs. Hallock has a School of 35 Greek Children—Pp. 73,256.

I have recently attended the Public Examination of three Greek Schools, sustained entirely by themselves, in this city. The Bishop was present, and encouraged the Teachers and the pupils. I was much gratified with the evidence which was exhibited of the progress made in their studies. After the examination, the Bishop invited us into his house, and seemed perfectly cordial. At Constantinople, it is altogether otherwise: the Patriarch, and the Priesthood in general, are opposing the Schools, and have actually destroyed several of them. Such a thing would be impossible here, from present appearances.

[Mr. Temple.

Broosa: in Asia Minor: 60 miles E of Constantinople—1834—Benj. Schneider, Philander O. Powers. Mr. and Mrs. Schneider reached their destination in July 1834. Mr. and Mrs. Powers arrived at Smyrna on the 12th of January following; and joined Mr. and Mrs. Schneider, at Broosa, on the 13th of February—The Missionaries were received with apparent cordiality. The Greeks, more especially the young, were much interested in books, and shewed great desire to be educated. The Armenians, to whom the Mission is specially directed, manifested, at first, suspicion and jealousy of its object; and the Priests made great efforts to prejudice the people. A School was, at length, opened, with the names of 70 scholars, under Johannes, a Young Armenian. A short time afterward, a new Bishop arrived, who decidedly approved of the School—P. 73.

The opposition of the Priests was the result of their ignorance. Many of them cannot read well, and all of them seem totally ignorant of holiness of heart. With the Bible they seem as much unacquainted as if they did not possess it; except those parts of it which they have perverted, in order to favour their rites and ceremonies. [Mr. Schneider.

Trebisond: on the south-eastern shore of the Black Sea: inhabitants, 15,000; consisting of Moslems, Greeks, Armenians and Papal Armenians—1834—Thomas Pinckney Johnston—After much opposition and difficulty, a house was procured. The place is increasing in

value as a Missionary Station, on account of the growing trade between Persia and Europe carried on through this port—P. 73.

ISLANDS—Scio—1834—Sam. R. Houston. Mr. and Mrs. Houston arrived at Smyrna, with Mr. Adger, Oct. 25, 1834. Early in November he visited Scio, between 70 and 80 miles distant; and removed his family thither in January—The Greek Bishop received Mr. Houston courteously; but afterward opposed him, until the perusal of the books circulated by him more fully explained his designs. A wide door soon began to be opened, and books to be applied for daily—Pp. 73, 256.

In 1822, the island was overrun by the Turkish troops; and, in the course of a single week, 40,000 persons were, it is stated, put to the sword; and, two or three months later, 30,000 more were either murdered or sold into slavery: early in the following year, the population was reduced to about 16,000. The island has since remained under the dominion of the Turks. The principal city, having the same name as the island, formerly contained 20,000 inhabitants; and was the residence of a Bishop both of the Greek and Romish Churches. It was, also, the seat of a flourishing School, under the instruction of Professor Bambas. The Turkish Government has recently given permission to the Greeks to return to their possessions on the island; and the prospect is, that it may again flourish as formerly. [Board.

Cyprus—The Rev. Lorenzo W. Pease arrived at Smyrna with Mr. Adger. He explored the Island of Cyprus, in company of the Rev. W. M. Thomson of Beyrout. At the last dates, Mr. Pease was at Beyrout, where he and his wife would remain until it is decided whether a Mission shall be at present attempted in Cyprus—Pp. 73, 256.

SYRIA—Beyrout—1823: suspended, 1828: resumed, 1830—Isaac Bird, Eli Smith, W. M. Thomson. Miss Rebecca W. Williams, who embarked at Boston in May, assists in the Mission. **Jerusalem—1834—**G. B. Whiting; Mrs. Dodge, As.

Death has occasioned changes among the Labourers at these Stations. Mrs. Thomson dying at Jerusalem in July 1834, Mr. Thomson removed to Beyrout. In August he returned to Jerusalem, in company of Dr. Dodge, to make the necessary arrangements. In the early part of September, they revisited Beyrout: Dr. Dodge and others of the company were greatly indisposed: on leaving Je-

rusalem on this occasion, Mr. Thomson says, "After a vast deal of trouble, we got the sick all on their horses, and turned our backs on the Sacred City—a sad and sickly groupe!" In October, Mr. Whiting and Dr. Dodge, with their Wives, proceeded to Jerusalem, with the view of carrying on there the work of the Mission: they left Beyrout on the 22d of October, and arrived on the 1st of November. "We have come up to Jerusalem," they wrote, "not knowing the things which shall befall us there. The past history of Missionary Efforts at this Station, especially the events of the last summer, convey to us a solemn and monitory lesson on the uncertainty of all our plans and hopes—a lesson which we desire never to forget." This state of mind was a salutary preparation for the trial which soon followed. Dr. Dodge was taken to his Rest on the 28th of January following. He had been called to Beyrout, to visit Mrs. Bird: returning through a storm, and being much wet, he was seized with fever, which terminated in his death.

At Beyrout, from 25 to 40 persons attend preaching in Arabic, which is regularly maintained at the Mission House—In 4 Schools, there are 141 scholars; and so far has the Mission advanced in the confidence of the people, that a Female School has been opened with good prospect of success: three Moslem Children and one Druse are among the pupils. There is, also, a Sunday School, which promises well—There is a Press here; but a Printer was not obtained until last year—The Mission has lost a warm and steady friend, by the death of Mr. Abbott, the English Consul, in July 1834. On resuming their labours, after having, with great advantage to their health, passed most of the summer on Lebanon, they write, Oct. 16, 1834—

Last Sabbath, our English Service, which was always held at the English Consulate until the death of Mr. Abbott, was conducted, for the first time, at the house of Mr. Jasper Chasseaud, American Consul. I was pleased to see all our congregation at the New Place of Worship. We have great reason to be thankful for the kindness of English Merchants and Residents; all of whom attend our Service, and conduct themselves with the greatest propriety and decorum: this cannot be said of any other place in the Levant. The Arab Preaching was also commenced again last Sabbath, and more numerously attended than usual. Oh that the Holy Spirit might

American Board of Missions—

be poured out upon us in large measure ! This we greatly need : it is absolutely necessary, or all our labours and fair prospects will end in bitter disappointment.

At Jerusalem, the prospects of the Mission under Mr. Thomson had just opened with every appearance of success, when, in May 1834, all was thrown into confusion by a rebellion of the surrounding country against the Egyptian Government, in consequence of a forced levy of soldiers. This continued for two months, during which Mr. Thomson, who was at Jaffa when the disturbance broke out, was separated from his wife in the hour of the greatest trial: so great indeed was the trial, that she sunk under her accumulated sufferings of body and mind, and died in the triumph of faith on the 22d of July, eleven days after the return of her husband. Mr. Whiting and Dr. Dodge, on settling at Jerusalem, were much struck with the depressed and wretched state of the whole country, in consequence of the rigorous policy adopted by the Government since the late rebellion: such leaders of it as could be found were bastinadoed or beheaded; while the property of others was destroyed, their olive and fig trees being cut down and their houses demolished: from various towns and villages, several thousands of men and boys have been forced into the service, with the most disastrous effect on business of all kinds, and especially on agriculture—Pp. 73—75, 173, 344, 391.

Mr. Thomson gives the following view of *Openings for Additional Missionaries in the Holy Land*:—

We are looking very anxiously for more help, but do not know whether to expect any or not this year. We suppose *Tripoli* will be our next Station: that, however, will be more easily decided; after the reinforcement is on the ground. *Damascus* is a very unhealthy location: Mr. Farran has not dared to spend the summer there. I feel anxious that *Gaza* should be examined: it has a greater population than any town on the coast south of this place; and there are said to be a considerable number of Greek Christians residing in it. *Jaffa* is very unpromising at present: there are but few Christians, and they mostly Greek Catholics, or genuine Papists. *Ramla* presents a much more inviting field; and being within half an hour of *Lydd*, where there are about 200 Orthodox Greeks, certainly deserves some attention: I became acquainted with the Priest at *Lydd*, who treated me very kindly, and volunteered

his co-operation in establishing Schools and distributing books: from him I also learned, that there is but one more Christian Village in the plain, besides *Ramla*: it is called *Abood*, and is about three hours to the north of *Lydd*: *Ramla* ought to have two Schools for Greeks, *Lydd* and *Abood* each one, and perhaps *Jaffa* also. This Priest confirmed the information, which Papa Isa gave me in reference to the mountains, declaring that there were a great many Christian Villages scattered all over the mountains of Judah, Samaria, and Galilee. A large body of Christians is collected in *Nazareth*; and when I was there, during my first visit through this country, I was frequently impressed in regard to it as a Station; and this impression has been strengthened by information respecting their villages, and by the discoveries of Br. Smith in his tour: Schools in these villages, and in the southern and western part of the *Howran*, could be more easily superintended from *Nazareth* than from Jerusalem: *Nazareth*, being elevated, and furnished with comparatively good houses and most excellent water, promises fair for health, which is confirmed by the appearance of the inhabitants: it is no great recommendation to it, however, that there are one or two Greek Convents; and a very large and wealthy one, under the dominion of, and swarming with, surly monks from Spain and Portugal. According to information which I derived from different persons in Jerusalem, there is a very interesting body of Greek Christians at *Kerek*, which is situated south-east of the Dead Sea: there are said to be several thousands of them, and they are described as more free, bold, and warlike than any Christians in this country: this corresponds also to the description of Burckhardt; but nothing can be known definitely and accurately, without their being explored by some Christian Traveller: their warlike propensity has brought them into fearful collision with Ibrahim, during this rebellion; and I have heard that he has inflicted terrible vengeance upon them.

The foregoing comprises nearly all the information which I was able to gather concerning Palestine, during the brief and troubled time of my residence in Jerusalem. Though it has not the accuracy of personal investigation, it is sufficiently correct to decide the fact, that there is a more numerous Christian Population in this country than we had supposed. It is certainly an interesting fact, that Christianity, such as it is, has never been expelled from the Mountains of Palestine. There are also more inhabitants in the country generally than I expected to find: the mountains abound with villages, whose inhabitants, though nominal Mahomedans, have scarcely any religion at all; and when the day comes, as it certainly will before long, that Mahomedans shall be converted to God, they will furnish a most interesting field of labour. I hope and pray that we may soon be able to establish a Mission specially for the Mahomedans—another for the Druses—

and another among the Pagan Ansarrea, who dwell in the mountains above Laddakia. The Lord hasten the downfall of Satan's empire throughout this land, and the whole world, for His Son's sake !

PERSIA—Mission to Nestorians—1834
—Justin Perkins, Asahel Grant, M.D.—
Pp. 75, 344.

Mr. and Mrs. Perkins continued at Constantinople till May 1834, when they set forward on their journey to Oormiah, the north-western Province of Persia, with the view of labouring among the Nestorians in the western part of that Province; who had been visited by Messrs. Smith and Dwight, during their Journey of Research in 1830 and 1831. They reached Erzeroum on the 23d of June: of their relief under delays which they encountered on entering Persia, it is stated by the Board:—

Mrs. Perkins having been brought into a critical state of health by the vexatious delays to which the Mission had been exposed, Mr. Perkins addressed a Letter to Sir John Campbell, the British Ambassador at Tebriz, stating the circumstances of the case, and enclosing his Letters of Introduction to that Gentleman. Scarcely had he crossed the lines into Persia, when he was met by a courier from the Ambassador, with a Letter written in the kindest terms; and a duplicate of another from the Russian Ambassador at Tebriz, promptly written, at the instance of Sir John Campbell, to the Officer commanding on the frontier, with a view to putting an immediate end to Mr. Perkins's detention. The distinguished kindness of the Ambassador induced him to send a "taktrawan"—a litter borne by four mules—for the accommodation of Mrs. Perkins; together with a supply of provisions. To crown all, they were met by Dr. Riach, Physician to the British Embassy. In these circumstances, the Board recognise and thankfully commemorate the goodness of God, in thus caring for His Servants.

On reaching Tebriz, which they did on the 23d of August, they found rooms prepared for them by the kindness of their English Friend. Mr. Perkins,

determining to acquire some knowledge of Syriac before he entered on his field of labour, visited the Nestorians at Oormiah, in company of the Rev. F. Haas, of the German Missionary Society, now resident at Tebriz; and succeeded in inducing a Nestorian Bishop and a young Priest to return with him to Tebriz, in order to aid him in his studies. This visit occupied from the 15th to the 28th of October, and awakened hope concerning the Nestorians, from the universal artlessness and friendliness found among them; and from the character and history of their Patriarch, whom Mr. Perkins speaks of as

—a man of the finest talents and most amiable disposition—born and educated a Roman Catholic; yet now, in the meridian of life, breaking entirely away from the cold and deadly embraces of "Holy Mother Church," and toiling with the zeal of a martyr to rescue his people from the same thralldom.

But he adds—

I deeply feel, however, that the work is all of God. Though we may plant and water, and though there may be promise of abundant harvest, unless He *give the increase*, we shall in the end reap nothing but blasting and mildew. And, standing as I do, "single-handed and alone," I am often ready to sink under the responsibility which my work imposes, until I find relief in casting my care upon an Almighty Arm.

Assistance was, however, at hand: it is stated—

Dr. Grant, being stopped on his route by an incursion of Arabs, turned aside into Georgia, where he was vexed with the strict quarantine exacted by the Russian Government: 20 days were thus lost, and he was forbidden to carry any baggage through the Russian Territories: all had to be sent back into Turkey—even medicines.

Mission to Mahomedans—James Lyman Merrick—Mr. Merrick arrived at Smyrna October 25, 1834; and proceeded to Constantinople, where he is occupied in studying the Turkish, Persian, and Arabic Languages—Pp. 75, 256.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE—ATHENS—1831—J. J. Robertson, John H. Hill; Miss Mulligan, As. The Rev. H. Bryant, with Miss F. Mulligan and Miss Baldwin, destined to reinforce the Mission, arrived at Marseilles on the 7th of November, on their way to Greece—P. 75.

The following extracts from Mr. Hill's communications give an animating view of their labours:—

Let the Bible Society multiply its copies of

the Scriptures as fast as they can—we are raising up consumers just as fast. Since the 1st of January we have put 55 copies into the hands of new readers, exclusive of those sold and given to others who could read before. Fifty-five new mouths to be fed with the Bread of Life in this month only! We anticipate Isaiah in Modern Greek with much pleasure: it will be a new epoch in our family and our school: the thirst of our dear children for this new portion of the Word of God is perfectly astonishing, even to me.

[Jan. 29, 1836.]

American Episcopal Missionary Society—

The openings of Divine Providence for extending the objects of this Mission are truly wonderful. Letters pour in from all parts of Greece, within and without the Kingdom, begging me to come and establish Schools—to give them Books—or send them Teachers. People are flocking to our house and to our School at all times of the day for Scriptures, Tracts, or other Books. Scholars are added to our Schools, until now there is no more room for them. I see my poor Wife sinking under the load, although as cheerful and as happy as in the days of her infancy. We have no time for recreation of any kind. The King's taking on himself the government, gave us a holiday of several days; and I fully purposed taking her to Eubœa—the holidays are over, and she has not stirred out of town, and scarcely out of the house: every day brought its indispensable duties.

[June 10, 1835.]

Mrs. Hill commenced her School, a little more than four years ago, in a dark and damp vault of the only habitable house in Athens—with a handful of little girls—with but a very few means of instruction, and almost wholly ignorant of the language; and now she is surrounded by a lovely groupe of 350 girls of all ages, some of whom have been the whole period under her instruction—and all assemble daily in a commodious building, which we can call our own.—We have a charming little family of Thirteen Greek Girls, and we expect five others. This branch of our labour is becoming important. We view it as the only feasible means of extending the blessings of civilization, knowledge, and religion, among the Females of Greece. We propose to educate Native Females from various parts of Greece, each of whom will return to her own district properly qualified, and under an obligation to instruct the females of her own section of country. In a country like Greece, where, for time immemorial, there have been so many sectional jealousies, no other plan could be devised so well calculated to benefit the class for whom it is designed. The Government having readily assented to our proposals to receive under our own roof one from each of the ten provinces of Greece, and one from each of the islands of Crete, Scio, Samos, and Ipsara, we have a certainty of having at least one well-educated girl sent out to each of these portions of Greece. You would be AFFLICTED if you could see the applications from parents, in all quarters and stations, to receive their children under our roof.

[Sept. 15, 1835.]

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Chr. Fred. Schlienz; Peter Brenner, John Matt. Weiss, Printers; J. A. Rassam, Translator—The copies of Works issued in 1834 were as follows: Italian, 486; Greek, 6131; Arabic, 20,451; Lithographic, in Arabic, Syriac, and Turkish, with Drawings, 3013:

Mr. Hill states, that the King and every member of the Government continue unabated confidence in them; and adds, in June—

Every thing is tranquil; and I really believe that the people are so well pleased to find their condition so much better than it was two years ago, that they will not be disposed to be troublesome for some time to come. The King is beloved by all classes: he has made himself so by his truly amiable manners and excellent character—kind and condescending to the poor, whose wants he relieves to a very great extent; and modest to those who are his superiors in age and experience.

PERSIA—The Rev. Horatio Southgate is about to proceed on a Visit of Research to Persia. A Meeting was held on the 4th of January, in St. Andrew's Church, Philadelphia. The congregation of that Church have pledged themselves to the yearly contribution of One Thousand Dollars to the Missions. The Missionary was commended to God in prayer by the venerable Bishop White: the scene which presented itself on this occasion, one who witnessed it thus describes:—

The hushed stillness and solemnity of devotion reigned through the whole house. Without were heard the rattling of the wind, and the pelting of a violent storm. But, above the notes of the blast, rose the tremulous voice of this venerable man of God—the oldest Bishop in the world—in the accents of prayer. With locks white as the driven snow, and eyes uplifted to heaven, on his bended knees in the sanctuary of God, he was supplicating the Divine Blessing on the Young Missionary who was going to a far-distant land, to bid the deluded followers of the False Prophet *Behold the Lamb of God which taketh away the sin of the world.*

Bishop Doane addressed the Missionary, and bid him follow the splendid career of the beloved Martyn; and to remember, that he was going to a land which had been blessed by his labours, and was now hallowed by his grave. He bid him look to it, when he trod on the mountains of Persia—that his example was so holy, his life so spotless, and his doctrine so pure and evangelical, that the inhabitants of that Christless Land would be constrained to say, *How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace!*

making a total of 30,081—P.76: and see, at pp. 195,196, a catalogue of the titles and quantities of these respective Publications; and, at pp. 50—55 of our last Number, notices of a Visit by Mr. Schlienz to Syra and Smyrna.

Some of the Arabic Publications which had

previously found their way into the Schools established by the Pacha of Egypt, have latterly also been in demand for the Schools now establishing in Constantinople: they have likewise been distributed in Algiers. Thus, there is strong reason to believe, that the operations of the Press may extend from one end of the Mediterranean to the other, and prove an important instrument in promoting that great work of conversion among Papists, Mahomedans, Oriental Christians, and Jews, for which the prayers of the Church are constantly ascending to the Throne of Grace. [Report.

GREECE—*Syra*—1827—Fred. Hildner; Nicholas Salvagos, John Scaramangos, and other Nat. As.—Mr. Hildner has prosecuted his labours in attending to the Pædagogion and other Greek Schools; and has visited Crete: the ill health of his family has, however, occasioned some interruption to his plans. He reports of his visit to Crete—

My stay there lasted three weeks. I travelled over various parts of the Island: I encouraged people to erect Schools, of which there were none; and contributed something particularly to the establishment of a Girls' School at Lania. I distributed a good number of Bibles, Books, and School-materials; had various conversations with different persons, especially with the Clergy; and, on the whole, I think that my visit to that Island, so interesting and eligible in a Missionary point of view, has not been in vain.

The last Return of Scholars under Mr. Hildner was, 292 boys, and 318 girls: of these, there are 12 Male and 14 Female Seminarists under training as Teachers—P. 76; and see, at pp. 51—53 of our last Number, notices of the Improved State of *Syra* and of its Advancement in Education.

ASIA MINOR—*Smyrna*—John Andrew Jetter, Peter Fjellstedt; Nicholas Zaphiris, Antonio Tigonias, Stasso Petrani, Nat. As.; Maria Zaphiris, Angelico Victoritza, Nat. Female As. The Rev. J. F. Müller has been obliged, from ill health, to quit the Mission (not that in Egypt, as stated at p. 391 of our last Volume), and retire to Bâle, his native place. Mr. and Mrs. Fjellstedt, having returned from India on account of health, left London on the 1st of August, to labour in this Mission—Mr. Müller's retirement has interrupted the Society's designs in reference to the Turks. Religious Meetings for the Greeks are continued twice a-week: the attendance has latterly improved: the Epistle to the Romans was the subject in hand, which was examined and discoursed on Feb. 1836.

somewhat closely—In 7 Schools, there are, at the lowest computation, an average of 500 children. No restraint whatever is laid on the Missionaries, in the instruction given to their Scholars. At a late Examination, the Bishop and Clergy were greatly interested by the manifest improvement of the children—Pp. 76, 77, 390: and see, at pp. 196, 197, 327—329, and at pp. 53—55 of our last Number, many particulars relative to the state and prospects of Education, particularly among the Greeks and Turks.

EGYPT—*Caïro*—1826—W. Krusé, John R. Theophilus Lieder, Theodore Müller; 3 Nat. As.—The Mission was proceeding in its natural course: Mr. Lieder was on a visit to Syria: his Brethren constantly preached both in Arabic and English, and held religious conversations as opportunities offered; which had been the case much more than formerly, especially in evening meetings kept up in both families: the Schools were prospering; and, of 14 Seminarists, some made great proficiency, and there were not wanting among them evidences of the power of Divine Grace. At this juncture, the Mission was disturbed by the awful visitation of the Plague, which afflicted Egypt in the former part of last year. The Schools were, in consequence, closed; but the Seminary was kept open.

The Missionaries were greatly strengthened and supported during this awful calamity; and, on the disease subsiding, made strenuous efforts to collect their hearers and scholars. Of 70 or 80 children, which had formed Mr. Krusé's Day School, not more than five could be brought together: most of the rest he apprehends to have perished: Mr. Müller collected 14 scholars.

As the return of the Plague Season drew near, the two Missionaries and their families withdrew to Malta for safety and for the recruiting of their health; arriving there early in December. Mr. Lieder had arrived at Alexandria in April; but retired to Candia, as the Plague then raged in Egypt: he returned in the middle of July, and has charge of the Mission during the absence of his Brethren—Pp. 77, 256; and see, at pp. 329—334 of our last Volume, and at pp. 55—58, 64 of our last Number, many details of the events above stated.

N

Church Missionary Society—

ABYSSINIA — 1831 — Samuel Gobat, Charles W. Isenberg; Aichinger, Müller, Artisans. The Rev. John Henry Knott and the Rev. Charles Henry Blümbardt, appointed to this Mission, left London (see p. 64 of our last Number) on the 5th of last month, to proceed by way of the Continent—Messrs Gobat and Isenberg set forward from Cairo, with their wives, October 22, 1834, and reached Massowah on the 20th of December. Letters, in June, from Mr. Isenberg, report their arrival at Adowah: Mr. Gobat was in such ill health as to occasion much distress to his friends—Pp. 77, 78, 256, 329: and see, at pp. 365—369, the Journal of the Missionaries from Cairo to Massowah; and see, at pp. 58—60 of our last Number, details of their Religious Intercourse with the Abyssinians, of the Disturbed State of the Country, and of the Benighted Con-

dition of the People. The Committee of the B. and F. Bible Society thus speak, in their last Report, of Mr. Gobat's Volume on Abyssinia:—

An interesting Volume has recently appeared—the Journal of the Rev. Mr. Gobat, a Missionary, connected with the Church Missionary Society in Abyssinia. It abounds with painful details of the state of the people, and the various errors in which they are entangled. The Abyssinians constitute a Christian Church; but have, alas! little beyond the name. The interviews, however, and conversations held with them by Mr. Gobat, encourage the hope that their minds are not shut to conviction; and the whole tenor of the work shews the great importance of furnishing them with the Sacred Volume: and, should Mr. Gobat's life be spared, and should he be joined by other Missionaries of a kindred spirit with his own, who will make the Written Word the constant and sole standard of appeal, hopes may be entertained that a day of favourable visitation is dawning upon that country.

GERMAN MISSIONARY SOCIETY.

Karass: a Colony of German Settlers near the Caucasus—J. Lang, G. Hegele.

Madschar: another German Colony, 100 miles NE of Karass—C. L. König, J. Würthner. To these two Stations, *Astrachan* was added last year. *Shusha*: 225 miles SE of Tiflis: the Capital of the Russian Province of Karabagh—1824—F. Zarembs, C. G. Pfander, F. Sprümberg, J. T. Wolters, C. G. Hörnle, E. Schneider, A. Kreis; C. F. Judt, Printer—Pp. 78, 79.

We have received no intelligence relative to the German Colonies or the New Mission at Astrachan; but the following abstract of the last Report relative to Shusha has been sent to us from Bâle. It will be seen that this exemplary Mission is sinking under the jealousy of the Greek Clergy. But *the Lord reigneth!*

There is at Shusha a Printing Press and a Printer, with three Assistants, who are engaged in printing Tracts in Armenian and in Turkish-Tartar.

While some of the Missionaries are employed in translations and in the instruction of youth, others travel about, from the mouths of the Wolga and along the shores of the Kuban, to the coast of the Caspian Sea and near the borders of Persia, among the different Tartar Tribes in these regions; preaching to them Salvation in Christ.

If the mere understanding of the truth and divinity of the Christian Religion, and the despising of the Korân and of Heathenism, were sufficient for the reception of Heathens

and Mahomedans into the Church of Christ, the Missionaries have had opportunities enough to baptize numbers: but a real conversion of heart and life is necessary, which only the Divine Spirit is able to effect: and though the Missionaries have as yet seldom had the satisfaction of seeing conversions of this kind among the Tartars, yet there have been, notwithstanding, many souls which only the fear of man has prevented from a public confession of Christianity, while the conviction of its truth and excellence is working secretly more and more among the people.

The labours of the Missionaries have been especially blessed among the Armenians; whose numbers have been considerably augmented, by many Armenian Emigrants from the Turkish and Persian Provinces. Our Missionaries have had the joy of seeing collected, in different places, numbers of believing Armenians; who, abandoning the superstitions of their Church, have framed their religious opinions and conduct after the maxims of the Gospel.

The Press has been principally employed for the benefit of the Armenians: and not only for them have 2000 copies of the New Testament in the East-Armenian Dialect, at the expense of the British and Foreign Bible Society, been printed, but five-and-twenty Devotional and School Books have been partly compiled and printed for this people. The Tract Society of London has contributed liberally to the Printing of the Devotional Tracts. Some Young Armenian Priests have been employed in circulating these Publications; and have travelled from the borders of the Turkish and Persian Provinces to the shores of the Caspian Sea, in order to sell the Holy Scriptures and other Religious Books;

and have found, in these parts, an increasing inquiry for such Publications. In this way, in the course of a few years, 5644 copies of the Holy Scriptures, and 34,800 Religious Tracts, some of them containing from 200 to 300 pages, have been distributed; and it may confidently be presumed, from many circumstances, not without benefit.

In this course, the Mission has, for some time past, been growing in importance—when, completely unexpected, and in the highest degree unforeseen, a Ukase of the Supreme Government, dated the 5th of July, was made known to the Missionaries, according to which, all Missionaries dissenting from the Greek Church are prohibited from exercising their calling in Russia.

The grounds of this Ukase—and which was the more unexpected, as the Missionaries have always received the most friendly protection in their labours from the Government—are stated to be as follows:—1. Because the German Missionaries have made so few conversions among the Mahomedans; while, on the contrary, the Greek Priests, during the same time, have baptized no less than 70,000 Ossetines.—2. Because the Missionaries have received into their schools Armenian Youth, and thereby have given occasion to the Armenian Clergy (who have neglected, and till now have entirely set their face against, the instruction of youth) to complain against them.—3. Because the Synod of the Russian-Greek Church has formed the reso-

lution to send Missionaries to the Caucasus and to different parts of the Empire, in order to convert the inhabitants to the Greek Church.

These reasons indicate plainly to our Committee what the will of God is in this matter. Our Missionaries are ready, though with deep pain, yet with the certain conviction that no human power can destroy what has been begun, to quit the Russian Territory as soon as circumstances will allow, and to settle in the neighbouring Turkish and Persian Provinces.

Tauris: in Persia—Three years since, the Society began a Mission at Tauris. A School, of about 20 scholars, has been opened for the children of the more respectable inhabitants, and in which Religious Books are read. The Missionary is assisted by a Native, and is provided with a firmân from the Government: they travel in Upper Persia, in order to sell Religious Works. Two other Missionaries have lately joined, with the view of settling in the vicinity, if circumstances shall be favourable.

The Persian Government has hitherto been favourable to these attempts; and, by special firmâns, allows the importation of Religious Books, without payment of duty.

JEW'S SOCIETY.

SMYRNA—W. B. Lewis—Mr. Lewis is visited by several inquiring Israelites, notwithstanding the danger which they incur, in consequence of the violence of their brethren against those who are suspected of favouring Christianity—P. 80.

JERUSALEM—1834—John Nicolayson—Mr. S. Farman, having been admitted to Holy Orders on his visit home, set forward, with Mrs. Farman, in June, on his return to his labours. During the calamities which befel Jerusalem in 1834, some account of which appears at pp. 538, 539 of our Volume for that Year, Mr. Nicolayson continued, though in much debility and sickness at times, to prosecute his labours.

The miseries, which earthquake, war, pestilence, and famine heaped on the devoted City, were augmented by a fearful catastrophe, in the Church of the Holy Sepulchre, on the day of the pretended kindling of the Sacred Fire, when about 200 persons were either suffocated by the smoke or trampled to death in crowding out of the building. Ibrahim, who was present, was himself in imminent danger.

Free access to the Jews continues most of them are, however, very shy of direct discussion on the great points between Jews and Christians: with such persons, Mr. Nicolayson proceeds indirectly, by endeavouring to shake their confidence in Rabbinical Traditions and Authority; while, with a few who are willing, he enters into direct discussions. He feels the necessity of making a vigorous attack on the strong-hold of Rabbinism—the Talmud: it is a cunningly-devised system of delusion, well calculated to keep the mind in bondage, and to corrupt the moral principle.

Mr. Calman rejoined Mr. Nicolayson from Bagdad (see p. 50 of the Survey for 1834) at the end of October, and was a great help and support to him. Mrs. Nicolayson was obliged, by ill health, to visit home with their children: they arrived at Liverpool in May of last year.

Upward of 500*l.* have been received toward the erection of the Place of Worship mentioned in the last Survey. The design is to have Public Worship, as the Jews have in their Synagogue, every morning and evening through the week,

Jews' Society—

in Hebrew; and, on Sunday, to have the same Service in Italian, English, or Modern Greek, so as not to exclude Christians from the benefit of the Service—Pp. 80, 343; and see, at pp. 239, 240, a statement of the Advantages of establishing a Hebrew-Christian Church at Jerusalem.

Mr. Nicolayson, in the following extract from his Journal, gives a fearful view of what he forcibly characterizes as the "Matter-of-course System" of these dark regions of Christianity:—

I received Letters from Jaffa, announcing the death of a lad from Beyrout, who had been in my service, and was again returning to my employ. He had been taught to read—had read the Scriptures much for himself last winter, besides hearing them read and expounded by me every evening—had been remarkably reformed in his conduct, and entirely abandoned, while with me, his former dishonesty—and seemed to have some perception of the all-important distinction, so universally overlooked in this country, between mere external, so-called religious exercises, and that worship in spirit and in truth which alone can be accepted of that God who is a pure Spirit. Has all this gone for nothing, by reaching his head only; or did he recur to it in true earnest, and apply it to his heart when he saw death approaching? This remains to be seen in that Day. Those, who write about him, pursue the Matter-of-course System, so prevalent in this country, in all its deadening influences.

Shall I explain what I mean by this system? The real religious and moral condition of—I may say—all the inhabitants of these countries, Christians, Jews, Moslems, Druses, &c., can scarcely be better illustrated. I shall, therefore, add a few specimens of this system. A man sins—confesseth to a priest—is absolved—sins again—is laid on his death-bed—sends for a priest. If death appear certain—not till then—the last rites of his Church are administered to him. He dies—his body is buried—his soul passes its period in purgatory; or in the rounds of metempsychosis, if he be a Jew—then finally is saved; having, of course, been at bottom a True Son of the Church, or Synagogue, or Mosque—and all this as a Matter-of-course! Thus passes one generation after another into Eternity, without one effectual stirring thought on its consequences, or one earnest appropriate exertion for the necessary and proper preparation!

14. 2

LONDON MISSIONARY SOCIETY.

MALTA—1811—S. Sheridan Wilson—The relinquishment of this Station has been already noticed under the head of the Religious-Tract Society. Mr. and Mrs. Wilson and their family arrived in London at the end of July. He had

Tunis—1833—F. C. Ewald—Some notices of Mr. Ewald's proceedings have already appeared at p. 78. From July 1833 to July 1834, he put into circulation 1014 copies of the Scriptures or Portions of the Scriptures, and received upward of 731: in seven months subsequent, he sold upward of 600 more, and gave away 300. He also sold and distributed some thousands of Arabic Publications, from the Church Missionary Press at Malta. He had sold all the copies sent to him of the Old and New Testaments bound together: the Rabbies forbade the reading of the New Testament, but upward of 150 had been put into circulation. Five months were spent last year in a journey along the coasts of Tunis and Tripoli. "To many thousand Jews and Mahomedans," he writes, "the Gospel has been preached along that coast, where the ashes of Cyprian and Augustine slumber"—P. 80.

In late communications, Mr. Ewald thus speaks of his feelings and labours:—

I consider this country now as my second home. I know something of the language and of the manners of the inhabitants; and, as long as it pleases the Lord to grant me health and the Society thinks me fit, I will gladly and willingly remain here, and even alone, till God our Heavenly Father provides for me a suitable fellow-labourer.

I must not forget to mention the kindness, benevolence, and friendship of the Protestant Consuls who reside during winter in town, and who mostly form my congregation; that is, the Danish, the American, and the Swedish.

I have, from morning till night, every possible opportunity for *preaching the unsearchable riches of Christ Jesus* our Lord to Jews and Mahomedans—sometimes in my own dwelling-place—at other times, in their habitations, or shops, or synagogues, or in the market-place.

The desire to read and to possess the Word of God is daily increasing among the remnant of Israel in this country. Even the very poor save a few shillings, in order to buy the pearl of great price: others, who are even too poor to follow their example, make an agreement to pay a few pence every week. Doors have been opened for the circulation of the Scriptures along the coast, and in some places in the interior.

been almost exclusively occupied during the year, beside preaching and superintending his Sunday School, in printing Mr. Lowndes's Greek and English Lexicon. The increase of facilities in England for printing in Modern Greek rendered

it expedient, in the judgment of the Directors, not to continue the Society's Printing Establishment in Malta—Pp. 81, 432.

CORFU—1819—Isaac Lowndes—Attendance on English Preaching, on Sunday and Thursday Evenings, has greatly increased: besides the opportunities constantly offered in the Greek Schools, of explaining and enforcing the Gospel, Mr. Lowndes has occasionally preached in Greek—There are 3 Day

and 3 Sunday Schools for Greek Children. Mr. Lowndes has been appointed Inspector General of Schools in the Ionian Islands, which will afford him many facilities for extended usefulness—On the 1st of July 1834, Mr. Lowndes finished his labours, begun in November 1829, in the joint translation of the Old Testament from the Hebrew into Modern Greek—He has obtained permission of the Senate for the establishment of a Printing Press at Corfu—P. 81.

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—John Brownell; Mr. Badger, As.—Members, 38—P. 81.

The prospects of usefulness in *Malta* have considerably brightened. Mr. Brownell is now assisted by a Young Man of undoubted piety and considerable talents for usefulness, who can write and preach in Maltese: this has opened a new door of hope for the native population; and he is employed as an Agent of the Society. He is translating some religious publications, intended soon to be committed to the press; and the blessing of God seems to attend the united labours of His Servants. They lately visited the island of *Gozo*, seven leagues from *Valetta*; and spent three days among the villagers, who expressed their approbation and thankfulness. One poor woman was so impressed by what she heard, that she exclaimed, in her own tongue, "God bless these Englishmen! How much more they tell us than our priests—but God forgive me for saying so!" On another occasion, in a Maltese Village, while Mr. Badger was in the Church inspecting the images, the vesper-bell began to toll, and the people began to assemble for prayers: the

priest happened to delay his coming, and Mr. Badger, standing by the altar for nearly an hour, held forth Christ Crucified as the only Mediator and Saviour for fallen man: he was invited to renew his visit, that they might, as they expressed it, "hear more of THESE WONDERFUL THINGS." A Day School for the Maltese has been commenced, on strictly Scriptural principles.

The Mission at *Alexandria* has been, for the present, relinquished—partly on account of the small probability of any success (while only one solitary Missionary could be afforded for the Station), correspondent to the large expenditure of money urgently needed for the supply or reinforcement of more hopeful Missions elsewhere—and partly in consequence of the failure of Mr. Macbrair's health, and the increasing extent and fatality of the Plague, which was desolating that part of Egypt. To this abandonment of a place so interesting from its peculiar locality, the Committee were induced to consent with great reluctance, but not without careful and ample deliberation. [Report.

Siberia.

LABOURERS—STATIONS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Selinginsk: 160 miles S E of Irkutsk: inhab. 300: in the centre of the Buriats, east of Lake Baikal—1819—Robert Yuille; John Abercrombie, Printer.

Ona and Khodon: out-stations—W. Swan, Edward Stallybrass.

From a Memoir of the late Mrs. Stallybrass, we correct some dates and supply some omissions. The first Missionaries passed from March 26, 1818, till July 5, 1819, at Irkutsk, in preparing for their future work: crossing the Lake Baikal, they arrived on the 15th at *Selinginsk*, formerly a town of some importance, but now sunk into a state of

insignificance. In 1825, some native buildings were purchased on the banks of the *Ona*, about 225 miles from *Selinginsk*, as an Out-station of the Mission: it is healthy and agreeable, and is accessible by a large number of Chorinsky Buriats; who, once wholly the dupes of Shamanism, are now gradually embracing the Delai-Lama System. A spot for a second Out-station having been found on the River *Khodon*, Mr. and Mrs. Stallybrass left *Selinginsk*, Aug. 19, 1828, and settled at that place, 190 or 200 miles to the north-east, on the 25th of that month.

London Missionary Society—

Circumstances rendering it desirable for Mr. Stallybrass to visit St. Petersburg, he left Khodon, October 27, 1834, and arrived in the capital on the 30th of January. He afterward proceeded to Scotland, landing at Leith on the 13th of July: on the 23d of September, he left the Thames, on his return: his embarkation on the 26th of October was stated erroneously at p. 573 of our last Volume. He did not reach Cronstadt, on his way to his Mission, in consequence of contrary winds and bad weather in the Baltic, till the 18th of November.

In speaking of the time of Mr. Swan's return from St. Petersburg, mentioned in our last Survey, the Directors say—

The Mission wore a more favourable and promising aspect than it ever did at any previous period. With gratitude to God we state, that, since that period, intelligence has been received, that several of the Fifteen Youths, who, at Khodon, were under Mr. Stallybrass's instruction, have given evidence of being truly converted to God. One of these has for a considerable time acted as Teacher in the school, and copyist to the Missionaries. The work of grace, thus manifesting itself among these Buriat Youths, first commenced in Mr. Stallybrass's own family; and our Brother has also had the peculiar happiness of admitting three of his own children to the fellowship of the Church.

Two of the elder Buriat Girls rank among the hopeful converts; and Mr. Swan writes respecting the Khodon Station—

A few weeks after we reached the Station, one or two of our Young Men began to shew tokens or impressions, which encouraged us to hope that a higher power than ours was at work upon their hearts: this hope was soon confirmed; and we have now several more serious inquirers. All of them are young, except two—the one, the Teacher, who has been five years in Mr. Stallybrass's employment; and the other, my former copyist:

both of these now give us satisfactory evidence of a change of heart. It is delightful to mark their progress, and to witness how a beam of sacred pleasure lights up their features, when some new view of Divine Truth breaks upon them—some new point from which they can contemplate the love of the Redeemer. Last Lord's-Day Morning, at our usual Mongolian Service, I requested one of them to read the Third Chapter of St. John's Gospel: when he came to the words, *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*, his voice faltered, and with difficulty he read a little further: but when he came to the words, *This is the condemnation, that light is come into the world, but men loved darkness rather than light, because their deeds were evil*, his feelings completely overcame him, and his voice was drowned with sobs and tears.

Shagdur, a Native Teacher attached to the Mission, pursues his active and useful labours with steadiness and zeal. He recently performed a Journey, in which he distributed a considerable number of books, and held many conversations with his countrymen; returning much encouraged, and anxious to be sent again among his brethren.

The printing of the Old Testament, translated by the Missionaries into Mongolian, began at Selinginsk, June 3, 1834, and has continued without interruption. The Book of Genesis has been sent home. Of the extent to which this Version will be understood, Mr. Stallybrass says—

When we regard China as about to be opened for the reception of the *Glorious Gospel*, this Version rises much in importance: because the language employed in it is such as is intelligible to all the Mongolians who inhabit the vast tract of country which is bounded, on the north, by the Siberian Frontier, and, on the south, by the Wall of China; as well as to many of the Chinese themselves.

Pp. 82, 83, 432, 573.

China, and India beyond the Ganges.

FROM an Article in the Chinese Repository, for January of last year, we obtain the following notices.

OBSTACLES TO THE DIFFUSION OF THE GOSPEL IN CHINA.

1. The Hostile Attitude of the Government toward all Foreigners entering the dominions of China—The law denies access to any Foreigner, and egress to any Native; but, in the latter case, it is continually broken.

2. The Laws against the Propagation of any New Religion—The Emperor, "the Son of Heaven," is the High Priest of the Nation—the only medium of communication with the power of heaven, and only he and his deputies may offer homage at the court of heaven. The three prominent Chinese Sects, the Confucian,

Taou, and Buddhist, are tolerated; but Christianity, as taught by the Jesuits, has long been a proscribed religion.

3. The System of National Education—Schools of some sort and grade are known throughout the Empire; and, in them all, the same books are used, consisting of the maxims and instructions of their revered sages. From this common source originates much of the superior intelligence, enterprise, and industry of the Chinese; and also their bigoted adherence to their own customs, and deadly apathy to all serious religion.

4. The Language—Government forbids any Native to teach his language to a Foreigner. In times of peace, the restriction can be easily evaded: but, in case of collision, as in the late disturbances, every Native flees from Foreigners; and well-informed and literary men always avoid familiar intercourse with them, unless compelled by necessitous circumstances; nor are Foreigners allowed to purchase or possess Chinese Books of any sort. Besides this, the language, though it doubtless can be attained, cannot be acquired in its purity, without a long course of years of the most persevering and well-directed effort.

ENCOURAGEMENTS TO THE DIFFUSION OF THE GOSPEL IN CHINA.

1. The first two obstacles above named MAY BE practically, to a considerable extent, overcome, as is proved by the voyages and proceedings of Mr. Gutzlaff; in which, however, all collision, and even intercourse with the Officers of Government, has, of late, been as far as possible avoided.

2. The Extensive Diffusion of Knowledge and a Taste for Reading—It has been estimated that NEARLY NINE-TENTHS of the adult males are able to read, though not one-tenth of the female population. The calling of assemblies for a political or religious object is unknown in China; and hence the priests of Laoutae and Buddhu found books an efficient instrument to take with them in disseminating their tenets in China. A book, moreover, is equally intelligible in all parts of China: its words convey the same MEANING to all minds, while they vary in sound, according to the dialects of different regions. Books may also be manufactured with surprising cheapness, and more so when moveable type shall be obtained. Now, there is scarcely a house so poor, that some well-worne book will not be found occupying a shelf.

3. The strong Common Sense, which distinguishes the Chinese from other Asiatic Nations—They demand A REASON for what they are called to believe; and Pagan Priests are not held in great veneration.

4. The Friendly Disposition of the common people toward foreigners and foreign intercourse—Not that they generally sigh for the advantages of foreign intercourse, or deliverance from their present oppression; for the idea has not entered their minds: but so far as intercourse as been held, the common people have favoured it.

5. The Recent Movements of the Christian World in behalf of China, in connection with the enterprising spirit of Commerce—The genuineness of the interest now felt for China may be tested by a long struggle; but, pursued with strong confidence in God, it must ultimately be successful.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The encouraging openings for the Chinese Scriptures led the Committee to order the printing, at Malacca, of 15,000 copies of the New Testament; and, at Canton, 5000 copies of various Portions; and to offer still further aid in the circulation of the Scriptures, in discharging the expense of necessary aid in revision—of suitable persons making voyages for distribution—and in supplying Missionaries with copies, or the

means of printing the Scriptures. The Rev. John Dyer, at Singapore, has been engaged in the revision of the Gospel of St. Matthew in Chinese, and has been authorised to print 5000 copies. The New Testament in the Mandchou Dialect has been printed at St. Petersburg—P. 90.

RELIGIOUS-TRACT SOCIETY.

The late Dr. Morrison prepared and printed 10,000 copies of each of Four

Religious-Tract Society—

Sheet Tracts, containing Scripture Prayers: the Committee had remitted to him 175*l.*, to assist him and the active Leangafa in the preparation and circulation of Chinese Tracts. The Rev. C. Gutzlaff has been preparing a Series of Tracts for the benefit of the Chinese: a Grant has been made to him of 125*l.*—The Rev. C. H. Thomsen having left *Singapore*, the American Missionaries have taken charge of the Press—At *Malacca*, 30,165 Publications have, from the beginning, been printed, and distributed at the Society's charge, some of which have been works of considerable size: the expenditure has been upward of 400*l.* The Committee have remitted the sum of 500*l.* to the Missionaries during the year, with a consignment of 30*l.* in value for sale—At *Pinang*, 7395 Portions of Scripture and Tracts have been distributed. Grants of 48 reams of paper and 1500 Tracts have been made, and a consignment of books for sale of the value of 31*l.*—Pp. 90, 91.

Our call for Tracts is now more than ever, and more and more every day. I have to

supply my Brethren at Canton, Batavia, Pinang, and Singapore. I have now applications from three of these places for Twenty Thousand Tracts; which I cannot supply, for want of funds. I have not been able to keep a stock at my own Depository, in consequence of having to send to my Brethren at other Stations. Had I funds to go on with, I could now print and circulate at least Ten Thousand in my own Station, so great is the thirst for religious books among the people. It is almost heart-breaking to see the Chinamen coming in crowds inquiring for Tracts, who cannot be supplied. [*Rev. J. Evans, at Malacca.*]

AMERICAN TRACT SOCIETY.

The Society appropriated, during the year, to China 5000 dollars, to Siam and Burmah 5000, and to Singapore 1000.

The Rev. C. Gutzlaff and the American Missionaries are greatly aided by these appropriations, in the preparation and distribution of Tracts—P. 91.

EDUCATION SOCIETIES.

See, at pp. 293, 408—411 of our last Volume, notices of the proceedings and prospects of the *Chinese-and-India Female Education Society*.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton—1807—Leangafa, Kewhagang, Nat. As.—The memory of Dr. Morrison, who departed to his Rest on the 1st day of August 1834, will ever be blessed in this Mission. Soon after his decease, his little flock of Native Christians suffered much persecution from the Authorities, and were punished by fines and imprisonment; and their release was obtained by Mr. J. R. Morrison, only by the payment of a considerable sum. Under these circumstances, it became expedient for Leangafa to leave China, and remove for a time to Malacca; where he is now residing in the College, having left his family, excepting one son, in China. Mr. Morrison writes, in February of last year:—

Up to the middle of the last summer, there was very much to encourage us. The field of labour was widening—the number of Labourers increasing—and the hand of the Lord seemed stretched out only to bless us. Our hearts were perhaps elated above measure. Since then, how rapid has been the succession of severe trials! The painful sickness of him, to whom we all looked up, was unex-

pectedly terminated by his sudden removal from among us. The youthful American Missionaries were called away still more suddenly, almost ere they had buckled on their armour. Our little flock in this country has been scattered—the work of printing has been hindered—and a number of books have been destroyed.

P. 91: and see, at pp. 106, 107, 160, and 177—182, many interesting details relative to the late Dr. Morrison; at pp. 182—185, a Retrospect of the Society's Proceedings in reference to China, and an Appeal for the Increase of Missionaries; at pp. 273, 274, notice of the Imprisonment of some Native Christians, and a Chinese Proclamation against Christian Books; and, at pp. 454—457, a Narrative, by Leangafa, of the Troubles which had befallen him and his Associates.

Twenty-seven years have elapsed since the revered Morrison, alone and single-handed, commenced this work on behalf of the Protestant Churches; and, though the visible fruits of his labours, as manifested in the disposition of the Chinese to receive the Teachers or Message of the Gospel, are comparatively few, yet the good which has been accomplished

viewed in its bearing on the evangelization of China, is solid and durable. Positions are taken on its borders, where the means of moral culture can be collected, and labourers, both native and foreign, trained for entering the field; and where books, by means of recent improvements in printing Chinese with metal types, may be multiplied to any extent for which pecuniary means are furnished.

The instances, also, in which the influence of the Gospel has been decisive, though not numerous, have been among the most unequivocal and satisfactory. The small band of Native Christians have evinced a willingness to labour and to suffer, in disseminating the knowledge of Christ among their countrymen; which shews at once the genuineness of their professions, and the character of that agency which the Most High will employ in the subjugation of China to the dominion of His Son. The Bible is complete in the language of China; and more copies of the Scriptures, entire or in parts, and of other Christian Books, have been put into circulation within the last three or four years than during any former period of the Mission.

The chief instrument in the translation of the Bible in China, the Founder of the Protestant Mission there, has entered his rest. The Church now mourns his departure, as the loss of an eminently-favoured son; who will be regarded by posterity as one of the greatest benefactors of mankind, and whose memory will be held in growing veneration through all time. While the fruits of his labours, by the Divine Blessing, will continue to accumulate, his singleness of aim, and unwearied assiduity in pursuing the one great object of his life, will render him a bright example to all who, in every subsequent age of the Church, shall enter the Missionary Field.

[*Report.*

Singapore: a British Island at the southern extremity of the Malay Peninsula: inhabitants, according to a census taken in August 1834, consisted of 19,432 males and 6897 females, this disproportion between the sexes being chiefly among the Chinese: of Chinese there were 10,767; of Malays, 9452; and of Europeans, 138: the increase of population above that of 1830 is 5351; and above that of 1833, it is 4277—1819—Samuel Wolfe. Mr. and Mrs. Thomsen arrived at home in October 1834: Mrs. Thomsen died before the close of that month. Mr. Wolfe sailed on the 8th of May—Pp. 64, 92, 343.

Malacca: inhab. in 1828 were 33,806; including 229 Europeans and Eurasians—1815—Josiah Hughes, John Evans. Leangafa at present acts as an Evangelist among the thousands of Chinese, in and about Malacca. Preaching is maintained in English, Chinese, Malay, and Por-

tuguese: besides Daily Worship in both Chinese and Malay, seven Sermons are preached and three Bible Classes held weekly in the various languages, with Weekly and Monthly Prayer-Meetings. Four Native Adults have been baptized: there were both Chinese and Malay Candidates—Schools: Chinese, 4 with 180 boys, and 3 with 90 girls; Malay, 6 with 200 boys and girls; Portuguese, 4 with 120 boys and girls; and Tamul, 2 with 70 boys and girls: Total, 19 Schools and 660 Scholars. The progress is encouraging: the Teachers, especially the Malay, readily afford the children every facility in acquiring the knowledge of Christianity—In the last year, of which an account has been received, there were 10,800 Tracts and Books, printed—To China, Pinang, Singapore, and Batavia, 1295 Portions of Scripture and 12,455 Tracts have been sent, and 600 Scriptures and 4203 Tracts have been circulated in and near Malacca—P. 92.

The Services, both on Sabbaths and Week-days, are all well attended. The Lord is stirring up a spirit of earnest inquiry among this immense population of the human race; and He will, ere long, shine into their souls, and, by the gracious influences of His Holy Spirit, soften their hard hearts.

I have established a Bible Class of 30 Chinese, which increases: they meet in the College Hall on two evenings in the week. It is truly astonishing to hear how well they begin to understand and explain the Word of God.

The thirst of the Chinese for our Religious Books increases every day. I have twelve men constantly employed in the Chinese Printing Department, yet I am not able to get books finished off half fast enough. The people around are crying out for them. My Brethren at other Stations are sending for them.

[*Mr. Evans.*

Several Missionary Tours to the districts surrounding Malacca have been made, for the purpose of distributing Tracts and Scriptures. The people, both Chinese and Malays, willingly receive the books: it has been ascertained, that those formerly distributed have been read, and their contents, in many instances, fixed on the minds of the readers. The Chinese carefully preserve the books which are given to them; and it is gratifying to observe, that the Panghooloos, or Chiefs of the Malays, seem very favourable to the instruction of the people. The hearts of the Chinese seem to be opening to the Truth; and they receive with eagerness the words of eternal life, whether offered in books or by the living voice. The Mission wears a promising aspect, and the Lord is blessing His work.

[*Report.*

London Missionary Society—

The following is an abstract of the Report of the Anglo-Chinese College for 1834:—

The number of students at present receiving instruction is 35; among them, there are some whose character is very promising: a few are candidates for baptism. The total number of Students, who have finished their education and gone forth into public life; since the commencement of the College, is 40. The whole of these were instructed in their own language, in English, in the principles of Revealed Truth, and in several branches of useful knowledge; and it is encouraging to know that these instructions have not been given in vain. We are often receiving reports of their conduct. Part of them are sincere Christians; and are active in distributing Tracts, and making known the Everlasting Gospel to the idolatrous Chinamen around them; and all are useful and respectable members of society. The education which they have received has raised them far above their countrymen. Several are employed as clerks in merchants' offices, and are said to discharge their duties in the most satisfactory manner: they are exceedingly clever in transacting commercial affairs, and are generally preferred by the merchants to fill such situations.

The number of Chinese who have received Christian Baptism is 15. The greater part of these consider the instruction which they have received at the College, or from some of those who have left the College, as the means of their conversion.

There have issued from the Press of the College, since its commencement, nearly 500,000 volumes of Tracts, several thousand copies of the Gospels, and a few hundred

copies of the Scriptures complete. These have all been distributed, by different Missionaries, among the Chinese.

Pinang: an island off the coast of the Malay Peninsula: inhab., by Returns at the end of 1833, were 40,322—1819—T. Beighton, Samuel Dyer, Evan Davies. Mr. and Mrs. Davies left England with Mr. Wolfe of Singapore—English Congregation, 80; Malay, 60: six or seven short Services, both in Malay and Chinese, are held weekly in the Schools—Natives baptized, 3: candidate for communion, 1—Scholars: Malay, 141 boys and 33 girls, in 7 Schools; Chinese, 28 boys and 43 girls, in 4 schools: Teachers; 3 Malay and 4 Chinese Schoolmasters, and 4 Chinese Schoolmistresses—Circumstances having obliged the Missionaries to set up a Press at this Station, 5000 Malay Tracts and Books were issued in the year: the Distribution of the Scriptures and other Publications amounted to 6998—The Rev. John Dyer has laboured unweariedly in preparing founts of Chinese Metallic Moveable Types: his attempts have met with approbation in various quarters: the Missionaries were about to apply them to the printing of a Chinese Tract—pp. 92, 343: and see, at p. 293, a notice of Mrs. Dyer's Chinese Female Schools; and, at p. 528, some remarks on Mr. Dyer's Metal Types.

AMERICAN BAPTIST MISSIONS.

Rangoon: the chief sea-port of Burmah: 670 miles S E of Calcutta—1813; renewed, 1830—Cephas Bennett, Missionary and Printer. *Ava*: the ancient capital of the Empire: on the Irrawaddy, about 700 miles from its mouth—1822: suspended, 1829: resumed, 1833—Eugenio Kincaid. *Maulmein*: in the British Territory, eastward of Rangoon: the chief seat of the Mission—1827—Adoniram Judson, D.D.; Oliver T. Cutter, Royal B. Hancock, Printers; Thomas Simons, Assistant. *Tavoy*: a town of 9000 inhabitants, SW of Maulmein, and in the British Territory: it is open to the sea—1828—Francis Mason; Mrs. Boardman.

Mergui: 6 miles from the mouth of the Tenasserim—1829. *Chummerah*: some miles north of Maulmein—1829—Sarah Cummings.

It appears, by the last accounts which have reached us, that there were Nine Missionaries, Four Male and Twelve

Female Assistants, and Twenty-two Native Preachers and Assistants. Two additional Missionaries, Haswell and Ingols, with their wives and Miss Necomber, sailed from Boston, in the latter part of September, in the "Louvre," Captain Brown: they were accompanied by the Rev. Mr. Melcom, of Boston, who goes out to visit the Stations and explore new fields of labour.

Very important aid is derived to the Mission from the Native Converts. Some, having received Ordination, are successfully employed in preaching the Gospel: others are useful in the Schools, and others in distributing Tracts, and in various ways communicating religious instruction to their countrymen. Their growth in grace, their stability and fidelity, and their diligence in acquiring knowledge of Divine Things, are peculiarly gratifying. It is an animating fact, stated by the General Board, that, —The gifts for teaching, which have been

manifest among the New Converts, are such as to warrant the hope, that effort may be multiplied to almost any extent, by means of Native Preachers.

Through the Instrumentality of Tracts and other means, a spirit of inquiry has been imparted to the people, and this has resulted in an unusual number of conversions.

Of 597 adults admitted to baptism, 153 were British Soldiers, and the rest Natives. Mr. Judson thus speaks of them :—

Of the Burman Converts, eight have been excluded—two in Rangoon, two at Tavoy, and four at Maulmein; besides three or four in Rangoon, on whom the sentence has not been formally pronounced. Of the Karens, two have been excluded, and a few others remain suspended. Of the Foreigners, most of whom have moved to other countries and are destitute of proper pastoral supervision, many, it is said, have fallen into sin; but not many cases of actual apostasy have been ascertained.

Mr. Cutter describes a voyage up the Irrawaddy, from Rangoon to Ava, in which the Missionaries passed Four Hundred and Forty-five Cities, Towns, and Villages. Of Ava itself, Mr. Kincaid says—

Among our inquirers, are some who listen to the news of Salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a *zayat*, about a mile-and-a-half from Ava, on the great street that leads to Ummerapoora: at this station, several hundred persons hear the Gospel daily. We occupy another *zayat* on the south side of the city, and the verandah of our house is another preaching-place. Ko Shoon and Ko Sanlone are my assistants in preaching: they are good faithful men. I preach every evening in the house. From what we see and hear, we feel encouraged to go on. We feel that the *still small voice* is abroad.

The desire for Books and Tracts continues, and great numbers are distributed: the American Tract Society renders very efficient aid, by its appropriations to this object. One of the presses has been removed to Ava: on the voyage thither, up the Irrawaddy just noticed, Tracts were distributed till the supply was exhausted: some persons were afraid to receive them; but others waded through the water, and not a few swam off from the shore or pushed off in boats, to get possession of "books which told

about the New Religion." An able Buddhist Priest, familiar with all their sacred books, was struck with deep conviction while reading some of the Society's publications.

Mr. Mason draws the following contrast between the Hindoos and the Burmans, in respect of poverty, and their estimation of money:—

In India, the people are often literally in a starving condition: in a day's walk through the streets of Calcutta, a person will often meet with more than a hundred public beggars: if he walk down to the banks of the Hoogly, he is surrounded by twenty persons, all vociferating at once, "Take my boat, Sir!—take my boat, Sir!" If he buy an article, it will be literally torn away from him, by persons waiting in crowds at the shop doors, to earn two or three cents by carrying bundles. Wholly different is the state of things here. I have never yet met with a public native beggar; and such is the difficulty to obtain boats and porters, which we often need, that, after our boxes arrive in the river, we have often to wait a day or two before we can obtain them. The people here are not a poor people: they can sustain themselves in what they consider a comfortable manner, by working less than half the time; and work of some description or other is always awaiting them.

The Hindoos are characterized by covetousness: the trifling rewards given in the Missionary Schools are alone a sufficient inducement for them to send their children. On the contrary, the Burmans never think of saving money: we lately had an illustration of this trait in their character: Mrs. Boardman sent to a woman who makes pasteboard books, used in schools, for a new supply: she replied, with great simplicity, "I don't want to make any more now. I have a little money left yet, of what I got for making the others. When that is gone, I will make some."

The intelligence which has reached us relative to this Mission does not enter into the usual details—Pp. 92—94.

Bangkok—John Taylor Jones—No Report of Mr. Jones's proceedings has reached us, since he removed from Rangoon: see p. 68 of the Survey for 1834. In April last, he was at Singapore, carrying the Gospel of St. Matthew, in Siamese, through the press. Mr. Davenport, a Printer, with his wife, sailed from Boston in the "*Louvre*," in September last, appointed to Siam.

CHINA—In the same vessel sailed Mr. Shuck and Mr. Reed, with their wives, destined for China, by way of Siam.

AMERICAN BOARD OF MISSIONS.

Canton—1830—Elijah C. Bridgman, Edwin Stevens; Sam. Wells Williams,

Printer. Mr. Stevens has resided, for several years, at Canton, under the

American Board of Missions—

American Seamen's Friend Society : according to a previous arrangement, he now acts under the Board, as a Missionary—Pp. 94, 95 : and see, at p. 174, a notice of Mr. Abeel's volume, entitled "Residence in China."

Mr. Bridgman combines a study of Chinese with editing the Chinese Repository : the Repository is not, however, the property of the Board : the subscription was reported, in March last, to have been doubled, and 800 copies were printed, instead of 400.

Until moveable metallic types or plates are obtained, printing in Chinese must be performed wholly by Natives of the country. The Committee have authorised the Mission to procure a fount of metallic types from Mr. Dyer. The subject has attracted the attention of Chinese Scholars in Europe ; and a type-founder in Paris, under the direction of M. Pauthier, has cut in steel a set of Chinese characters, amounting to 2000.

There are good blocks for printing Dr. Morrison's Version of the Scriptures. A thorough revision of it, with a view to rendering it more idiomatic and perspicuous, is earnestly desired ; and a revision of Luke has been commenced at Canton. The Committee have made an effort to secure efficient aid to the Brethren in this work. [Report.

Bankok : the capital of the Kingdom of Siam : inhab. estimated at 400,000, of whom about half are Chinese—1831—Charles Robinson, Stephen Johnson ; Daniel B. Bradley, M. D. The Missionaries left Singapore July 9, 1834, and reached Bankok on the 25th. Dr. Bradley arrived at Singapore, on his way to Siam, on the 12th of January of last year, and sailed for Bankok about the middle of July. Messrs. Robinson and Johnson were welcomed by Mr. Jones, of the American Baptist Mission ; and were introduced by him to the Prah-Klang, by whom they were kindly received. As the Chinese are very numerous, Mr. Johnson devotes himself to their tongue, while Mr. Robinson attends chiefly to Siamese—Pp. 95, 256.

The Missionaries write on the 3d of September :—

We have as yet explored but a small portion of this immense city ; but, wherever we have been, we have found the people inquisitive, and eager to receive Tracts : we shall need a large number, both in Chinese and Siamese, as soon as they can be obtained :

AMERICAN EPISCOPAL

Two Missionaries, Lockwood and Hanson, sailed, in the beginning of June last, from New York, in the ship "Morrison," Captain Ingersoll, for Canton,

numbers call almost daily for books, many of whom are priests. Our medicines, too, are in great demand ; and a considerable portion of our time is daily occupied in administering to the wants of the afflicted : we, however, by this means, have many opportunities to point them to the Great Physician of Souls ; and we are often cheered in this part of our work, by witnessing the gratitude of those poor Pagans : they not unfrequently bring small presents of eggs, fruits, sweet-meats, &c., though they know that the books and medicines are gratuitous.

The little company of Chinese, who have so long met on the Sabbath to pray and read the Scriptures, still continue to meet.

Singapore—1834—Ira Tracy, Peter Parker, M. D., James T. Dickenson ; Alfred North, Printer. Mr. Tracy arrived from Canton, July 24, 1834. Mr. Parker reached that place, from New York, on the 26th of October following. Mr. Dickenson and Mr. North sailed from Boston on the 20th of July, in the "Rosabella," Captain Hammatt. Mr. Parker and Mr. Dickenson reside here for a time, with the view of preparing for other Stations. Mr. Tracy and Mr. Parker are paying special attention to the Fokien Dialect of the Chinese, which is that of commerce : Mr. Tracy had studied the Mandarin Dialect while at Canton—Mr. Tracy has been encouraged in his labours among the various classes, who reside at Singapore or resort thither for purposes of trade. The Chinese Congregation on Sundays amounts to about 60 ; among whom 10 or more profess to believe in Christ : some of them gave evidence of piety, and were preparing for baptism—Schools have been opened, and promise well—In April, five Chinese Printers were at work : nearly 3000 pages of Tracts were issued daily. The Station was adopted with the view of its affording a safe and convenient location for a large Printing Establishment ; and, as the Board pursue, as far as practicable, the plan of a division of labour, it is intended to have the Chinese Printing executed chiefly at Canton, while the Press at Singapore will be devoted to Malay and the other tongues of those seas. Mr. North is furnished with all the materials of a type and stereotype foundry—Pp. 95, 256.

MISSIONARY SOCIETY.

to enter on a Mission in China. On the 7th of September, they got sight of land, off Java Head ; after an unbroken prospect of sea and sky for 97 days, in a

run of 14,000 miles. The Rev. Henry Lockwood bears this testimony to the advantages of a vessel which sails under Temperance Regulations:—

The beneficial effects of Temperance Principles must appear to every one acquainted with them to be very great. No ardent spirits, except what the Medicine-chest contained, were allowed to be brought on board

the "Morrison." The crew has been orderly, diligent, and respectful: no serious accident has occurred, except the falling of one man from aloft; and they have been, the Captain says, unusually attentive to Religious Services. Scarcely a profane word has been heard on board. The change which a few gallons of liquor MIGHT have produced may be easily imagined.

SERAMPORE MISSIONS.

Akyab: an Island in the Arracan River: 450 miles S S E of Serampore—1821—J. C. Fink; with Nat. As.; and one Nat. As. at each of Four Out Stations—Mr. Fink and the Native Brethren have given abundant proof of diligence and perseverance. In preaching at Akyab, and throughout the villages, they have met with much to encourage them. A great number of Tracts and Gospels have been distributed.

Chittagong: 343 miles E of Serampore, and 8 from the sea—1818—John Johan-

nes. The Heathens and Mussulmans manifest occasional conviction of the folly of their systems, and admit the superiority of the Gospel; but content themselves with following the course of the world and the example of their fathers. The English School, of 125 boys, chiefly of the poor Roman-Catholic Population, is very promising: the Young Men who have been educated in it are found in the various respectable offices and employments of the vicinity.

CHURCH MISSIONARY SOCIETY.

In pursuance of the design of a Mission to China, noticed at p. 96 of the last Survey, it will have been seen, at p. 163, that the Committee are endeavouring to ascertain, on solid data, how far China may as yet be accessible to European Missionaries; and if so, what course should be adopted.

my hands are not tied; and I shall have, in this capacity, an ample opportunity of co-operating for the propagation of the Gospel, by procuring permission for the Heralds of Salvation to settle in China. Several Missionaries are expected; and the great object is, to procure full access to the Celestial Empire. I have, therefore, felt it my duty to make a formal representation for permitting a free and unrestrained intercourse with China.

PROCEEDINGS OF THE REV. CHARLES GUTZLAFF.

We left Mr. Gutzlaff (p. 86 of the last Survey) at Canton, on the 23d of March 1834, just returned from his Fifth Visit to China. He has since been appointed Additional Chinese Secretary in the Company's Service.

He writes from Macao—

Great are the numbers of Tracts which I have distributed this year: I should venture to say thrice as many as last year: yet I consider the circulation of many Ten Thousand Volumes as a mere drop in the ocean.

Mr. Bridgman has freely granted my request of printing the History of the Bible—a Tract which may accompany the distribution of the Sacred Oracles. I propose to you for the next year, if God grant grace and health, the following New Tracts: The Conscientious Christian—The Doctrine of Grace according to the Epistles to the Romans and Galatians—Parallel between the Doctrines of the Bible and those of the Chinese Classics—The Saviour's Call to the Chinese—Celestial Citizenship, or the Privileges of the Gospel. The largest will not exceed seventy pages, and the smallest will have at least twenty.

Soon afterward, he added—

I am engaged with the re-translation of the Chinese New-Testament, which is now very desirable. You will hear that I am, for the present, a King's Officer in the Chinese Department: it was a matter of necessity, but

In March, Mr. Gutzlaff, in company of the Rev. Edwin Stevens, and of an English Gentleman from Bengal, left Canton on another voyage up the coast, intending, if possible, to visit the tea-plantations in Fokien. They were to go directly to the mouth of the Min River; and from thence endeavour to proceed on foot, or in boats, or in sedans, to the Bohea Hills, inland, by a circuitous route, more than 200 miles. They expected to be absent from Canton about two months, and had a large supply of books. The inland tour, if accomplished, would be the most extensive yet made; and both the most hazardous and the most interesting.

A discouraging view is given of this Sixth Voyage, in the American Missionary Herald:—

On the 6th of May, they entered the Min

River, which they ascended in boats four days, to the distance of about 70 miles; receiving no intimations from any quarter of disapprobation of their enterprise. On the fifth day, they were fired on by the military stationed on both sides of the river: two of the boatmen were slightly wounded; and so determined seemed the opposition, that it was thought inexpedient to attempt to proceed further.

Mr. Stevens is confident that Missionaries cannot openly enter the Empire, or prosecute their work in it—not because the common people are averse to having intercourse with

foreigners and receiving their books, but the police-men, especially in the densely-peopled portions of the country and the large towns seem disposed to enforce the laws of the Government, excluding strangers.

Mr. Gutzlaff has entered the Empire about 40 miles, but in a district where the inhabitants were scattered. The coast is open for the distribution of books: but the only facility offered the Missionaries, for this work, are the opium ships, which are undesirable modes of conveyance; not only from the character of the traffic, but on account of their being specially obnoxious to the Government.

India within the Ganges.

We had the happiness to record, in our last Volume (pp. 164, 215, 292), the appointment of Archdeacon Corrie to the See of Madras, and his Consecration at Lambeth. On this occasion, Bishop Wilson thus speaks of his friend:—

I should be wanting to the first duties of a long friendship, if I did not express, with all India, my joy in the first appointment to the New Sees having been presented to our Senior Archdeacon, my beloved Daniel Corrie—nearly 30 years in India—named with commendation in the Primary Charge of Bishop Middleton nearly twenty years since—the companion and friend of each succeeding Prelate—and thrice supplying, so far as an Archdeacon could, the vacant See; and who was, in fact, nominated to the Bishopric of Calcutta three years ago, which nothing but the interval required for his going to Europe for Consecration prevented from being carried into effect. May he return to us, ere long, *in the fulness of the blessing of the Gospel of Christ!*

The benefit of Bishop Corrie's visit to England for Consecration to his See was felt at our Anniversaries in May, in the able outline which he gave (pp. 269—272) of the Rise and Progress, in India, of Missions and of the Bible Cause.

Before the efforts of Christians, the Superstitions of India, it is obvious, are giving way. How grievously these Superstitions have infected the Christian Church has been shewn (pp. 548, 549) by Bp. Wilson's enumeration of Fifty Instances in which Christianity has been corrupted by Caste; all influence of which among Christians is, however, as his Lordship (p. 513) testifies, in progress of extinction. Nor will the inveterate Superstitions of the Heathen withstand the progress of Christian Knowledge: the Pilgrim Tax is likely, on the testimony (p. 432) of the late Governor-General, to be entirely abolished, at no great distance of time.

The mention of the late Governor-General, Lord William Bentinck, reminds us of a tribute of respect paid to his Lordship on his departure from India, which we have great pleasure in putting on record.

ADDRESS OF MISSIONARIES TO LORD WILLIAM BENTINCK.

In an Address presented to Lord William, and signed by Twenty-seven Missionaries of the Churches of England and Scotland and of the various Denominations of Dissenters, there occurs the following testimony to the moral and religious benefits experienced under his Lordship's administration of the affairs of India:—

Education, under your Lordship's Government, has reached a standard much higher, and made a progress far greater, than in any former period of the British Rule in India. Measures have been introduced, eminently tending to elevate the Native Character—to call forth the Native Mind—to excite in it the sentiment of

civism—and to interest all in the progress of the common welfare; such as, the institution of Native Juries, and the appointment of Natives of talent and character to offices of greater trust and emolument in the secondary departments of justice, as preparatory to still higher advancement.

Your Lordship's readiness to receive, and even forwardness to invite, the contributions of individual experience, wisdom, and observation to the general stock of public happiness, has been strikingly exhibited: and it is a subject of special gratification, that greater security also has been given to the possessions of Converts to Christianity; who had, in too many instances, been disturbed by private persecution or legal spoliation, but who will now, it is to be trusted, repose in tranquillity and safety, under the shadow of an equal law.

These, My Lord, are some of those acts and results of your Lordship's Administration, which, under the blessing of Almighty God, have exerted, and must continue to exert, the most beneficial influence on the Moral and Civil Prosperity of British India.

The Abolition of the impious and murderous rite of Suttee, by which the soul stain of blood—the blood of the innocent victims to an unnatural, cruel, and degrading Superstition—has, at length, been wiped away from the front of a Christian Government—multitudes of hapless widows and mothers annually preserved to their helpless families and to society—and a new impulse and direction given to the domestic affections; while the greatest hitherto-existing obstacle to domestic education, in which national virtue has ever its origin and cradle, has been at once and for ever removed. This measure, alone—one which your Lordship had the wisdom and humanity to resolve upon, and the courage and firmness to carry forward to completion—would be abundantly sufficient, of itself, to stamp an indelible character of Benignity and Mercy on your Lordship's Administration, and for which millions yet unborn will venerate your Lordship's memory.

We may be permitted, also, to advert to the generous aid which your Lordship has, in so many ways, given to Plans and Institutions of General Utility. Schools of Instruction, Benevolent Establishments, Schemes of new interest and benefit, have, by your Lordship's encouragement and munificence, been formed, fostered, or matured; thus, not only conferring the most substantial advantages on present, but securing them to succeeding, generations.

We beg your Lordship to receive our united assurance of a grateful recognition of that Divine Providence *by which kings rule and princes decree judgment*, in those beneficial results to India to which we have adverted, and which the God of all the kingdoms of the earth has called and enabled you to bring about. To that same Gracious Power our fervent prayers are and shall be devoutly offered, for your Lordship's future health and welfare.

His Lordship points, in his reply to this Address, to the System of Education pursued by the Rev. Dr. Duff, as a model for the imitation of others. Dr. Duff's exposition of his principles and proceedings was given at large (pp. 261—265, 304—307, 357—361, and 406—408) in our last Volume; and it was specially noticed in the Introductory Remarks (p. 13 of the last Number) to the present Survey.

BISHOP WILSON'S VIEW OF THE STATE, THE PROSPECTS, AND THE NECESSITIES OF CHRISTIANITY IN INDIA.

The Bishop of Calcutta having been, for many years, accustomed to watch the bearings and progress of the Missionary Cause, our Readers will peruse with great interest his Lordship's stirring representations and appeals in the following passages of his late Charge.

Inadequate Supply of Chaplains—With regard to the present Means afforded by the Church for the Religious Instruction of the professed Christian Population, I am happy to say, that, through the condescending kindness of Government, and by other means, the number of Clergy has been considerably increased, both in Calcutta and Madras.

At the Primary Visitation of Bishop Middleton, the Chaplaincies in Bengal were 15, and the Clergy at work 10 or 12. At the time of Bishop Heber, the

Chaplains allotted were 26 ; but little more than half were actually in the field, with a few Missionaries. Our Chaplaincies now are 37, and those filled up 32. The assistance, moreover, of other Clergy, besides the Chaplains, has, at the recommendation of the Bishop, been resorted to, in extreme cases, for the supply of large destitute stations ; while the smaller spots have been occasionally cheered with the Offices of Religion, the travelling charges being borne by Government. The considerable places now regularly served are 34 ; and, including the Eastern Settlements, Bishop's College Chapel, and a few others, 40 : to which number if we add the smaller Christian Populations, which are visited once, twice, or oftener in the year, the aggregate will be upward of 90 ; while the whole amount of the Licensed Clergy at present in the Archdeaconry will be 58 ; and, with those absent on sick leave, 65.

In the Presidency of Madras, the augmentation has been equally gratifying. Out of 18 Stations, only one of a very important character, Bellary, is without a Chaplain ; while above 40 smaller spots are occasionally visited. If the Reverend Missionaries are added, the number of Clergy in residence will be 35 or 40 ; and, when the few Chaplains absent on sick leave or furlough return, and the four vacancies are filled up, the entire number will amount nearly to 50.

My last accounts from Bombay left seven out of its 28 large and small Stations unsupplied, and five absent or vacant of the 15 Chaplaincies.

But I have the pleasure to add, that the Authorities at home are rapidly filling up all the Chaplaincies in the Three Presidencies ; so that I hope in a few months to find that the whole number of 75 are appointed (would that health might allow of their all being in the field !) ; of whom if about 60 should be actually in India, I should trust the number of Clergy, with the Reverend Missionaries, would be nearly 120 ; and the Stations large and small which are, in part at least, served, about 80.

Still, the deficiency will be prodigious, as respects the permanent necessities of the Diocese. The Reverend Missionaries must be put out of the consideration, as being almost entirely occupied with their appropriate duties. It must be recollected, also, that many of the larger Stations more require the aid, though in a different way, of Younger Clergymen, in the capacity of Curates, than most of our crowded Parishes in England. A number of additional Labourers, again, is needful for the Out-stations ; which, when served at all, withdraw the Chaplains from their main posts, which are left for the time without Divine Worship. Further, the augmenting population of European Merchants, Settlers, Planters, Tradesmen, and East-Indian or Countryborn Christians, on all accounts claim our most wakeful care : while the new congregations, formed progressively by the success of Missions, will demand supplies of regular Pastors. What then are Sixty Clergy, with such demands, and in a country like India ?

Strenuous Appeal for more Labourers.—Oh that our cry could reach the land of our fathers ! Oh that a vision, not of a single man of Macedonia, but of the Hundred and Thirty-four Millions of Hindoos and Mahomedans who are under British Sway or British Influence, might present itself to the pious students at our Universities, crying, " Come over to India, and help us ! "

Englishmen ! you profess to long for the opportunity of spreading the Gospel ; and will you, when the opening is presented, shrink back ? Shall men call themselves Christians, and see the Scholar, the Philosopher, the mere Traveller spring forth on the distant expedition, and not imitate their example for a much higher object ? Shall Commerce be never weary, never disconcerted in her enterprises ; and shall Christianity go to sleep ? Shall the Civil and Military Services of India be sought for with avidity by the first families in the kingdom, and shall the Service of Christ be declined ? Shall the privations of a voyage, the languor of an enervating climate, or the increased hazard of disease never deter men for a moment in every other Profession, and shall they deter them in this ?

What can exceed the inviting prospects which India presents ! The fields white for the harvest, and awaiting the hand of the reaper ! Nations bursting the intellectual sleep of thirty centuries ! Superstitions no longer in the giant strength of youth, but dotting to their fall ! Britain placed at the head of the most extensive empire ever consigned to a Western Sceptre—that is, the only Great Power of

Europe professing the Protestant Faith, entrusted with the thronging Nations of Asia whom she alone could teach—a Paternal Government, employing every year of tranquillity in elevating and blessing the people unexpectedly thrown upon its protection. No devastating plague, as in Egypt—no intestine wars—no despotic Heathen or Mahomedan Dominion prowling for its prey: but Legislation going forth with her laws—Science lighting her lamp—Education scattering the seeds of knowledge—Commerce widening her means of intercourse—the British Power ever ready to throw heregis around the pious and discreet Missionary.

Oh, where are the first Propagators and Professors of Christianity? Where are our Martyrs and Reformers? Where are the ingenuous, devoted, pious sons of our Universities? Where are our younger devoted Clergy? Are they studying their ease? Are they resolved on a Ministry tame, ordinary, agreeable to the flesh? Are they drivelling after minute literature, poetry, fame? Do they shrink from that toil and labour, which, as Augustine says, *OUR COMMANDER* ("Noster Imperator") accounts most blessed?*

No: the truth is, Honoured Brethren, our English Youth and English Clergymen are uninformed, unread in Eastern Story. A deathlike obscurity hangs over so distant a scene. They know little of the fortunes of the Indian Church. They think of nothing but persecutions, exile, disease, and death, as connected with the Missionary Life. They are held back by a false humility. They are retained by the tears of sisters and friends. Let us unite, then, in removing misconceptions—Let us join in appealing to Societies—Let us write to particular friends and public bodies—Let us afford correct, intelligible information—Let us send specific and individual invitations—And let us *pray the Lord of the Harvest, that he would send forth more Labourers into his Harvest.*†

Requisites to the Further Progress of Christianity—I should venture to say, that three things are mainly wanted—the Arts of Life—a Native Ministry,—a new impulse at Home for sending us Effective Labourers.

1. For what is to become of the hundreds of Converts baptized from year to year? What of the young admitted into our Schools? Where are they to find instruction in the ARTS OF LIFE? What is to form them to diligence? What to break the habit of depending on their teachers for temporal support? What to destroy the base love of money, and implant self-government and diligent exertion? What is to create forethought, and a desire to maintain their families by their honest labour? What to prevent the relapse to Heathenism, when temporal inducements are withdrawn? When the schools have trained the children, who and what is to prevent the Brahmin from resuming his influence? The next step seems to be wanting—Christian Arts, Christian Trades, Christian Manufactories, Christian Villages—so that employment, diligent habits, steady advances in civilization, may be made. We want something like the celebrated Settlements of the United Brethren which adorn Germany, and have been reproduced in Southern Africa.

2. But a NATIVE MINISTRY is yet more necessary; because on this will depend the extension of the Gospel, and the instruction by which Schools and Villages are to be trained.

The supply of Missionaries from home is necessarily scanty, because it is so expensive both in money and loss of life. We must prepare for an indigenous Ministry. Many, many years may, perhaps, elapse before this can be attained: but, as in the Apostolical Churches, Timothy and Titus, after they had set things in order in Ephesus and Crete, ordained them Presbyters in every city—indigenous persons, doubtless—natives—aboriginal inhabitants, called of Christ, and separated to the

* "Nihil est in hac vitâ facilius, maximè hoc tempore, et lætius, et hominibus acceptabilius, Episcopos aut Presbyteri officio, si perfunctoriè atque adulatoriè res agatur. Nihil est in vitâ et maximè hoc tempore difficilius, laboriosius, et periculosius Episcopos vel Presbyteri officio, sed apud Deum nihil beatius, si eo modo militetur quo NOSTER IMPERATOR jubet."

† A false notion prevails, that it is a sort of Martyrdom to come out to India as a Missionary: whereas the real danger is on the side of ease—not privation. A young man in the Military Service has vastly more to encounter. A Missionary in India has more than the comforts of a good English Curacy. THE SINGLE REAL DIFFICULTY IS, AN INCREASED HAZARD OF DISEASE. Fifty Clergymen are now wanted for India. In the Southern Missions of the Incorporated Society alone, Twelve are indispensable.

work of the Lord—not strangers from another hemisphere and of foreign language and habits: so must it be in India.

Nor are we without aids for the attempt. There stands, on the margin of the river which washes our Eastern Metropolis, the College for a Native Ministry. There has been erected, with a foresight and piety which will for ever illustrate the name of the first Bishop of Calcutta, the noblest monument of British Benevolence. It waits only to receive its flocking Students, and to train them for Missionary Labour.

Subservient to this, the Calcutta High School, founded by my immediate predecessor, is in most successful operation; and ready to pour the prepared Youth into the bosom of Bishop's College.

Lately, also, a Native Princess has led on the train of Benefactors, who are to be the supporters of the Christian Cause: 100,000 Sonat Rupees have been given by this Benefactress to this object; besides 50,000 transmitted to His Grace the Archbishop of Canterbury, and 50,000 devoted to the relief of debtors in and about Calcutta.*

3. But a NEW IMPULSE AT HOME for sending us out more effective help is the main thing, after all, immediately wanted. The period when we can go on of ourselves is distant, and can only be brought nearer by the intermediate creation of an active and vigorous agency. The East Indians will long need the help of Englishmen. The numerous smaller stations, where Europeans are located, will demand Ministers. The Missions also are feeble for want of a larger body of helpers. Schools and Missions might be planted all over India, if we had an adequate number of devout and able men.

Christianity designed to be the Universal Religion—If any thing ought to be more deeply impressed on our hearts than another, it is, that God alone can work the conversion of a single soul. His grace must be our stay. We must earnestly implore a larger measure of His Holy Spirit. God's ways are not our ways, nor His thoughts our thoughts. The success of His Gospel will be in methods and by means and under circumstances, after all, which man can neither foresee nor controul. The same Divine Purpose which has given the Heathen to our Lord for an inheritance and the uttermost parts of the earth for His possession, must accomplish, as it hath promised, the conversion of the world. God can use the feeblest instruments. God can multiply the weakest beginnings. Nothing is too small for Him to bless, and nothing too great for Him to confound, if He pleases. Let us labour, then, in our measure, waiting the time of grace.

Christianity is designed to be the Universal Religion. It is the only Religion now proposed to man, on the face of the earth, not only which deserves the name, but which lays any fair claim to be promulgated from Heaven. Heathenism was never promulgated. It is the remnant of Primeval Revelation. It is a superstition of countries and rivers and climates.

Mahomedanism was promulgated indeed; but by the sword. It is no distinct religion: it is a corruption of Christianity, hammered out by a military adventurer, and palmed upon a dark age.

Christianity is the Religion of light, of love, of purity. She marches unfettered over the earth. She adapts herself to every clime and all forms of civil government. She speaks by broad, plain, undoubted facts. A few mighty events comprise all her history, all her doctrine, all her practice—The fall of man—The incarnation and sacrifice of the Son of God—The gift of the Holy Ghost—The miraculous propagation and reception of the Gospel.

She carries nothing with her but her Inspired Books and her Apostolical Order of Ministry. When these are admitted, she banks out her Sabbath, sets up the worship of God, preaches her holy doctrine, and administers her simple, edifying Sacraments.

She brings with her universal love, universal truth, universal holiness. Her tendencies are to every thing which God commands, and which man, unsophisticated man, wants and sighs after.

* Already has one Clergyman been ordained on this fund, and employed till another scene of duty be opened: a Native Catechist, also, has begun to labour among his fellow countrymen.

She has only to spread over the world, and the plague of sin and misery, wide as it extends, is stayed. She has only to arise upon the earth as the Sun of Righteousness, and the new and last age, the long-expected period of light and grace, will come, penetrating and blessing with its beams, after a long dark night, not the general regions merely, but the deepest recesses of the habitable globe.

Yes, it shall come! E'en now my eyes behold,
In distant view, the wished-for age unfold.
Lo, o'er the shadowy days that roll between,
A wandering gleam foretells the ascending scene!
O, doom'd victorious from thy wounds to rise,
DEJECTED INDIA, lift thy downcast eyes,
And mark the hour, whose faithful steps for thee,
Through time's pressed ranks, bring on the JUBILEE!

GRANT'S *Restoration of Learning in the East.*

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The failure of the Treasurers and the increasing demands for paper and printing so embarrassed the Auxiliary, that the Society first granted a sum of 500*l.*; and recently, on the application (see p. 62 of our last Number) of the Bishop of Calcutta, added 1200*l.*, and printing-paper of the value of 300*l.* There are urgent calls for New Editions of the Scriptures in Bengalee, Oordoo, and Hinduwhee: 5000 *Bengalee* N. T., of Mr. Ellerton's Version, have been put to press at the expense of the Society; and 2000 *Hindoostanee* N. T. have been printed. The *Hinduwhee* Scriptures are under the revision of the Translator Mr. Bowley and of Dr. Mill. The *Persian* O. T. of the Archdeacon of Madras is proceeding at the Press. Few individuals, it is said, of the Christian Population of Calcutta are without the Scriptures: 500 *English* Bibles and 2000 Testaments have been sent—P. 101.

The good which the Bible Society is effecting in India is inconceivably great. It is, in fact, impossible to estimate fully the importance of it in the present state of things. An impetus has been given to improvement, which nothing now can retard; and it becomes the Friends of Religion to be proportionably active and zealous, in order to give the right direction to the increasing information. [Rep. of Aus.

The calls for English Bibles are more loud and extensive than ever: we cannot near answer to them. This arises from the great increase of intelligent Native Inquirers. If you could look into the Schools at Calcutta, and see the number of Native Youths who are capable of reading and understanding the Bible—if you could see the desire of these Youths to obtain copies thereof, and the extreme caution which is adopted in giving them by the Missionaries who are placed over the

Schools—you would need no further arguments to press you to send out as many as you can spare of English Bibles and Testaments; and as English Schools are likely to be extended throughout the whole of the Empire, the demand for them will be greater than ever. The fruits of the former labours of God's Servants are becoming more and more manifest; and, of numbers who have been prepared by them, it may be said, that they are *not far from the kingdom of God*; and you must not withhold from them the Word of Truth. [Archdeacon of Calcutta.

Bombay: 1813—The Issues of the Year were 5098 copies of the Scriptures or Portions: 500 reams of paper have been granted for printing the Scriptures in *Mahratta*—P. 101.

During the past year, our experience enables us to say, that the demand for the Scriptures has manifestly increased; and in no case, when we have left Bombay for a while to distribute Tracts and the Scriptures, have we been able to carry with us enough to meet the demand: we might have distributed more than twice the number of copies of the Gospels in *Mahratta*, could they have been obtained. [American Miss.

Madras: 1820—The Issues of the Year 1833 were 15,112 copies, principally in *Tamul*; and forming a total of 137,475. The revised *Tamul* N. T. has been printed to the extent of 15,000 copies: of the First Volume of the O. T. 5000 have been printed; with 3000 extra copies of Genesis and part of Exodus, and 8000 copies of St. Luke, to supply demands in Ceylon: 7000 copies of the Book of Revelation have been issued in large type. The Rev. Benj. Bailey, on returning to Cottayam from his visit home, conveyed with him the 5000 copies of the *Malayalim* Four Gospels and Acts, printed in England under his superintendence, together with 250 reams of paper for printing, on his arrival,

Bris. and For. Bible Society—

the remainder of the New Testament. Inquiries for the *Syriac* Scriptures have much increased: permission has been given, it is stated, to the Roman-Syriac Priests and Deacons to read them: scarcely a week has passed without earnest entreaties by them for copies. *English* Bibles, 500 in number, have been forwarded. The demand for printing-paper continuing urgent, 1250 reams were voted by the Parent Committee—P. 101.

Large calls are especially made on us for Schools, which are rising up among us on every side; and bid fair to produce, in the next generation, a competent knowledge at least of the letter of Sacred Writ. May God grant His grace, that they may also be imbued with its spirit! [*Sec. of Aus.*]

See, at pp. 60—63 of our last Number, Bishop Wilson's High Estimate of the Society's Beneficial Influence on India.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society, having transferred the care of its Indian Missions to the Gospel Propagation Society, now directs its attention, exclusively, to the circulation of the Scriptures, Prayer-Books, and Books and Tracts; with the support of Schools, and the erection and maintenance of Churches.

Calcutta—A third Grant of 500*l.* has been placed by the Board at the disposal of Bishop Wilson. In March of last year, the Bishop apprised the Board, that, in his Visitation to the southern part of the Diocese from which he had just returned, and which had occupied upward of six months and required voyages and journeys of about 6500 miles, he had applied, according to circumstances, the means which the Board had placed at his disposal. At Singapore, the offer of 1000 rupees toward the erection of a Church led to local contributions to the amount of 4000 dollars (1500*l.* or 1600*l.*), and the gift of an equal sum from Government—The Diocesan Committee have taken under their care the Chitpore-road Schools for Portuguese Children, noticed in the last Survey: they contained 130 boys, with a daily attendance of from 80 to 90; and 33 girls, with an attendance of from 20 to 25. In the St. James' Boys' School, the scholars were 90, and the attendance about 60. The Committee report favourably of these Schools, which are the only Schools now under

their care—In 16 months ending April 30, 1834, there were issued 288 Bibles and Testaments, 261 Prayer-Books and Psalters, and 11,225 Books and Tracts.

The openings for the distribution of Books and Tracts are widening on all hands. In fact, the better the books are which your catalogue furnishes, the ampler will be the field of usefulness, and the firmer the influence of our Church in the public mind. Send us simple, Evangelical Tracts—full of the first mighty elements of the Gospel—plain, affectionate, addressed to the conscience and heart; with varied illustrations adapted to the understandings of children—for men are babes here; and there is scarcely a limit to the good which may be done amidst this teeming population, awakening from the sleep of 3000 years, and craving English Books and English Literature. [*Sp. of Calcutta.*]

Bombay—The District Committee issued 2981 English Publications in the year 1831: in 1832, they amounted to 3847; in 1833, to 4074; and in 1834, to 4733: forming a total, in the four years, of 15,635; and shewing an increasing demand arising from the increase of European Population—In 4 Native Boys' Schools, about 200 attend; and in 4 Girls', above 70. The books used are all of a religious nature; and, in the upper classes, portions of Scripture chiefly.

Madras—In 2 English Schools connected with the Vepery Mission, there are 100 boys and 43 girls; and in 2 Tamil, 90 boys and 41 girls: in 7 Tamil Out-schools, there are 374 boys; and in 6 others, 221 girls: forming a total, in the Vepery Mission, of 869 scholars in 17 schools. In reference to the question of Caste, the District Committee report—

A temporary impediment arose in the Schools, through the lamentable opposition of many parents. On account of the affair of Caste, nearly a third part of the children, and mostly of the upper classes, have been kept from school from the day that the Bishop's Letter was read in Church; although not one new rule has been introduced in the school. We rejoice, however, in the prospect of a favourable change. A number of children who were kept at home, or sent to other schools, were, from time to time, sent again to ours, and others have been newly admitted; so that we have again almost the same number as in the beginning of the year.

The Bishop requests of the Society 6000 rupees for Mission Houses at Moodeloor and Nazareth in Tinnevely; and the establishing of a Schoolmaster at Tanjore, and of another at Vepery, for

teaching English, as such men would be of singular help to the Missions: on this subject he says—

The Jesuits at Pondicherry used to educate their ablest Native Christians in a very masterly manner: these Christians now fill some of the best civil offices in the Madras Presidency, under the European Servants of the Company. To raise the character of our Protestant Mission-Churches, European Education is required—superior European Education, where talents are promising. Well-qualified persons are sure of employment. They rise with certainty. An opening for diligence and talent once made, the Native Mind will soon be directed to the spot, and crowd around it as candidates. The Missionaries have no time for elaborate education: they have higher work. The Seminaries for Catechists are more than they can manage. The ordinary Schoolmasters can teach nothing beyond reading and writing of the Tamul Character. The Catechists are not Schoolmasters, but Religious Lay Teachers, acting under the Missionaries; reading prayers, baptizing, catechizing children, burying the departed, holding Divine Service where there is no Missionary; in fact, doing a great deal more than any thing except dire necessity could justify.

It is a strong additional encouragement to the Society, that a Gentleman of the Madras Incorporated Committee, Mr. Cator, has destined a gift of 10,000 rupees to the use of the Committee. His plan is, to found Scholarships, to be held for a term of years, and to extend beyond the period of the boys remaining at the school—not to be confined to those who are reading for Holy Orders—but to carry on the Christian Youth through the first period of his settlement in Commerce or in the Arts.

P. 101; and see, at pp. 403, 404, notice of the Proceedings of the Society with reference to Oriental Versions of the Scriptures and the Liturgy.

PRAYER-BOOK AND HOMILY SOCIETY.

Calcutta—In the Third Report of the Corresponding Committee, which embraces a period of four years, it is stated—

Another version of the Liturgy, and of the First and Ninth Homilies, has been published in Hindoostanee. The First, Ninth, Twentieth, Twenty-fourth, Twenty-sixth, and Thirty-second Homilies, in Armenian; and the First, Second, Third, and Twenty-fourth, in Bengalee, translated by Mr. Dunsmure; and the Fourth, with those for Good-Friday, Easter-day, and Whit-Sunday, translated by the Rev. Timothy Sandys into the same language—are in the course of revision, for the purpose of being published.

RELIGIOUS-TRACT SOCIETY.

Calcutta—The “Christian Tract and Book Society” has circulated, in its

Fifth Year, 91,184 Publications, and English Works of the Parent Society to the value of 150*l*. The receipts have been 5433 rupees. Baxter's Call, Doddridge's Rise and Progress, and Pilgrim's Progress, are preparing in Bengalee, with the English at the foot of the page, for the use of the numerous students of English. Grants have been made of 160 reams of paper, 19,600 English Publications, and casts of wood-cuts; and books consigned for sale to the value of 100*l*. To the following places, also, the grants respectively specified have been made:—*Berhampore*: 7280 Publications—*Chinsurah*: 24 reams of paper, and 950 English Tracts—*Chunar*: 6150 Publications—*Benares*: 8700 Religious Tracts—*Meerut*: 7900 English Tracts and Children's Books, and books for sale of the value of 60*l*. The sum of 65*l*. 17*s*. 6*d*. has been remitted home, as the proceeds of former sales. Of the English Tracts, it is said by the Chaplain, the Rev. James Whiting, “I distribute them freely: by most of the soldiers they are received with thankfulness, and, I believe, are read with much interest; and I doubt not that thousands will rise up in the Day of Judgment and call the Society blessed.”—*Cawnpore*: 7000 English Tracts and Children's Books—*Orissa*: 48 reams of paper; and 50*l*. toward the publication of the Pilgrim's Progress in Oriya—Pp. 101, 102.

Bombay—The Auxiliary has printed, in its Sixth Year, 23,000 Tracts, and has circulated 28,800. The sale of the Society's English Publications had produced 2220 rupees. Grants have been made as follows: to the Auxiliary, 100 reams of paper, and 8480 Publications—to *Surat*, 48 reams of paper—to *Ban-kote*, 24 reams of paper, and 870 Tracts—P. 102.

In an extensive tour, hundreds of people, of all ranks and of all castes in the villages visited, were anxious to receive Tracts. It was gratifying to find, that into many places, not formerly visited, Tracts had found their way, and had awakened desires to know the principles of Christianity.

The reports of the Missionaries shew that Tracts distributed by them in former tours had not been in vain, though many had been destroyed. A correspondent remarks, on the latter point, “The large volumes and little Tracts of the Reformers were burnt over and over again; yet their influence spread throughout Europe, and disseminated the light and liberty of Christianity through many of its kingdoms.” [Report.

Religious-Tract Society—

Madras—In its Fifteenth Year, the Auxiliary printed or received into the dépôt 53,254 Tracts, and issued 86,392; making a total circulated of 692,729; the Receipts of the Year were 4492 rupees. A consignment of books for sale has been made, to the amount of 470*l.*, to meet the increasing demand for English Religious Publications; and grants have been made of 148 reams of paper and 20,500 English Tracts and Children's Books. Separate grants were made as follows:—**Bellary**: 48 reams of paper, and 3150 English Publications—**Bangalore**: 24 reams of paper, and 1000 Tracts—**Nagercoil** and **Palamcottah** Native Religious-Tract Society: 60 reams of paper, and 5*l.* in Publications: 35,000 Tracts, and a variety of School Books, had been printed in the year—**Neyoor**: 32 reams of paper, and 950 Publications; and a consignment has been made on sale of the value of 20*l.*—**Cottayam**: 24 reams of paper, and 10*l.* in books on sale, to the "Malayalim Religious-Tract Association"—P. 102.

The sales of the Society's Publications in India now amount annually to nearly One Thousand Pounds; and intelligence from all quarters attests the blessing which attends both the Publications sold and those gratuitously issued.

AMERICAN TRACT SOCIETY.

The Society made appropriations, last year, of 500 Dollars for Northern India, 500 for Orissa, and 3000 for the Mah-rattas.

*EDUCATION INSTITUTIONS.**CALCUTTA.*

Committee of Public Instruction—The following important Minute of the Governor-General in Council, of the 7th of March 1835, speaks strongly the determination of Government to promote the knowledge of European Literature and Science and of the English Language among the Natives. It was issued as an instruction to the Committee, and grounded on papers sent in by the Committee:—

His Lordship in Council is of opinion, that the great object of the British Government ought to be the promotion of European Literature and Science among the Natives of India; and that all the funds appropriated for the purposes of Education would be best employed on English Education alone.

But it is not the intention of his Lordship in Council to abolish any College or School of Native Learning, while the Native Population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs, that all the existing Professors and Students at all the Institutions, under the Superintendence of the Committee, shall continue to receive their stipends. But his Lordship in Council decidedly objects to the practice which has hitherto prevailed, of supporting the Students during the period of their education. He conceives that the only effect of such a system can be, to give artificial encouragement to branches of learning, which, in the natural course of things, would be superseded by more useful studies: and he directs that no stipend shall be given to any Student who may hereafter enter at any of these Institutions; and that when any Professor of Oriental Learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide on the expediency of appointing a successor.

It has come to the knowledge of the Governor-General in Council, that a large sum has been expended by the Committee in the printing of Oriental Works: his Lordship in Council directs, that no portion of the funds shall hereafter be so employed.

His Lordship in Council directs, that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the Native Population a knowledge of English Literature and Science, through the medium of the English Language; and his Lordship in Council requests the Committee to submit to Government, with all expedition, a plan for the accomplishment of this purpose.

Hindoo College—The "Reformer," a Native Newspaper, thus contrasts the effects of Native Education without enforcing Christianity, and that which is connected with Christianity:—

We all know the great exertions which Missionaries have made for years past to educate the people; but we also know the signal failure of every attempt. Let us now turn our eyes to the progress of the Hindoo College. Has it not been the fountain of a new race of men among us? From that Institution, as if from the rock from which the Mighty Ganges takes its rise, a Nation is flowing in upon this desert country, to replenish its withered fields with the living waters of Knowledge. Have all the efforts of the Missionaries given a tittle of that shock to the superstitions of the people which has been given by the Hindoo College? This at once shews, that the means, which they pursue to overturn the ancient reign of Idolatry, is not calculated to ensure success, and ought to be abandoned for another which promises better success.

Dr. Duff's Address to the General

Assembly furnishes just and comprehensive views on this subject.

Ladies' Native-Female Education Society—The Eleventh Report states the number of Scholars at more than 700, all of whom are under exclusive Christian Instruction: of these, the Out-station Schools contain as follows—Calcutta, 40 to 50; Howrah, 70 to 80; Culna, 85; Kishnaghur, 40; Nuddea, 25; Patna, 40; Benares, 75; Allahabad, 22: the rest are in the Central School. During the year, from 50 to 60 girls of the upper classes have been removed, to be married: all of them had read the New Testament—P. 103; and see, at pp. 207, 208, Instances of Benefit from the Schools.

The labours of the Central School, I am thankful to say, proceed as usual. Our number of Day Scholars is 300; but the daily attendance is often 30 short of this number. The servants are all Christians, and have been the means of bringing in several others. The number of Orphans is fast increasing, as I receive all that I can get. We are, at present, too much crowded; but I am collecting funds to build an Asylum, a few miles out of town, by the river's side. Perhaps ten or twelve of the girls may remain here. But both Institutions being large, they will proceed best if separated. The Central School is extremely well adapted for its own work; standing in the midst of the heathen city, the little Hindoo Girls come running in from all sides. But a sum of money would be required to purchase land only for the Asylum if built here, which would pay for land and erect all the buildings in the country.

[Mrs. W. Uson, Feb. 1835.]

BOMBAY.

Native-Education Society—The Society has determined to combine education in English, with that in the vernacular tongues. In the three current languages of the Presidency—Maharatta, Goozerattee, and Canarese—18 Works have been printed or re-printed by the Society, within the last two years. The Eighth Report thus details its proceedings:—

The demand for education has increased to so considerable an extent, that the number of Students has nearly doubled within the last year, and now amounts to a Thousand. Four additional Schools have been established in Bombay; and Six by Government, on the petition of the inhabitants in six villages, in the Districts of Goozerat. The English School of the Society is now attended by 214 boys; and is reported to be in a flourishing condition, under Messrs. Henderson and Bell, the Masters lately arrived from Europe.

The establishment of the Elphinstone Col-

lege, under the patronage of Government, completes the plan of the Society for the diffusion of knowledge among the Natives of the country.

MADRAS.

Native-Education Society—A Society has been formed, for the purpose of educating Native Youths in English, and in the knowledge of the Scriptures: but that the Native Community may clearly understand, both what is not the object of the Society and what is, the Committee have circulated the following explicit declaration:—

First, then, it is not our object to collect your sons together, merely to teach them Christianity: much less is it our object, to entrap them by any artful means to take the name of Christians: so to entrap them, we declare to be contrary to our principles, and plainly wrong: to teach them Christianity, we leave to the Missionaries in their different Schools.

Secondly, it is not our object to educate young persons to become Christian Missionaries, or Catechists, or Schoolmasters. If a large proportion of those who may be educated by this Society should be appointed to offices like these, we should consider the object which this Society has in view not attained. We do not mean to speak lightly of such offices: as Christians, we think them of great importance, and heartily desire to encourage them: but we have a different object in view—and this object we proceed to explain.

Our object is, in general terms, to give such an Education, through the medium of the English Language, to the Sons of the Native Inhabitants of Madras, as that they may return into the bosom of their families thoroughly well-educated Young Men,

If it be asked, "How far do you mean to go in Education?" we answer, at once, that we should wish to communicate to all the inhabitants of India all the useful Knowledge, which we or any of our countrymen now possess or may hereafter acquire, and to afford you facilities for acquiring more.

But, that there may be no mistake, we are desirous to explain what we wish you to understand by a GOOD EDUCATION.

We mean the use of all those means which are best suited for the moral and mental improvement of human beings, applied in early life, and continued so long as it is considered expedient.

Thus, we would teach them Arithmetic, to qualify them for business—Mathematics, to make their minds vigorous and active: we would teach them Astronomy, to enlarge their minds—History, that they may be acquainted with the actions of mankind—and the Scriptures, that they may be furnished with right principles and sufficient motives, and certain rules, for their daily conduct and the discharge of their duties in their different relations to God and Man. And we

would teach these things through the medium of the English Language, in order that the Native Community may have access to European Learning, and so be qualified for different offices and situations in life.

But we are very anxious that you should not mistake our object. Our aim will be, to enable those whom we educate to exercise their own judgments, in deciding what is Truth and what is Error. We do not wish any one to believe any thing which is taught in our School, merely because it is in our books: we wish them to receive Truth, and nothing else: we would have each one able to give a reason for thinking any thing to be true or false, just as we think it right to judge for ourselves.

These are our principles, and this is our

[The Survey will be finished in the March Number.]

object; and, now that you are acquainted with them, you will be able to judge for yourselves, whether you can accept our invitation, and with confidence place your Sons under our care.

Infant Schools—A beginning has been made in the system of Infant Schools. One main object is, to familiarize the children, while they acquire good sentiments and habits, with the English Language, in order to facilitate their future acquisition of knowledge.

Pp.102—104; and see, at pp. 293, 408—411, and at p. 82 of the present Number, various details relative to the *Chinese and India-Female Education Society*.

BIOGRAPHY.

MEMORIAL ON THE LATE RICHARD PHILLIPS, ESQ.

ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee, in putting on their records the Death of Richard Phillips, Esq., one of their oldest friends, and for many years one of their most active members, wish, at the same time, to express the sense which they entertain of his personal worth, and of the important services which he rendered to this Society.

In social life, his temper—always cheerful and animated, his affectionate disposition, and the depth and variety of his information on almost every subject, rendered him a peculiarly interesting companion, and gave him an influence which he seldom failed to make conducive to the benefit of all around him. In all those plans of Christian Benevolence which have occupied the public attention during the last forty years, where he could conscientiously unite, the personal and pecuniary services of Mr. Richard Phillips were conspicuous; and, as he was, emphatically, a PRACTICAL MAN, they derived no common advantage from his co-operation. He was a Philanthropist, in the best sense of the expression.

But it was more especially to the work of the Bible Society that he brought the full weight and power of his capacious and intelligent mind. He loved the Society, because he loved the Bible. He admired the grandeur of its Object,

and the simplicity of its Principle; and to HIS pen, among others, we are indebted for the plain, intelligible exposition of that Principle. To see the foundation laid, was, to him, only the incentive to increased activity. A private suggestion from his lips led to the establishment of the Southwark Auxiliary Society; which was speedily followed by the formation of other similar Institutions, which extended, with unprecedented rapidity, throughout the kingdom.

Still the mind of Mr. Phillips was not satisfied. He rejoiced, indeed, in witnessing the progress of the Society, and the increasing recognition of its claims by the more-educated and influential classes of the community: but he had long cherished a persuasion, that it was possible to interest the poor also, and to devise a plan by which, THROUGH THEIR OWN INSTRUMENTALITY, they might not only supply themselves with the Holy Scriptures, but assist in extending the same blessing to the whole world. With characteristic energy, he endeavoured to carry out the happy idea. At his suggestion, the masterly Paper by Dr. Dealtry, entitled, "The Advantages of distributing the Holy Scriptures among the Lower Orders of Society, chiefly by their own agency," was drawn up; and its publication was promptly

followed by that of "The Bible"—"The Appeal"—"Address to Servants," and other short Papers, which prepared the way for the practical application of the principles enforced: and, through the gracious extension of that blessing which alone *giveth the increase*, his most sanguine expectations were more than realized. The establishment and extraordinary success of the Twelve BIBLE ASSOCIATIONS of Southwark demonstrated the correctness of his views—dispelled every doubt on the subject—and set an example to the Nation, the beneficial effects of which Eternity alone can fully reveal. He was, in an important sense, the FATHER OF BIBLE ASSOCIATIONS; and, under this title, his memory has a claim on the gratitude, admiration, and

love of every friend of the British and Foreign Bible Society.

For many years, it was the privilege of the Committee to rank among the most zealous and efficient of their members their late excellent Friend. They remember well his unvarying good-humour—his patience—his perseverance—but, above all, his piety and practical wisdom, which gave such weight to his counsels; and they cannot but cherish the earnest desire, that others, *like minded* with him, may be raised up to assist them in their work; and that when the part allotted to each is accomplished, they may, in the better land, meet again with those who have gone before, and join them in giving *glory to Him that sitteth on the Throne and to the Lamb for ever.*

BRIEF MEMOIR OF FREDERICK,

A NATIVE CATECHIST, UNDER THE CHURCH MISSIONARY SOCIETY, AT MADRAS.

THE following particulars are selected from an account drawn up by the Rev. G. Pettitt, and printed in the Madras Church Missionary Record.

Frederick was born of Christian Parents; belonging originally, I believe, to the Tranquebar Mission. Of his childhood I know nothing; but when a youth, he was taken by the Rev. W. Sawyer, late Missionary at Madras, into the Seminary at Perambore, where he was under instruction a considerable time. While in the Seminary, he was noted for his pride, and the haughtiness of his spirit and behaviour; which was so offensive to the other boys, that they used to select a chapter on pride in their Reading Lessons, when they could, in order to expose him, and make him feel how foolish he appeared. Mr. Sawyer was very fond of him, but quite aware of his faults; and both privately and publicly endeavoured to shew him the sinfulness of his disposition, and to humble his mind. But all his advice appeared to be lost, and Frederick remained the same. Once, Mr. Sawyer was walking, and saw at some distance a finely-dressed person, with a scarlet border to his garment, whom he supposed to be a native gentleman of high caste; but, as he approached nearer, he found, to his astonishment, that it was his pupil Frederick, who, according to Hindoo notions, was only a pariah.

There was one day the funeral of a Native Christian in Madras, to which some of the elder Seminary boys asked

leave to go; but for some, now unknown, reason, Mr. Sawyer refused them. However, four of them, among whom was Frederick, ran away to the funeral; and for this act of insubordination they were expelled from the Seminary. After a short time, as they repented and begged pardon, they were re-admitted: but not long after, Frederick's spirit led him into a dispute; in which he was so faulty, that Mr. Sawyer gave him his choice of receiving chastisement, or leaving the Seminary. Being too proud to endure the disgrace of chastisement, he chose the latter; and thus voluntarily threw up the valuable and kind instructions of his affectionate Minister.

After this, he obtained the situation of a Writer, under his brother, in an office connected with the Military; and, after some time, he married very creditably in his rank of life. While filling this situation, he became more sober-minded and humble, especially after his marriage. This change, as it would appear, was not merely caused by his growing older, or by the thoughtfulness produced by entering upon the marriage-life; but by the Spirit of God, working within his mind, and applying to his conscience the truths that seemed to have lain fruitless in his memory. Whether this change was produced at any peculiar period or by any

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remarkable impulse, I cannot say; but I rather think it was by a silent and gradual enlightening of his mind, and subjugation of his heart to the Gospel of Christ. His conduct was not unobserved by those placed over him; for the Major of the Regiment, about five years after he had left the Seminary, gave him a letter of recommendation to the Rev. C. Blackman, who had succeeded Mr. Sawyer at Perambore; and he was then employed as a Reader under the Christian-Instruction Society in Madras, the object of which is to furnish Religious Instruction to the Native Servants of Christian Families at their masters' houses.

One of the boys, a European, who was together with him under Mr. Sawyer's care, and who is now grown up, and, under my care, employed in the Mission, had very frequent intercourse with Frederick after his admission to the Perambore Institution. This young man writes concerning him—"He used frequently, when conversing with me, to refer to his former worldliness and vanity with expression of deep regret, and also to his folly in leaving the Seminary; where, as he said, by a few years' study, he might have been qualified for that office for which he was now obliged to begin his studies again. He said, that he was never happy after he left, although he was well off in worldly things. The thought often occurred to him, that he had been educated and supported for a long time by the Church Missionary Society, but that, by his conduct, he had shewn, in return, the greatest ingratitude. In discharging his duties as a Reader, he had sometimes doubts and difficulties as to the meaning of Scripture passages, and at such times was in the habit of coming to speak with me on the subject, and we used together to refer to Scott's Commentary. We often spent an hour or two, in the evening, in conversing on Christian doctrines and duties, and our own experience of the Truth."

As a Member of the Committee of the Christian-Instruction Society, I had opportunities of knowing much concerning the manner in which he discharged his duty as a Reader; and, as he was under Mr. Blackman's especial superintendence, I frequently saw him, and conversed with him. He was diligent and regular, always very cheerful, and much interested in his work; and in some families I know, his coming to read was looked for, even by the Heathen Servants, with pleasure;

and he had the respect and kind notice of several of their masters. He always kept, with great care, a copy of Bagster's Polyglott English Bible, which a Christian Gentleman gave him, as a token of his friendship.

While he was thus doing his duty, I applied to the Society with which he was connected, to give him over to my charge, to be qualified for the office of Catechist, in connexion with the Church Missionary Society; and having obtained it, I communicated my wish to him. After he was satisfied that it was for the Church Missionary Society that he was to study, in order to be employed as a Catechist, he was very glad indeed, and said it was his earnest desire to be altogether employed by those from whom he had received so much; and, as a proof of his sincerity, he cheerfully took a smaller salary.

Some time after he came under my care, his pride and love of display made a struggle to gain ground. A very smart red turban passed by my study-window, and attracted my notice; when I found it was Frederick, who had put off his plain white turban, and altogether dressed himself like a Native Gentleman. The next day, at his lessons, I told him of it; and asked him, whether it was pride or humility that induced him to dress in that way: he acknowledged it was the pride of his heart. I said no more, neither did he; and I never after saw him attempt any thing of the kind, or assume any thing beyond his proper station.

All Natives have a way of concealing the sins of others; and there is scarcely a person who will disclose another's guilt, except there be some strong selfish motive inducing him. Frederick was not free from this; yet he was more free than any Native I have seen.

He was not without faults of his own: he could be perverse and stubborn sometimes; and sometimes would waste his time, and try to put off a bad lesson with a good grace; and many other faults he doubtless had, which I never saw. But it was a good trait in his character, that, when his fault was plainly told him, and the sinfulness of it before God shewn, he would give way, and acknowledge, often with much feeling, that he was wrong; and, I believe, endeavour to avoid it in future.

While he was proceeding in his studies, he was taken ill: and though for a short

time he recovered, yet he soon fell sick again, and a long fever brought on consumption. For two months, he was so ill as to be scarcely able to walk. During this time, he was living, for the benefit of his health, too far off to allow of my seeing him: indeed, I was not aware that he was so ill as he was. He then returned to his own house, where I saw him frequently; and we hoped he would recover, but he did not. One evening, his father (who is now cut off from the congregation for living in open sin, and for the act of idolatry about to be mentioned) came to see him, and brought a heathen *Andei* (partly doctor and partly exorcist), to perform a heathen sacrifice over him, and give him some new medicine. This they did, in Frederick's presence; and from this time he became worse and worse, and died in less than a week. When I heard of this, I was exceedingly grieved, and took all the pains I could to know the truth. I was glad when it appeared that, at the time they performed the heathen sacrifice, Frederick was in a state of delirium, as he frequently had been, and did not know what was being done. I questioned him afterward; and he told me no such thing was done, and said that he would never, never allow such a thing; and when I told him I believed him, that he was ignorant of it, he thanked me heartily, and seemed greatly consoled.

His death-bed was not of a joyful and triumphant kind. By the force of sickness and fever, his hearing was affected, his mind greatly weakened and often bewildered, and his bodily strength allowed him to say but very little. Several times, when I visited him, he seemed impatient and restless: sometimes he asked questions, as if doubts were harassing his mind: but, whenever he was questioned and could answer, it appeared that he had but one hope, "his dear Lord, Jesus Christ—his Master, Jesus Christ." And I firmly believe, that, both in sickness and in health, he was constantly looking to Him, and Him only, for his whole salvation. He gave proof of this in a former illness; in which he not only shewed no fear of death, but even a willingness to die, and go to his Saviour, who, he said, was his only refuge. I saw him the afternoon before he died, and he was then in a very calm state of mind; and his conversation, little as it was, confirmed what has just been said. He was very thankful when I prayed with him; and I believe he continued in the same peaceful state, till he departed. His death took place, May 19, 1835; and he was buried in the church-yard at Perambore.

A great number of Native Christians attended; and sung a Hymn over his grave, when they committed his body to the dust.

DEATH OF THE REV. RICHARD COLEMAN,

STUDENT IN THE CHURCH MISSIONARY INSTITUTION AT ISLINGTON.

The following notice appears from the Committee of the Church Missionary Society.

The Committee have the painful duty of recording the death of the Rev. Richard Coleman, one of the Students at the Institution, on Wednesday, the 10th of February, after a few hours' illness. Mr. Coleman's course in the Institution had been highly creditable to his piety, talents, and diligence; and the Committee had formed high expectations of his future usefulness in preaching the Gospel of Christ to the Heathen. It has, however, pleased God suddenly to cut him short in his Christian Course. One of his fellow-students thus expresses the estimation in which he held his character:—"I knew him most intimately;

and it affords me great satisfaction, to bear my testimony to his devotedness to the Missionary Work, and his unassuming but affectionate behaviour toward his Brethren. He was eminently a man of prayer. Every thing that he did was begun, continued, and ended in prayer. He never even took a walk without supplicating his Saviour for grace to *keep him unspotted from the world.*" Mr. Coleman wrote to a fellow-student on the Monday, "I am well, and comfortable." On the Wednesday, he was a corpse!—Solemnly does this event admonish us: *Be ye also ready; for in such an hour as ye think not, the Son of Man cometh.*

Proceedings and Intelligence.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

REMARKS.

THE Rev. C. B. Leupolt, in evidence of the benefit of the Schools, reports—

Promising Indications in some Elder Scholars.

For the First English Class I entertain hope that the Lord, by his Word, is touching the hearts of some of them. They read, besides Ancient History, Geography, &c. &c., the Gospel of St. Luke, carefully comparing it with the other Gospels. Besides this, I have commenced with them a theological course; and am proving at present the Necessity of a Saviour, having treated of the Doctrine of God, Creation, the Original State of Man, Fall of Man, the Law, and Insufficiency of the Law, or the impossibility of being saved by good works. The manner in which we proceed is, first stating the doctrine and explaining it; then proving it from reason, as far as can be; and then from the Word of God. Having done so, we carefully compare it with what the Hindoos and Mussulmans say on the subject. The Boys then question each other on the same; and I have only to lead, superintend, and explain if necessary. It is really delightful to see the eagerness which they exhibit in turning to the different passages of the Bible, the acuteness they evince in reasoning, and the joy they manifest at discovering an idea or truth which they did not know before. For instance: speaking of the Original State of Man, a boy asked, before I had explained that subject: "What means, To be created after the image of God?" *Ans.* "To be created in knowledge, true righteousness, and holiness."—Q. "How do you know it means that?" *A.* "It is said so in the Catechism."—"Yes, but the Catechism—," replied one. "It is said so," a third interrupted, "in the Ancient History, page 2;" and having turned to it, he read the passage.—Q. "Is the Ancient History, is the Catechism, right? Can you prove it from the Bible?" *A.*—after some silence—"No!" Then, turning to me, one asked, "Can it be proved from the Bible?" I replied, "Let us see;" and having adduced, as proofs for the required expla-

nation, Col. iii. 10. and Eph. iv. 24., they were so much delighted with the idea that Paul understood it and explained it in the same way, that they immediately got these passages by heart. Some of the doctrines of Christianity I have found it difficult to make them comprehend; as, for instance, the Fall of Man, and the impossibility of being saved by good works.

On account of a conversation we had the other day, they requested me to deliver them a few lectures on the Nature and Strength of Historical Arguments. Reading Luke vii. 47, one boy asked: "How could Christ forgive sins?" *A.* "Because he was God."—Q. "Who is Ram?" *A.* "God."—Q. "How do you know it?" *A.* "Because my Shasters tell me so."—Q. "Where do your Shasters come from?" *A.* "From the Vedas."—Q. "And the Vedas?" *A.* "Vishnu brought them from the sea, having taken upon him the form of a fish."—Q. "Wa! wa! and you eat fish: you can eat your God?" Here I ordered the boys to stop, and not to tease one another. A boy then asked to put one question more, which I granted; so he continued: "When did Vishnu bring them from the water, at, or after the Flood?" No answer. Here the same boy continued: "If you do not know from whence your books come, why do you believe them?" *A.* "Why, where does the Pentateuch come from?" They looked at me: I therefore replied: "God gave it us, through Moses." Q. "How can we know it? Please to explain it to us, and tell us also how we can know whether a book be true or not?" I promised to do so, and shall begin next week.

MEERUT.

Visit to the Fair at Hurdwar.

An extract from a Journal written by Mr. Richards, on occasion of a visit to the celebrated fair at Hurdwar, will give a general impression of the state of the Mission in that part. He writes—

A Sheikh, by name Baug Sing, came to bathe at Hurdwar. As he was going to bathe this morning, he stopped at my tent, and asked whether my books were for sale. He was answered, "No, not for sale, but for distribution." Then he

said, "May I come and see them?" To which Bahadoor said, "Come, and sit ye down, and read them; and if there be any that you should like, take them." The man sat down; and Luke's Gospel was handed to him, and he began to read. After he had read the first chapter, I began to question him, saying, "Why did you leave your country, and come so very far in this hot weather?" A. "To bathe."—Q. "Have you no water in your country, that you should come so far?" He smiled, and said that he had plenty of water; but his Scripture says, that, by bathing in the Ganges, there is salvation. Then I immediately said, "Your Scriptures also say, there is no salvation in water." Here the man looked quite confused, and did not know what to say. When I saw his confusion, I took the opportunity of preaching Christ, and told him that was the only Way of Salvation. When I left off speaking, he got up, and said that he would go and tell the Sardar (meaning Goolaub Sing), and bring him to hear us: so off he went. In about ten minutes he returned with the Dewan of Goolaub Sing, and introduced him to me. I gave him a stool to sit on. After he was seated, he took up one of the books, and began to read. When he had read a little, I took the opportunity of speaking on the passage which he was reading, namely, *Kiss the Son, lest he be angry*. No sooner had the Dewan heard me, than he immediately sent off a man to tell the Sardar to come. Presently he came, with a great retinue. As soon as he was introduced to me, we embraced each other; and I gave him a chair, and began again on the same subject; to which the Sardar, and all his attendants, listened with great silence. When I stopped speaking, the Sardar said to the Dewan, "If this Gentleman went to our country, he would soon teach us the Way of Salvation, and we would make much of him." Then turning to me, he said, "Are these the books for distribution?" I answered, "Yes." Then he said, "Will you give me a few, that I may read them?" I immediately got up, and presented to him a Pentateuch, Psalter, Solomon's Proverbs, the Four Gospels, and some Tracts, which he received with great reverence, pulling off his shoes, and making a low bow.

The next day a number of the Sheiks who came with the Sardar came for

books and Tracts, and to hear the Word of God. Also the Sardar and the Dewan came in the evening, and heard the Word of God with great attention. They remained with me till eight o'clock, conversing on different subjects of Religion, and then took leave and went home; but Baug Sing and another man remained, and joined us in our Family Prayers. Early next morning, Baug Sing and the other man came, and sat by me the whole day, hearing me conversing and defeating the Brahmins and others that came to receive books and Tracts. In the evening, as I was sitting at the tent door for the benefit of the cool breeze, Baug Sing said, "Sir, if you will not be angry, I would say something." I said, "Say on, without fear." Then he said, "The Sardar, Goolaub Sing, says, If this Gentleman would agree to go to my country, and teach us the Way of Salvation, I would take him, and keep him *upon our hands*" (this is an expression of great love among the Natives, as it is among us, I would keep you as the apple of mine eye), "and he should be in want of nothing." To which I answered, that, without the sanction of the Society, I could not leave Meerut. Then we all came in and had Worship.

KURNAUL.

Groans of the People under Brahminical Priestcraft.

The following passage is from the Journal kept by Anund Messee, and is characterized by much simplicity.

Some of the people failed not to say that they were misled by the Brahmins. Being instructed, that, by works, men are saved, they act accordingly; considering their ancestors died in the same way. These Pundits say, that after death, men become Satan, and never go to heaven: consequently, the sons, brothers, or any of the relations of the deceased, are obliged to perform ceremonies for the departed souls of their relations. Moreover, they are instructed to give dinner, plates, and clothes, for the redemption of the deceased. They exclaimed, and said, "O Padre Anund! these Brahmins trouble us exceedingly: we are obliged to leave our agriculture, relations, and friends, for pilgrimage and religious bathings in rivers. Notwithstanding these troubles and pains, we see no benefit

whatsoever, but being Satan after death. So we are thus cheated; and if we do not obey them, we are deprived of our caste and religion." They groaned again, and said they were quite helpless. The famine has so prevailed over the country, that they are famished with hunger: their beasts are dead, and they are obliged to pay revenue to the Collectors; and withal they are necessitated to perform ceremonies. They do not know how God will release them from these calamities. Anund answered them, explaining from the Books of Daniel, Isaiah, and other Prophets, that all calamities befall men on account of their sins, wickedness, and worshipping of images; and consoled them, saying, they would be supplied, on petitioning through our Lord Jesus Christ, with every necessary requisite both for their bodies and souls. The believer shall ever find rest, and the names of the wicked shall be blotted out from the face of the earth. Therefore it is necessary, Brethren, that we all here, being of one accord, pray to our God, through our Lord Jesus Christ, who is the owner of all the earth. So we all prayed, and asked that blessing which passeth all understanding.

BOMBAY.

The Rev. C. P. Farrar, having been called, by duties connected with the Press, to visit Bombay, refers, in the commencement of his Journal, under date of February 13, 1835, to the state of the Presidency; and gives the following

Brief Account of Three Converts.

I have received a few notices of Native Converts residing at Surat, Ellichpoor, and Darwar. The Convert at Surat is thus described:—"He is an interesting character, and, I trust, will continue steadfast. He is a rich Native; and is the first that I have seen bringing his honour and his glory into the Church. He lives at his own expense, and contributes largely to the Mission. He has a fine house in the town, and has furnished one of the principal rooms for a Chapel. He has a large establishment, and obliges all connected with it to meet together every Lord's Day for Worship. He goes to the villages, at his own expense, to preach and to distribute books."

The Convert at Ellichpoor is "Kin-

garee, a Gentoo from the Madras Presidency. He was one day playing the violin at the house of Mr. Roper, a conductor in the Nizam's army; who, in return for the old man's performance, offered him some Tracts. Kingaree took them, and was particularly struck with one of them—an account of the conversion of Pitumber Singh. This was the instrument chosen by God to awaken him from the sleep of death. After having maintained for some time a consistent course of conduct, and having been further instructed in Christian Doctrine, he was baptized by the Chaplain, under the name of Charles. His wife remained for some time attached to her idols: old Charles, however, lived in peace with her. His account of her was: 'She not like me to come near her dinner: but never mind; all that go away by-and-bye.' He trusted that God's good Spirit would at length convert his wife; and she, though not so promising a Convert as himself, has eventually been brought into the Christian Church. His children are also baptized."

The Convert at Darwar is thus introduced to us:—"When are we likely to get Mr. Dixon's *Mahratta Prayer Book*? We are very anxious for it, to give to an old Convert here. His name is Dhone-dajee: he is a devoted old man, truly consistent, but not a person likely to be of much use, except so far as his example and Christian consistency may be so. He is a simple creature, very spiritually-minded, but with none of this world's wisdom. When he can, he gives a dinner to the poor, the maimed, the halt, and the blind."

The following passages from Mrs. Farrar's Journal, March to June 1835, hold out a continued prospect of the benefits likely to be produced, eventually, through the influence of the Wives of Missionaries on the rising generation, especially through the younger females. In the first part of her Journal she thus describes the

Progress of Native-Female Education.

It is my impression, that female education is gaining ground in Bombay. From conversations, I am led to believe that the more intelligent and better educated among the middling classes are favourably disposed toward it; though they

cannot be expected to allow their daughters to attend Public Schools, frequented by those who, in their estimation, are (and it too often proves to be the fact) the least respectable of the community. I had also frequent opportunities of seeing the women in the Alms-house, supported by Christian benevolence in Bombay. Two of them are Christians—Gunga and Gopee. At my first visit, I asked how much each woman was allowed for her support. Gopee answered, "A seer of rice, and (I believe she said) one anna per day." "That," said Gunga, after the usual manner of the Hindoos, "is very little: how can we live upon that?" "Hush! hush!" said Gopee, "do not say so: it is of people's charity you get even this." This was said softly and rapidly, evidently under the impression that I should not understand. I was pleased with Gopee: she did not, like some others of whom I cannot think so well, string together a set of phrases taken from our books and conversations. Her ideas and language seemed to be her own. As we may expect those to do, who really receive Christianity in spirit and in truth, she expressed Christian ideas in language somewhat new to me. One day I asked her how she became a Christian. Her account of her conversion was this: "First, Molesworth Sahib used to give alms to us old and blind beggars, and the Padres used to preach to us there. I heard many excellent things there. At last, the Spirit applied them to my heart. When this Dhurum Sah was established, I came hither. I used to attend the Bhendy-Bazaar Chapel (the American Chapel), on the Sabbaths. Once Miss Farrar (of the American Mission) said to me, 'Fie, Gopee! do you market on Sundays?' So I left off going to the Bazaar (i.e. to the shops) on the Sabbaths. I left off all my old practices, one by one." By this she meant her heathenish practices, and seemed to speak of that of breaking the Sabbath as the last she had given up.

I asked if she were a sinner now. She told me she knew she was a sinner: that she must seek pardon through the blood of Christ, and sanctification through the Spirit. I asked, "What does Miss Farrar read to you, when she comes here?" Gopee then gave me a concise but correct account of the Ten Commandments, the birth, death, and works of our Saviour,

in language pleasing, from its homeliness. To see a cunning, covetous Hindoo converted into a character apparently so guileless and contented, and to have such an instance of the power of the Gospel brought under my own observation, afforded me more encouragement to hope and to labour than I have felt for some time.

NASSUCK.

The following are extracts from Mrs. Farrar's Journal, after their return from Bombay.

Conversations with Women and Girls.

March 26, 1835 — I called on Baba Deekshit's lady. At first, she seemed almost unfriendly: she did not think well of me for sending home my little boy. She little knows what it costs me to forego my children. I told her, that not only his health, but his moral well-being, demanded the sacrifice from us. He would soon have understood the wicked conversation of the Hindoos. We were afraid lest he should learn their evil ways: he had already learned the names of some of the idols. I was afraid he would think there was more than one God: in my country there are no idols. "Then, whom do you worship?" asked a bystander. I replied, "God, who made the world, and who sent his Son to die for our salvation."—"Do you not even worship Mother Sita?" "No," said another person; "they worship Momb-dewee." This is an idol worshipped in Bombay. Many of the people here, the women especially, confound Bombay with England, and call the Presidency our country. I said we did not worship Momb-dewee, nor any other idol; and asked if they were not also told in their Shasters that God is a Spirit. Baba Deekshit's son said, "God indeed is a Spirit; but his Avatars have forms, which forms we worship." I answered, "Our Shaster teaches us that there is only the Lord Jesus Christ, who died for our sins; and we are forbidden to make idols."

May 6— I went to see a girl who was unwell, taking with me another girl to shew me the way. When I had reached the house, I sat down among a group of women; who listened very quietly while the two little girls read and explained a couple of pages of the Child's First Book. I have great comfort in thus employing my little school-girls. One of the women

remarked, that the Sahibs were all very kind and charitable. She told me an instance of a lady and gentleman, who had been very kind to her when she was on a journey, and who had given medicine to her child. This had given her a pleasing impression of the character of Englishmen. I found out, by a few questions, the parties to whom she alluded; and glad was I to hear a good report of my Fellow-Christians in this Heathen land.

Intelligence of some School Girls.

May 11, 1835.—The girls finished reading Mrs. Canaby's translation of Dr. Malan's "Village School." I examined them through the book: they not only recollected the facts of the story, but gave me correct answers to the following questions, and many of similar nature suggested by the Tract:—For whom is the Bible intended? What knowledge is to be gained from it? What is the remedy for sorrow? What must we do to make time pass quickly and pleasantly? How is happiness, in this world and the next, to be obtained? These questions, and others relating to the Scripture plan of Salvation, were all correctly answered. Two years ago, none of these little girls could read: at that time they had no idea of God as a Spirit. When asked how many gods there were, they knew not that there was but one: they knew not that He could see them by night as well as by day; and they had never heard of the name of a Saviour. May all, through whose instrumentality they have acquired knowledge—all who, by pecuniary as-

sistance or other means, have contributed to their education, abound in prayer, that the seed sown may take root, and bring forth fruit abundantly, to the honour of our God and the glory of His Gospel.

State of the Female School.

June 10—Resumed my occupations in the School, after having been prevented from attending to it for about a month, in consequence of an attack of fever, from the effects of which I recovered slowly. I feel greatly the need of assistance. There is a daily attendance of fifty: all of these, except eight little-ones, can read more or less; but, from my being obliged to divide my time among so many, the lower classes do not make that progress in the knowledge of Christian Truth, which the early removal of many girls from the School renders so desirable. There are eight little-ones; and I could assemble more if we had an Infant School for them; but they are too young to be set down, the whole day, to dull A B C: I do not like to see it. The sewing, again, wants a superintendant. One of the elder girls, who has learned in the School, now teaches the others; but there is a great deal of detail connected with needle-work to which she is not competent, and for which I can ill spare time. I have stated the attendance to be fifty: it was less during the hot season, and will probably increase during the rains and cold season. There are fifty-seven names on the list; but we do not seem to get many new girls now.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. W. Yate (p. 61) and his Sister, the Rev. R. Taylor with Mrs. Taylor and their four children, and John Bedgood and family, left London on the 18th of February, to embark at Gravesend on board the "Prince Regent," Captain Aitken, for Sydney, on their way to New Zealand.

"*Evangelical Almanack*"—We are glad to see the Company of Stationers issue an Almanack so well worthy of its title as this "Christian's Annual Instructor." The success of the attempt, first made for 1835, encourages them to proceed. There is a great quantity of valuable information—historical, statistical, and religious. We notice one inaccuracy, which will, doubtless, be corrected in future years: the Missionaries of the Church Missionary Society are stated at 55:

but in the Annual Table, published with the Report, 49 European Laymen appear, who sustain the office of Teachers, and should be numbered under the general term of "Missionaries," as all Europeans are in the case of other Societies.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Mr. Sanders (p. 18) has arrived at Sierra Leone.

SOUTH AFRICA.

B. and F. School Soc.—Miss Buzacott sailed in the latter end of October, to promote Female Education at Cape Town, under Dr. Philip and his friends.

AUSTRALASIA.

Church Miss. Soc.—The Rev. R. Maunsell and Mrs. Maunsell (p. 120 of our last Volume) arrived in health at Sydney, on the 30th of July.

Missionary Register.

MARCH, 1836.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 112 of the Number for February.)

SERAMPORE MISSIONS.

Serampore—A Danish Settlement, 15 miles N of Calcutta, and the Head-quarters of the Missions: with an Out-station at Barrackpore—1800—Joshua Marshman, D. D., John Mack, John Leechman, W. C. Barclay; John Clark Marshman; Prankrishna and other Nat. As.—In addition to the care of the College, the Missionaries have abundance of work in preaching the Gospel. At six o'clock on Sunday Mornings, Bengalee Service is held in the Mission Chapel; at nine, Service in the Danish Church: after this, the Sunday School is kept with the native youth; and other Services, both in English and Bengalee, are held in the Chapel, previously to Evening Service in the Church. Several of the Native Brethren labour among their countrymen: the Missionaries have attended closely to the advancement of the Native Christians, as they consider the enlightening and establishing of the servants of God powerfully subservient to the conversion of the Heathen: the Bible has, therefore, been constantly the subject of attentive study. The Gospel has been preached in the villages, and at the great assemblages of the Heathen: on one of these occasions, at Gunga Saugor, many thousands heard, when "neither Brahmin nor Soodra offered the least opposition; but, in many instances, the deepest feeling seemed to pervade the multitudes which crowded the tent, and many declared their determination to renounce their idols and worship the True God"—In 3 Schools there are 173 girls: at the Examination, the elder children displayed unusual quickness in their answers, during an extemporaneous

March 1836.

course of interrogation on their various lessons: it was manifest that their whole minds were awake and interested. Some young Christian Widows, themselves educated in the Schools, are now employed as Teachers: to them, left otherwise unprovided for, their own education thus becomes a means of honourable livelihood. The Female Scholars, including those at the Out-Stations, are 474—Three Students in the College, and a fourth who had been a Student, have been baptized—In 1833, the quantity of printing exceeded that in 1832 by 96,000 pages, though the number of Tracts was smaller; one Work, the Life of Christ, in Hindee, having extended to 268 pages: the issues were 27,732 in Bengalee, and 6922 in Hindee—The Expenditure in 1834 amounted to 2419*l*. 9*s*. 7*d*.; consisting of 1227*l*. 16*s*. 1*d*. on account of Mission Stations, 192*l*. 5*s*. 4*d*. for the College, 124*l*. 15*s*. 9*d*. Native Schools, 40*l*. 3*s*. 7*d*. Female Education, and 824*l*. 8*s*. 10*d*. Translations—P. 104; and see, at pp. 291, 292, notices of the State and Prospects of the Missions and the College, with their great Pecuniary Embarrassments.

Dumdum: a village about 10 miles southward of Serampore: the head-quarters of the Artillery—Soobhroo, Nat. Preacher. Mr. Mack and Mr. Leechman attend on alternate Sundays, from Serampore, at Dumdum and at Chinsurah—P. 77 of Vol. for 1834.

The church at Dumdum is in a most happy state. It is like a little paradise upon earth. Three weeks ago, Br. Leechman and I went together, and I baptized eight persons. Br. Leechman was there last Sabbath, and found more than DOUBLE that

R

Serampore Missions—

number coming forward as inquirers—some of them very interesting characters. Much of this prosperity is owing to the blessing of God on the labours of one of our poor Brethren in the Artillery—a young man well brought up, deeply acquainted with his Bible, and full of ardour in the service of Christ.

[*Rev. J. Mack: June 1831.*

Calcutta: with three Out-stations—1803—W. Robinson, W. Thomas; Vishwanath, Kalachund, Gunganarayun, Nat. As.—P. 105.

The total number of persons baptized during the year, is 28: six, who had been excluded, were restored to communion: three were excluded, and nine were removed by death. Were we to look only at this numerical statement, we might conclude that we had cause to rejoice in a considerable measure of success; but it must be candidly stated, that there are other circumstances, which should not only moderate our rejoicing, but also lead to much prayer and humiliation before God.

[*Missionaries.*

Barriporo: a small town, 31 miles SSE of Serampore—1829—C. C. Rabeholm—The Native Communicants have been reduced to two, by the unavoidable exclusion of several persons. To a suggestion which the Brethren suppose some might offer, that such disappointment should lead to the withdrawing of the Mission, they reply, that the extensive population connected with it are in as gross darkness as ever, and are as much the objects of pity as when the Gospel was first sent to them—P. 77 of Vol. for 1834.

Sahagunj, in Jessore: 65 miles NE of Serampore—J. Parry; and 4 Nat. As.—The disposition to hear is encouraging: in the market-places and at fairs, much attention is paid—P. 77 of Vol. for 1834.

The small number of Labourers does not, I think, justify us in expecting more success than we have hitherto met with. In this district, consisting of a population of upward of 1,300,000, dispersed over a tract of country of about 5000 square miles, I and Four Native Brethren are engaged in preaching the Gospel. We cannot travel all round the year, owing to the greater part of the country being inundated during the rains for about two or three months: in some parts we are able to go in boats.

The Gospel is respected, generally, by the Hindoos of all classes, and also by Mahomedans. All that warm and blind opposition, which had been made for several years since its promulgation, has given way to calm attention and inquiry. I have heard hundreds acknowledge, that the doctrines preached by us are very good and unobjectionable, and that Hindooism is a false religion: yet these

very men are far from embracing the Gospel. One of our Native Sisters, Khyemee, has finished her earthly course. She was the second wife of our Brother Seetaram, whose memory is so fragrant among us. She was a widow when he married her, and the FIRST WIDOW who was ever prevailed on to marry a second husband. During a period of nearly THIRTY years, she creditably sustained her profession; and, on her death-bed, we had every evidence of her dying in the faith and hope of the Gospel. She was much beloved; for she was of a meek and humble spirit, living in peace with all around her.

[*Mr. Parry.*

Burishol: capital of the Backergunj District: 140 miles E of Serampore, and 72 miles S of Dacca—1829—S. Bareiro; with Nat. As. Mr. Smith, having become inactive, has been superseded by Mr. Bareiro; who seems effectually to engage the ear of the people. The Native Brethren preach in 16 market-places, from one to ten miles' distance. There are tribes of Natives at Burishol, unfettered by caste; and there are several serious inquirers—Some difficulties have arisen with regard to the Schools: they are still in existence, and Mr. Smith is in charge of them, but the connection of them with the Mission has ceased—P. 78 of Vol. for 1834.

Dacca: 170 miles NE of Serampore: inhab. 300,000—1816—Owen Leonard. Mr. Paul did not long assist in this Mission before he was taken to his Rest. Mr. Bareiro, before settling at Burishol, had occupied Mr. Leonard's place at Dacca for six months, to enable him to seek the renovation of his health in the mild climate of Cherrapoonjee—In 8 Native Boys' Schools, there are 650 scholars: no Return of the number of Native Girls is given: these Schools are well attended, and good progress is made. A School of 24 Christian Boys and 13 Girls passed an excellent Examination in the Catechism and the New Testament: some smart Hindoo and Mussulman Boys freely took their share in repeating and explaining portions of Scripture, and Watts's Hymns and Catechisms—P. 78 of Vol. for 1834.

The Schools, both Christian and Native, are going on well; the former increasing, both in number and proficiency, far beyond my expectations: there are some lads approaching to manhood, of whom I entertain pleasing hopes, that ere long they will prove devoted servants to the cause of the Ever-blessed Redeemer. The Scriptures are sought after in the Native Schools, by the parents of the children and the neighbouring inha-

bitants, with renewed avidity: indeed so anxious do I find hundreds, during my visits to the Schools, for the Word of Life, especially after having heard some of the advanced classes read a Gospel or Tract, that I might have distributed some hundreds to advantage at each visit, however frequent. [Mr. Leonard.

Dinagopore: 230 miles N of Serampore: inhab. 20,000—1805—When Mr. Bareiro left this Station, he was succeeded by the late Mr. Paul, who laboured faithfully till severe illness obliged him to retire to Dacca, where he died. A man and his wife were, under these labours, brought to the knowledge of Christ. When he left, there were 11 Communicants—P. 78 of Vol. for 1834.

Sadamahl: 20 miles NW of Dinagopore—H. Smylie—Mr. Smylie has been greatly assisted among the Females by Mrs. Sloss, a truly pious woman born in the country, who uses the native languages with perfect ease. Both were reduced, by the prevailing fever of the district, to the lowest state of debility; and had to maintain, for a whole year, a continual struggle with sickness and pain, but devoted every momentary respite from suffering to the instruction of those around them. Two women and one man were baptized: the Communicants are 27—Scholars, 21—P. 78 of Vol. for 1834.

When I think how I struggled to raise a School before, and failed in the attempt, I am quite astonished to see things in such a heart-reviving state now. They were something backward at first; but when they were collected, and any one was found absent, then Mrs. Sloss used to go instantly to the house of that one, and reason with the parents; and never failed once to bring off the little prize. Now we have no trouble.

[Mr. Smylie.

Rungpore: 40 miles E by N of Dinagopore—1832—W. H. Jones—Mr. Jones is in charge of a Seminary established here by the Judge of the District: his labours as a Missionary are, therefore, gratuitous: they have been much restricted, both by the demands of the Seminary on his time, and by the prudence judged requisite, under his circumstances, for quieting the alarms of the ignorant and prejudiced. He openly preaches, however, and distributes Tracts in the villages and markets. His Station is important, and his prospects encouraging—P. 78 of Vol. for 1834.

Cherrapoonjee: 310 miles, direct distance, NE of Serampore, in the Khassee Hills—1832—Alex. B. Lisk. Mr. Lisk

was accompanied, on returning in the beginning of 1834 from a visit to Calcutta, by Mr. Joshua Rowe, and by Jan, a Student in the College. Mr. Rowe purposed to establish an English Boarding-School; the Station being favourable to such a design, as Government had recently established a Sanatarium, for the recovery of invalids—The chief object of the Mission is the conversion of the Khassees, the wild and untutored inhabitants of these regions, who have never yet possessed a knowledge of letters, or of the plough. Mr. Lisk visits the principal village on market-days, and other villages on Sundays: the people are sunk in the grossest ignorance and superstition. Among the Europeans resident at the Station, his labours are many, and not without the Divine Blessing—On his return from Calcutta, he resumed his Schools; but under some discouragement, as the novelty had worn off: he gave up, for the present, instruction in English; and began to teach in the Bengalee character, in which the Khassee New Testament is printed, and had soon four flourishing Schools: the young Rajah gives his heart to learning—P. 78 of Vol. for 1834.

Goahatty, the capital of Assam: 413 miles NE of Serampore—1829—James Rae; Ramchundra, Nat. As. Nubeen, the former Native Assistant, has returned to Serampore; not being prepared to suffer hardship and to labour effectively: he has been succeeded by a promising convert under Mr. Rae's Ministry—A place has been opened for preaching, which none can pass without hearing what is said. The preacher is heard with respect: many times has he been asked, "What must we do to be saved?" and it is often admitted that our "Shaster" must become the "only Shaster," and the people have declared that they were ready to embrace Christianity were it not that they should be thereby ruined. These appearances have as yet, however, produced no abiding fruit—Preaching and distribution of Tracts have been extended for more than 100 miles up the country. Books are eagerly received everywhere: Mr. Rae endeavoured to have a New Testament deposited at every Heathen Temple, but felt difficulty in accomplishing this: now, however, the people ask for the Scriptures: Testaments have thus been given to four Temples, two of them

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being the chief Temples in Assam—Pp. 78, 79 of Vol. for 1834.

The greatest difficulty in preaching is, to bring the Natives to think that we are in earnest: many times, when I have addressed them in an earnest serious manner, they have made sport of the whole, and declared that they cared not for hell, nor for God's wrath. This spirit is becoming less, and those who interrupt are often rebuked by others. [*Mr. Roe.*]

Benares: 460 miles NW of Calcutta: a vast city, and considered by the Hindoos as of peculiar sanctity—1815—W. Smith—Mr. Smith, besides his own stated Services, takes every opportunity of co-operating with the Labourers of other Societies, in visiting the crowds which collect at the Melas far and near, and preaching and distributing Tracts among them—There are 16 Communicants, and one Heathen is a candidate for baptism: this man's occupation was to allure people to go on pilgrimage to the Temple of Juggernaut in Orissa: he heard Mr. Smith preach, and was deeply affected; exclaiming before all the people, "I believe in the Lord Jesus: all our gods were destroyers: none came to save sinners, except Jesus Christ!" He followed Mr. Smith home, and has since been a consistent and hopeful inquirer—Of 40 boys in the School, 10 can read the Scriptures fluently—P. 79 of Vol. for 1834.

Allahabad: 550 miles WNW of Calcutta, at the junction of the Jumna with the Ganges—1814—L. Mackintosh; Seetuldas, Nat. As.—Mr. Mackintosh was enabled to maintain, throughout the year, nearly as regular a discharge of his duties as in any former year, though it was such a year of trials and afflictions as he never before encountered. For upward of a month he laboured, in conjunction with some other Missionaries, among the myriads who resort to the great Annual Mela for ablution in the river. The people heard with the greatest attention, and were eager in their solicitations for Tracts and the Scriptures; nor did the Pundits attempt to dissuade the people from hearing and accepting books. One Brahmin was deeply moved, and has since been baptized. The Hindoo Assemblies held in different directions were also visited:

so far as outward approbation of the Word goes, there was great encouragement on these occasions—The Native Boys' School has 30 scholars: it had been given up for want of funds; but has been re-opened by the liberality of a Gentleman at the Station—P. 79 of Vol. for 1834.

Cawnpore: 49 miles SW of Lucknow: a large Military Station—1830—Mr. Greenway, who was stationed here, has removed to Agra. He was abundant in labour, among both the Military and the Natives. He often met with great encouragement, and remarked—"The people now gather around us, not to cavil, but to listen to the Word of God. With very few exceptions, they seem convinced that the truth is on our side, and that it is in vain to oppose us." Mr. Greenway, in common with his Fellow-labourers, diligently frequents the large Melas held in this part of India: one Native appears to have been truly converted. The number of Native Communicants is not stated—Scholars: boys, under Gunputti, Native Teacher, 27; attendance 18, the rest being detained at home to assist their parents: some read remarkably well. There is no Return of the Girls—Since Mr. Greenway's removal, the Mission and Schools are carried on by Communicants at the Station—P. 79 of Vol. for 1834.

Agra—800 miles N W of Calcutta—W. Greenway—Captain Havelock, who had here laboured with success to benefit the Natives, having removed with the regiment to Cawnpore, Mr. Greenway came hither to take charge of the people. The Communicants are about 30; but it is not stated how many of these are Natives.

Delhi: 976 miles N W of Calcutta: inhab. above 200,000: besides Hindoo Temples, there are more than 40 Mahomedan Mosques—1815—J. F. Thompson; Deviger, Nat. As.—The usual course of preaching and travelling, with discussions and circulation of Tracts, has been diligently pursued; and not without promising results as it respects several individuals, though there is no case of decided conversion—Pp. 78, 80 of Vol. for 1834.

The Missionaries, in entering on a New Volume of their "Periodical Accounts" of the Missions, thus speak of the effect on the thoughtful Reader of a deliberate survey of their field of labour:—

The Reader will remain, for a season, among the thirty millions of Bengal, through Thirteen Stations and six subordinate—then go eastward beyond them, into Assam and Arracan—and then away north-west into Upper Hindoostan, or a thousand miles distant from Serampore. If this be done, and it may be by all those who seem only to live when the Cause of God prospers, the result, we are sure, must be—"What a work is here in progress—what a thirst for hearing! Are the Heathen abroad pressing into the Kingdom of God, and, by their earnest and patient attention, preaching a lesson to professors at home? How frequent the confessions of despair, as to Idolatry maintaining its ground! How arduous and incessant the labours of these Native-Indian Ministers: and how many arguments are here furnished for Christians at home coming forth to help in this glorious cause, by every means within the compass of their power!"

We are now at the commencement of a New Volume: what an advancement since the commencement of the former, or only since 1827! Then, there were TEN Stations and four subordinate—now, the Stations are nearly doubled, and there are now THIRTY-ONE in all. Far from us be the thought of growing weary in well doing, or of relaxing at such a time as this. If Britain has, in comparison of other nations, long been like a *watered garden*, let her be also as a *spring of water, whose waters fail not*. Every year must now, in succession, be a year of progress. The Spirit of God seems to have begun to strive with these Nations: their long-established Systems of Delusion are giving way at all points: the reaping-time has certainly come, and the *fields in India are white unto the harvest*.

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—W. Yates, W. H. Pearce, James Penney; T. L. Harjette, Printer; C. C. Aratoon, Gorachund, Soojautullee, Natives—*Howrah*: James Thomas—*Chitpore*: J. D. Ellis—*Seebpore*: George Pearce.

Mr. and Mrs. Penney arrived, on their return from England, at the end of September 1834, and Mr. and Mrs. G. Pearce at the end of November following. Mr. Harjette, notice of whose arrival we have not yet seen, will relieve Mr. W. H. Pearce of the care of the Press, which he has long and ably conducted. Mr. Aratoon has been much invigorated by a visit to the Upper Provinces. With one exception, the Native Assistants, 6 in number, have afforded satisfaction: one of them only is employed in Calcutta—62 Communicants are under the care of Mr. W. H. Pearce, including those at the Villages as well as in Calcutta. Two of the four Native Chapels have been relinquished, chiefly from the low state of the funds, but in part from some unfavourable circumstances in their situation: in the others, the congregations have been encouraging, in respect of both numbers and attention. Many thousands, both in the Chapels and in other places, have listened to the message of mercy: on a moderate estimate, from 12,000 to 15,000 persons, in Calcutta alone, heard the words of eternal life from the Society's Labourers in the

course of the year—Mr. Yates is proceeding with his New Bengalee Version of the Old Testament: he had nearly finished the Poetical and Prophetical Books. The demand for the Society's Bengalee Testament is continually increasing: the edition in Roman character, mentioned in the last Survey, is in the press—P. 121.

At *Howrah*, Mr. Thomas has one Native Assistant; a second, who had been attached to this Station, having been dismissed for impropriety of conduct. There have been several applications for baptism, but none have been admitted to the ordinance. The attention paid to the Word has, at times, been highly encouraging. From 100 to 200 persons receive weekly a pittance of rice, through the charity of a few individuals, when the occasion is improved for their spiritual benefit—At *Chitpore*, Mr. Ellis has several inquirers: he visits, with a Native Assistant, the neighbouring villages as he has opportunity; but he is still chiefly occupied with the care of the Schools: 120 Boys in the English and Bengalee School make good progress in useful knowledge, as well as in acquaintance with the evidences and truths of Christianity: 100 Girls, in daily attendance in the Female School, have been reduced to 25, from the failure of funds. In the Native-Christian Boarding School 50 Boys and Girls are now all taught English;

Baptist Missions—

instruction in that language having been till lately confined to the boys: the limited amount of knowledge attainable through the native tongue suggested the expediency of teaching the girls also in English; and the experiment has entirely succeeded. The six Youths whose baptism was noticed in the last Survey continue in their Christian Course, and others give evidence of true piety—At *Saebpore*, Mr. George Pearce has fixed his residence: it is one of the suburbs of Calcutta, on the river about a mile and a half below Howrah, and in the midst of a dense and respectable population, with ready access to many villages a few miles in the interior. The Boarding School for Girls has been recently removed hither from Chitpore: it is designed for the education of the female children of the Native Christians, so as to render them fit companions for the educated Young Men: their increasing age renders the separation of the Schools expedient—Mr. G. Pearce has taken charge of the Southern Stations of *Luckyantipore* and *Kharee*, in the place of Mr. W. H. Pearce, whose increasing labours in Calcutta rendered it necessary to relieve him of this care. He is aided herein by Mr. De Monty and three of the Native Assistants. In December 1834, eight persons were baptized; and the Missionaries express devout gratitude for the abundant grace of God manifested in the increased number and improved character of those who have embraced the Gospel, and in the prospects which He is opening everywhere around these Stations of further additions to His Church—Pp.121,122.

Cutta: 75 miles N of Calcutta—1804—W. Carey—P. 122.

Although Mr. Carey begins to feel the debilitating effects of long-continued labour, his usual round of services has been maintained. The Native Preachers under his care are well received by their countrymen in the surrounding villages: great numbers of Tracts and Books have been distributed; and eleven persons, some belonging to the families of professing Christian Natives and others from the Heathen, have been admitted to baptism.

[*Report.*]

Soory: 45 miles NW of Cutwa—Joseph Williamson; with 4 Nat. As.—Seven Natives have been baptized, including two Young Men, whose intelligence and piety encourage the hope of their future usefulness. The Assistants

preach and distribute Tracts daily in the neighbouring villages, and find prejudice fast declining: one of them accompanies the Missionary in his daily visits to the Bazaar of Soory, where there is generally a pretty good congregation of attentive hearers—Schools for Bengalee Boys and Girls and an English School were supported by the British residents: but one of the Girls having renounced caste, the Bengalee Schools are, for the present, nearly deserted. Nearly 50 Youths in the English School are all eager to learn—P. 122.

During the past cold season, accompanied by one or two Native Assistants, I have, as usual, visited all the most considerable places around, both near and distant. In these excursions, my usual plan is, to send my tent on before to some central place, and to remain there until all the principal villages within reach have been visited, chiefly on market-days; and then returning home for a few days, set out again in some other direction. At the Three great Annual Melas, also, the Gospel has been preached, and many Books and Tracts distributed.

These Melas are generally prolonged from one to three weeks, and afford excellent opportunities of preaching. On such occasions, our general practice is, to take up our stations, two and two, rather outside the throng, on the principal roads leading to and from the bazaars. Our stated periods of preaching are usually from sunrise to ten, and from twelve to three, and again from four or five till dark. We address the people in turn. There being rarely any proper place to sit down, the long standing and preaching aloud together are very fatiguing.

We have experienced less opposition this year, and obtained a more attentive, serious hearing than I have ever witnessed. May the Holy Spirit be abundantly poured out upon us all!

[*Mr. Williamson.*]

Monghyr: 250 miles NW of Calcutta—1810—Andrew Leslie, W. Moore—The congregations continue large: one country-born has been baptized: there have been other candidates, but it has been thought prudent to delay their admission. Repeated instances have occurred, in which the mind has been brought under a powerful religious influence, though, from various causes, no public avowal is made of faith in the Redeemer. In the beginning of last year, Mr. Leslie visited Durbungah, a large city, 100 miles distance; a place wholly given up to Idolatry and Mahomedanism: the most determined opposition was given to his endeavours. He has also visited frequently in the country round Monghyr: "Almost all," he says, "in this part

of the country, have now heard more or less of Christ; but an awful stillness reigns among them! The people are lying quietly in the arms of death. No voice can rouse them, but the voice of God—"A School of 30 children has been collected at Monghyr, under a Native Convert—Maisa, the native of the Rajamahals Hills, from whom Mr. Leslie acquired the knowledge of the language, and who was the companion of his late journey among the Hills, has been removed by death: "His race," Mr. Leslie says, "has been short, but it was glorious. His deep piety, his unfeigned humility, and the astonishing advancement which he made in Christian Knowledge, cheered us all. He was ripe for heaven, and the Lord has taken him home." Mr. Leslie's efforts for that people are thus, for the present, suspended—P. 122.

Digah: 320 miles NW of Calcutta—1809—John Lawrence, G. F. Anderson; 2 Native As.—The Congregation and Schools continued to give satisfaction, and the Native Preachers to make known the Gospel to their countrymen with increasing prospects of good—P. 122.

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CALCUTTA.

Bishop's College—1820—W. H. Mill, D. D. Principal; George U. Withers, Professor; James Sykes, Printer. Mr. Withers arrived at home in January of last year, for the recovery of his health; and has returned to his Station. Bp. Wilson thinking the establishment too large for the present number of Students, Professor Holmes, having suffered from repeated attacks of fever, has been allowed to retire on a full pension: the Senior Professorship will, for the present, be suspended—In the beginning of last year, there were Eight Students in the College. Modesh Chunder Ghose, a Hindoo, has been placed on the foundation, as a Church Missionary Scholar. The Principal seems to be of opinion that the number of Students may increase rapidly at no very distant day; and the Bishop says, "I do not despair, if supported at home, to see the College all which you would desire"—P. 123; and see, at pp. 457, 458, Bp. Wilson's View of the College.

Missions.

Tallygunge, with *Gungeree*—1830—

On the arrival, however, of Mr. Anderson at Calcutta, the Missionaries were unanimously of opinion that the Upper Provinces presented the most eligible sphere of labour: as the populous city of Allahabad was about to become the seat of a New Presidency, they recommended that he and Mr. Lawrence should form a Mission there; in the hope that Mr. Beddy, of Patna, being within a short distance, would be able to provide, in some degree, for the spiritual necessities of the Mission at Digah. It appeared, however, on a visit paid by Mr. Lawrence and Mr. Anderson to Allahabad, in the early part of last year, that Mirzapore offered more advantages for a Mission than Allahabad.

Patna: 10 miles from Digah: inhab. 200,000—1832—Henry Beddy—Communicants, 7—P. 122.

My Hindoostanee Service is even better attended now than ever; and I also see, I trust, a growing desire on the part of the hearers to understand. My English Congregation is much as usual; but all my friends, and those Christian Brethren who pass and repass occasionally, tell me I have great cause for gratitude, and appear quite delighted with what they see in my Native and English Congregations.

[Mr. Beddy.]

Daniel Jones; C. E. Driberg, Catechist—The advancement has been steady, and the prospects are still favourable: 96, including children, have been baptized since the Mission was formed: Bp. Wilson speaks, in a late communication, of 100 candidates for baptism awaiting a visit by him. Two communicants have been excluded for misconduct, but have lately given evidence of contrition; and the general conduct of the Christians is such as to shew the soundness of their faith—The School Houses of the Mission have been put into complete repair: no Return of Scholars appears: they have somewhat diminished in number, but their progress is, on the whole, satisfactory.

Howrah—W. Morton, James Bowyer—Mr. De Mello has left this Station, and is in England; and Mr. Morton has removed hither from Chinsurah. Mr. Bowyer's health failed at Barrimore.

Barrimore, with *Sulkea*—1833—The Station is visited by Mr. Jones and Mr. Driberg.

Cawnpore—1833—Joseph James Carhore; Kurrum Messiah, Nat. As. This

Gospel Propagation Society—

worthy Native was for a considerable time supported by the Church Missionary Society.

On his arrival at this Station, Mr. Carshore found 5 Schools organised and supported by the exertions of the Chaplains, assisted by several of the residents at Cawnpore; and 22 Native Christians in communion with the Church of England, receiving instruction from a Native Catechist, Kurrum Messeeh, who had been long maintained by local contributions, and carried on his labours under the direction of the Chaplains, as he now continues to do under that of the Missionary, who speaks in the highest terms of his zeal, knowledge, and experience: 8 converts have since been baptized by Mr. Carshore; and 8 more were receiving Christian Instruction, with the prospect of an early admission into the body of the faithful. They are regular in assembling for Public Worship, which is held twice in the week at the church bungalow; when the Liturgy is used, and a familiar exposition of some passage in the New Testament afterwards given. The schools contain 170 boys, the more advanced of whom are instructed in the elements of English; and though the want of competent Teachers is materially felt, the general improvement is as satisfactory as the means admit. Of the population, the Hindoo part bears to the Mahomedan a proportion of about three to one: the Mahomedans peruse the Scriptures with attention, as is manifest from the objections which they urge against the credibility of the Gospel. [*Report.*

Pp. 123, 124; and see, at p. 458, some notices, by Bp. Wilson, of the Missions and Schools.

BOMBAY.

The Rev. T. Dear Pettinger, who was sent to India with the view of forming a Mission in connection with this Presidency, died of cholera: see p. 79 of our Volume for 1833. The District Committee, in expectation of a successor, had collected contributions for his support, to the amount of 15,000 rupees; and urgently press, through Archdeacon Carr, for a supply of Missionaries. The Archdeacon thus opens a view of the field of labour which awaits them:—

The Committee selected Ahmedabad as a most promising field of Missionary Labour, and altogether unoccupied. The Scriptures have been translated into Goozerattee, and two or three editions have been printed: a considerable portion of the Liturgy has also been translated into Goozerattee; and there are now many facilities for acquiring the language. A Missionary might, therefore, commence his labours, at least he might open schools, in a few months after his arrival, or as soon as he could read a little of the language and put questions in it.

The people in the northern parts of Goo-

zerat are a spirited and independent people; though, like other Hindoos, sunk in idolatry and superstition: they appear more accessible, and have shewn a disposition to hear instruction when they have occasionally been addressed by Missionaries. In the towns are many Mahomedans: in Ahmedabad, they are very numerous.

The towns of Kaira, Noried, Dholera, and, still more north, those of Pattan, Pahlunpoor, Beejapoor, with the intermediate villages, are all very populous. Having lately passed through most of the above places, I could not help regretting that there was no Missionary to preach the Gospel to them, and to instruct the numbers of fine children, but that they were left to their own superstitions, wholly given to idolatry. Surely some Young Men from our Universities, or Institutions in the north of England, if they considered the destitute state of these people, would be willing to come out and preach the Gospel to them. One Missionary could do little: four or six should come, and they would have the benefit of mutual advice and encouragement. Our Committee wish the Society would endeavour to establish a large Mission in Goozerat.

The Society sincerely regrets its inability to comply, at the present moment, with the urgent request of this communication; and has suggested to the Bombay Committee the expediency of sending some Young Persons to Bishop's College, to be educated with a view to the employment of them as Catechists, and hereafter as Missionaries, in Goozerat.

MADRAS.

Vepery, near Madras—1727—Charles Calthrop, A. F. Cæmmerer; J. C. Jeremiah, C. D. Horst, Catechists. Mr. Cæmmerer was to be ordained at the close of 1834. Mr. Irion, appointed to remove to Tinnevely, was to remain at Madras, till Mr. Calthrop had sufficiently acquired the Tamul. Two more Missionaries are required—No Return of Scholars is given. The foundation of a Native-Education Fund has been laid, by the investment of 7000 rupees in Government Securities; and the Committee are endeavouring to increase the Seminary Fund in the same way: the Students are making good progress; and the Seminary has answered the expectations entertained of it from the first. The Mission Press continues to print the Works required for the Schools and Congregations; and, for individuals, any Works of unexceptionable character. Tamul Translations of Dean Pearson's *Life of Swartz*, of *Stillingfleet's Catechism*, and of Archdeacon Robinson's

Family Prayers, are in preparation—
P. 124.

Tanjore: 205 miles S by W of Madras—1766—J. C. Kohlhoff, Adam Compton Thompson, V.D. Coombes; W. A. Godfrey, — Holdsworth, Catechists. Two more Missionaries are required, and a Layman to conduct the temporal affairs of the Mission—Mr. Thompson was to give himself vigorously, on the suggestion of Bishop Wilson, to the establishment of a Seminary similar to that at Vepery—P. 125.

The New Converts, especially on the Coleeroon River, where I preached to five or six hundred under a tent, and administered the Holy Supper of the Lord to two hundred and forty-seven, are many, if not most of them, enlightened and sincere. [Bp. Wilson.]

Trichinopoly: 37 miles W of Tanjore—T. C. Simpson; S. A. Godfrey, Catechist. Mr. Schreyvogel has visited Europe—P. 125.

The morals at Trichinopoly were described to me as superior to those of Tanjore and Vepery—the two darkest spots, as I conceive.

[Bp. Wilson.]

Cuddalore — Edward Jarrett Jones. Another Missionary required—P. 125.

At Cuddalore, things, though feeble, are yet not totally void of life; and there everywhere remains some knowledge of the True Saviour—some reverence for the Bible—some notion of Redemption—some regard for the Sacrament—some confession of the Sabbath; embers which may hereafter be kindled into life.

[Bp. Wilson.]

Nazareth and Moodooloor, in the District of Tinnevell — J. L. Irion, D. Rosen.

Tinnevell has never yet possessed a resident Missionary, though there are Forty Catechists and Schoolmasters, and 4000 Christians. I have provided two Missionaries. The Rev. Mr. Irion, now at Vepery (who applied to me for Episcopal Orders, and received them at Tanjore and Vepery), is to proceed to Nazareth, with its 500 converts, the moment Mr. Calthrop has got up the Tamul. In the mean time, I have ventured to receive again, for the Society's approbation, the Rev. Mr. Rosen, under whose eye the church at Nazareth was erected; and whose golden dreams at the Nicobar Islands having been dissipated, an increased humility and steadiness seem to have been wrought. I propose

May the Holy Spirit strengthen the Society in its progress! My own life and health are far too uncertain for them to count on much more aid from myself. But the Great Head is the same yesterday, to-day, and for ever, in Himself and to His Church, which He has purchased with His own blood: the wheels of Providence are under the same guidance: nor are the suitable instruments under any other direction than that of the Lord of the Harvest. The Society will, probably, find a commixture of good and evil, of success and discomfiture, in the working of their future plans: but if grace and mercy are vouchsafed (and they are never wholly

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to plant him at Moodooloor, where there are 800 Christians. [Bp. Wilson.]

Our last Volume contains much intelligence respecting the Society's Southern Missions: see, at p. 218, an Obituary of Adeykalam, a Native Priest in the Tanjore Mission—at pp. 458, 459. Bp. Wilson's statement of the Mischiefs of Caste, and the Necessity for its Abolition—at p. 489, notice of the Society's Intercourse with Bp. Corrie—and, at pp. 511—513, Bp. Wilson's Ordination of Missionaries at Tanjore; and his View of the Causes of Decline in the Southern Missions, with Indications and Beginnings of a Revival, and evidences that all Influence of Caste is in Progress of Extinction among Christians.

In reference to the state and prospects of the Mission, the Board remark—

On the whole, the Society, while it deeply deploras the low state of morals and piety which is found to prevail among the Native Christians in Southern India, derives great satisfaction from the prospect of improvement which has opened in that quarter. The unanimity and good feeling which subsist between the Ecclesiastical Authorities and its Committees and Officers, the promising character of so many young Missionaries, together with the decisive step which has been taken with regard to Caste, are most important and encouraging circumstances; and if adequate superintendence and support can be provided, it may be hoped that these Churches, which fill so large a space in the History of Protestant Missions in the East, and have excited a deep interest in the breasts of so many distinguished Prelates, will be restored to spiritual health, and receive that Heavenly Blessing which has been promised to the faithful disciples of Jesus Christ.

The Bishop of Calcutta, in the course of his Southern Visitation, preached and collected in aid of the Society, at Trichinopoly 377 rupees, Cuddalore 220, Vepery 450, and Madras 900.

Besides the references above made to our last Volume on the Calcutta and Madras Missions, there will be found some more general notices in relation to the Society's connection with India, at pp. 164, 351, 459, 488.

Gospel-Propagation Society—

withheld where the Gospel is honoured and right means are employed), Christ will be again known, loved, obeyed, in Southern India—Bishop's College will furnish her holy students—the Seminaries train their Catechists—the European Missionaries prepare a Native Ministry—the flocks collect around their shepherds—the apostolical order of our Protestant Church be recognised in the East—and our full share allotted us in the vast enterprise of civilizing and blessing this mighty empire.

[*Sp. Wilson.*]

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

The Nineteenth Report of the Calcutta Committee, lately received, furnishes the chief materials for the following digest of proceedings in North India.

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—Timothy Sandys, John Hæberlin, J. C. Thompson; J. Templeton, E. F. Culff, J. N. Paris, C. J. D. Murray, Catechists; Roop, Nat. Cat; Krishna Mohana Banerjea, Gunga Narain Paulit, Molwee Hyder Ali, Nat. Schoolmasters; P. S. D'Rozario, Printer—Mr. Sandys takes charge of the Hindoo Department of the Mission in Calcutta, and Mr. Thompson of the Mahomedan, while Mr. Hæberlin directs his chief attention to the surrounding Villages. Mr. Thompson has been lately admitted to Deacon's Orders.

MIRZAPORE—At the Mission Premises, the work has steadily proceeded. Mr. Sandys conducts Divine Service in Bengalee, on the mornings and afternoons of the Sabbath, and on Wednesday Evenings: the usual attendance of Native Christians is from 250 to 300 on Sunday Mornings, about 150 in the Afternoons, and 100 on Wednesdays. During the year, 40 adults and 41 children were baptized—12 couples were married—and 20 baptized, and 26 unbaptized persons, who had become connected with the Mission, departed this life; most of them, it is hoped, in sincere dependence on the merits of Christ for acceptance with God—The Christian School contains about 70 Native-Christian Youths, 25 of whom are orphans. The English School still averages 200 boys: it is carried on by Native Teachers, under the direction of K. M. Banerjea and Mr. Marshall; and continues to answer the expectation held out respecting it. From 40 to 50 girls, with several adults, attend the Female Bengalee School, which is supported by the Ladies' Society: and in 5 Bengalee Boys' Schools, one of which is at Mirzapore and the rest in the vicinity, there are 300 scho-

lars. All the Schools are under Christian Instruction.

MAHOMEDANS—The Molwee, Hyder Ali, continues to labour, under the direction of Mr. Thompson, in conducting Service and the School in Hindoostanee. Every thing has, by the Divine Blessing, proceeded prosperously, though slowly. At hired premises, in the midst of the Mahomedan Population, the Molwee resides, and a Place of Worship and School are opened. From 60 to 70 attend Service on Sunday Mornings; and, in the Evenings, from 40 to 50, mostly different persons from those who attend in the morning. During the year, 42 were baptized—Scholars: 90 boys, with an average attendance of 70; girls 13, of whom only 4 are Mahomedans. The Boys' School greatly prospers: that of the Girls labours under the usual difficulty—a reluctance to raise females to an equality with the other sex.

VILLAGES—At *Raspunge*, 12 miles S of Calcutta, there are 7 baptized adults and 4 candidates: about 20 Heathens attend Service with the Christians: 30 Heathen Boys attend school—Bengalee Schools are opened at Budgebudge, Dumdum, Sultanpore, and Baraset; but, partly on account of their distance from Calcutta and partly from want of proper materials, they are rather in a languishing state. An English School also was lately opened, at the earnest request of the inhabitants, at Baraset, 14 miles from Calcutta, and is attended by more than 100 boys—At *Digheepar*, 60 miles below Calcutta, the Christians, who amounted last year, old and young, to 45, have, by various events, been reduced to 32. During the year, about 70 applied for baptism; but, as no signs of real conversion appeared, not one was admitted: many, in consequence, withdrew; finding no temporal benefit was to be gained: between 30 and 40 remained, and are under daily instruction by a Catechist, lately sent for the purpose. Mr. Hæberlin reports—

This young Catechist, together with two

other Christian Men, visit regularly all the villages and marts in the neighbourhood, speaking to the people of the True God, the Redeemer of sinners, and the way to eternal happiness; and distributing Tracts to all that can read, and express a desire of receiving them. This course has created a considerable stir, and seems to have induced the Zemindar of the District to renew his persecutions: he appears to be determined, by every means in his power, to make it impossible for the Christians to remain in the place. Such persons, especially when far removed from the seat of justice, have a hundred different ways to persecute and oppress the poor Ryots: our hope is, that they will, eventually, be found out; and allow from fear, what they are unwilling to grant from their sense of right, that the villagers should be left free to choose their own religion.

Mr. Hæberlin adds—

In the way of preaching to the Heathen, I have begun in the villages where there are Schools and Chapels under my charge; and find the people, in general, willing to hear. The only opposition, especially to the south of Calcutta, which we meet with, is the natural apathy of mind—the opposition of the heart to the spirit of the Gospel; and not any hold which the priesthood has, on the people at large, in other parts.

A report will be found, in a subsequent page, of the forcible abduction of a Young Convert from the house of Mr. Hæberlin.

Press—The Press is in active operation: there have been printed, and for the most part distributed, during the year, 3500 Catechisms, 1500 Hymn Books, 500 School Books, 300 Fuller's Genesis in Hindoostanee, and 17,152 Ten Commandments.

P. 126; and see, at pp. 197, 198, notices of the State and Progress of the English School, and on the Boy Brijnauth Ghose.

Burdwan: 50 miles NNW of Calcutta: 1817: John J. Weitbrecht, John Theop. Linké—*Culina*, eastward of Burdwan: 1825: Alfred Alexander, Catechist—*Kishnaghar*, further eastward: W. James Deerr, Henry C. Krückeberg.—*Bancoorah*, westward of Burdwan: James, Catechist.

Burdwan.

The Native Christians, old and young, are 89 in number. Two Services on Sundays and two in the Week are conducted by the Missionaries alternately: the attendance is more regular than formerly, especially that of the women; Mrs. Weitbrecht's active assistance among the Females tending greatly to their benefit. Two Youths have been baptized: it pleased God to call one of

them, Muddoo, to Himself, a few months after his baptism: his humble walk, intelligent mind, and consistent conduct, had endeared him to all: the other, a Young Brahmin, has come out decidedly from his Heathen Connections—In the Bengalee Schools, which have suffered considerably from inundation having destroyed the School Rooms, there are, notwithstanding, 550 boys, 300 of whom can read the Scriptures. Of 50 boys in the English School, 30 are in daily attendance: it appears that the thirst for English is not so great in these Inland Stations, as in those situated on the rivers. An Orphan School, opened by the help of friends in July 1834, contains nearly 40 girls—In January of last year, Mr. Weitbrecht and other Brethren made an extensive tour to the westward: they went over a track of ground 260 miles in extent; and met with much attention and encouragement, among people who never saw a Missionary before. After their return, Mr. Linké and another Brother made a similar excursion to the eastward.

Our Female-Orphan School has, we believe, had an excellent effect on the whole community. Several of the Christian Women thereby find employment; and obtain an addition to their income, which enables them to live in more comfort and cleanliness. Being engaged in this way under our immediate inspection, we have a much greater hold on them; and we find that a kind gentle manner, united to extreme firmness, has the happiest effect on their characters.

There is now a great bias in the public mind toward English Schools; but that the Native Schools have done great good, and are still effectually, though silently, working a great change on the mass of the population, I cannot for a moment doubt: we have, indeed, daily proofs of it. A pleasing feature in this branch of our labour is the willingness of several respectable and wealthy Natives to aid us by Monthly Subscriptions, which now amount to about 20 rupees per month.

I still continue instructing the young Rajah daily, when it does not interfere with more important engagements: he has made some progress during the year, and begins to speak English with some readiness. Missionary Influence appears to be some check on the sinful habits usually attendant on idolatrous families of the higher class. I sometimes spend the hour of instruction in preaching to them a faithful Sermon in their own language, which I hope may be owned of God to their benefit.

[*Rev. J. J. Weitbrecht.*
Culina.

The Native Converts here, young and old, thirty in number, are assembled, so far as practicable, every evening in the week, for

Church Missionary Society—Catechetical Instruction, which closes with prayer: they are also assembled three days in the week, at three P. M., for the same purpose, and on the Lord's Day twice; and, with one or two exceptions, grace and peace are manifest among them—The English School has fully answered my expectations: there are now on the list 65 students. Two Bengalee Schools have been opened.

[*Mr. Alexander.*

Mr. Deerr has lately returned from his visit to Europe, and has taken up his residence at this Out-station: he reports, "that the opposition manifested to the Truth is not so much from the people as from the Brahmins—that the Native Converts who are employed under the Missionaries, are active, exemplary and useful—and that the prospects of the Mission are altogether of an encouraging nature." The Native Converts are 15 in number: there are 3 candidates for baptism—Six Bengalee Schools attended by 850 boys, and an English School of 40, are in active operation.

The people seem to be rather alarmed that we place our Spiritual Engines so close in opposition to their Heathen Fortifications. It is pleasing to hear the different accounts of what people say about us and our movements: some are quite confounded, and expect nothing good from caste and idols: others are indifferent, saying, "Well, if it be our fate, let them make us Christians!"

[*Rev. H. C. Krückeberg.*

Bancoorah.

A Hindoo and his wife are candidates for baptism. The Catechist instructs in the Scriptures, and is diligent in the Schools.

An English School has been lately opened, which is superintended by a pious and well-qualified Teacher: it numbers 45 Scholars in daily attendance, besides the children of the drummers belonging to the Native Regiment: Religious Instruction is made the basis of all other teaching: boys from the First Classes of the Bengalee Schools, who are well prepared by a knowledge of the Gospel, in their own language, are admitted into this, as a reward for diligence and regularity. There are three Bengalee Schools, with 325 boys in attendance, who are under the superintendence of James, and proceed in a very satisfactory manner. All these Institutions are supported by the prayers and gifts of a few Christian Friends.

[*Report.*

Pp. 127, 128; and see, at pp. 164—166, 198, 199, and 415—417, many interesting details relative to the Natives and the Mission.

Benares—1817—W. Smith, John C. Knorpp, C. B. Leupolt; Rob. Steward,

Master of the Free School; 7 Nat. As.

—The general aspect of this Mission is more than usually encouraging. The Services at the Chapel in Secrole are taken alternately by the Missionaries. A New Chapel has been prepared in the city, and they expected soon to have another: they have regular preaching in ten or twelve different parts of the city. "I can feel," Mr. Smith says, "almost every time I go out, that we are gaining in the confidence of the people; who are convinced of the benevolence of our motives, and seem often surprised at our perseverance. We have large congregations to hear our books and our addresses; but pray, oh pray for us, that the Holy Ghost may move on our hearts and on the measures at work! Then, and not till then, will the wished-for effects be produced—In the Schools, male and female, there are upward of 600 children. The Free School, at the end of February of last year, was attended by 184 boys; of whom, 80 learned English, 30 Persian, 30 Oordoo, 24 Hinduwee, and 20 Bengalee: at p. 116 of our last Number, we extracted Mr. Leupolt's report of Promising Indications in some of the Elder Scholars of this School: the boys in the English Classes have made great proficiency under the indefatigable exertions of Mr. Steward, whose labours were greatly multiplied by the introduction of a new system: "but," says Mr. Leupolt, "it is no trouble to him, but joy; he having only one with—the Prosperity of the School"—P. 128; and see, at pp. 205—207, 241—244, 417—426, many particulars of intercourse with Hindoos and Mahomedans, and Refutations of their Errors and Objections.

Chunar: a few miles above Benares—1814—W. Bowley; a Reader; 2 Schoolmistresses—From Mr. Bowley's communications we obtain the following digest of this Mission:—

MINISTRY—The regular attendance of Native Christians on the Sabbath is about 200, including children: 4 adults and 12 children were baptized in the year. We have a Chapel in the Bazaar: but that part of the town is now, in a manner, deserted; and the people have not curiosity enough to be drawn to it, if opened for preaching. For years past, we have been trying to procure a house in a populous part of the Bazaar; but the people seem afraid of the approach of the Word of God, and, consequently, we have not succeeded. My walks, when at home, are generally through the main street of the town;

and it is but seldom that I meet with an encouraging opportunity of addressing the people. During the rains, we have embraced various opportunities of reading, and addressing the people of several villages; but have generally met with discouragements.

ASYLUMS—We have two Orphan Asylums, for Native-Christian indigent Boys and Girls. In the Male Asylum, there are 12 inmates, from 8 to 15 years of age; in the Female 11, from 10 years downward to 18 months. The boys have, for the last year, been learning English, as well as Persian and Hindoostanee; the Girls have only lately commenced English. The maintenance of these Asylums has been from pice, put every Sabbath into the Poor's Box, at the Church-door, by the Native Christian Women, as they enter, and at their Sacramental Collections; the whole amounting, on an average, to about seven rupees a month.

SCHOOLS—On the premises are established three Schools—English, Persian, and Hinduwee. The English School contains 20 Christian, Hindoo, and Mussulman Children: and was opened chiefly for our Asylum Boys: the Heathen are also availing themselves of it. The Christian Boys have made as good progress as could be expected in so short a time. The Master is a country-born person, who translates word for word in Hindoostanee; and this the boys are expected to retain in their memories. In the Persian School, there are 25 boys in regular attendance, who daily read the Word of God. A School in Hinduwee has just been opened.

FEMALE ASSISTANTS—There are two Female Teachers, widows, whose business it is to teach, either by rote or by books, all such women as are desirous of being instructed; and to read and pray with those women, who assemble for morning and evening social prayers. One of these attends to the women about the Barracks: the other superintends the Girls' Asylum, and attends to the spiritual instruction of the Widows in the Alms-houses, and has prayers with them. Both these women, together, receive but twelve rupees a month from the Society.

MISSIONARY TOURS—At Mirzapore, 22 miles above Chunar, where I have repeatedly been, we have met with encouragements; having a sufficiency of Missionary Employment, and good opportunities of distributing books, in that great trading city. I have also had a useful time at Jaunpore, where I spent twelve days; and, though I met with much opposition, yet it was encouraging to have direct Missionary Work, in exposing Mahomedanism, and unfolding the scheme of Gospel Salvation. The most encouraging excursion which we had, was to and from the annual Dudree Fair, in the villages situated on both banks of the Ganges: in these villages we met with little opposition; but, on the contrary, people who heard us the year before paid great respect and attention to the Word, and gladly accepted of single Gospels and Tracts in Hinduwee: also, at the Fair, we were greatly encouraged to persevere in

this sort of work; and good will, in God's own time, ensue. Besides the above excursions, I have lately returned from a Missionary Tour down the main road, as far as Saseram, 80 miles, and up again; visiting all the most populous villages in the vicinity of the Hills, in all of which the people heard the Word, and gladly accepted of Books in Oordoo and Hinduwee.

P. 129; and see, at pp. 199—204, copious Extracts from Mr. Bowley's Journal, detailing his Discussions and Proceedings at Chunar and other places.

Allahabad—1828—David Batavia, Nat. Cat. — Native Youths have been taught by the Catechist, and the Truths of the Bible explained by him to the people, with considerable effect: he writes, Feb. 13, 1835—

During the Annual Bathing at the junction of the Ganges and the Jumna, I attended at the Mela during 35 days. There were many Pundits, who came to us merely to hold argument, or with a cavilling spirit: they will neither hear the Word of God, nor listen to reason. To such persons we are obliged to say, "We will not speak with you." The Puyrag Brahmins, who perform ceremonies on the river-side, get their livelihood by imposing on the ignorant Hindoos: when they see the people are crowding to hear, they endeavour to get them away from us: sometimes, when they see our books in the hands of any Hindoo, they make him throw them into the river, or snatch them from his hands by force, and tear them to pieces: they wish to oppose the Word of our Blessed Master; but we see Idolatry daily decreasing, and the Gospel spreading abroad all over Hindoostan.

Goruckpore: about 100 miles N of Benares: inhab. about 40,000—1824—Mich. Wilkinson, Rob. V. Reynolds, James Moore; Mirza Yoosuf Bagar, W. Churrun, Daniel Doss, Nat. Mr. and Mrs. Wilkinson left London in June, on their return from their visit home. Mr. Reynolds was admitted to Priest's, Orders, and Mr. Moore to those of Deacon, on Trinity Sunday of last year: the want of the regular ordinances had been much felt at the Station. There are now two Services on Sundays, daily Morning Worship in the Church, and a Thursday-Evening Meeting. There are 40 Adult Christians; and 40 children, including 21 orphans. With one or two exceptions, the Christians have adorned their profession; and some of them are evidently growing in knowledge and holiness—The Female Seminary, under the direction of Mrs. Reynolds, contains 6 Orphans and 6 Day Scholars—Pp. 129, 293; and p. 64 of the present Volume.

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Meerut: 32 miles NE of Delhi — R. A. Richards, Cat.; Behadur Messeeh, Nat. Cat. — The hearts of some persons are opened to receive the message of mercy: 12 men, 7 women, and 10 children have been baptized—P. 130; and see, at pp. 116, 117 of the present Volume, the report of a Visit, by Mr. Richards, to the Fair at Hurdwar.

Kurnaul: 70 miles N of Delhi—1827 — Anund Messeeh, Nat. Cat. — The Chaplain, the Rev. W. Parish, reports favourably of Anund Messeeh's diligence and success in his work—P. 130; and see, at pp. 117, 118 of the present Volume, an extract from the Journal of Anund Messeeh.

No Reports appear from *Buxar, Bareilly, or Agra. Of Chittagong and Patna*, the Calcutta Committee say—

The principle of concentration of effort in Missionary Exertions has been steadily kept in view; and, in consequence, Patna and Chittagong have been given up for the present, in order that the larger and more important Stations may have undivided and more abundant labour bestowed upon them.

Summary of the North-India Mission.

(As given in the Thirty-Fifth Report.)

Stations, 12 — Missionaries, 10 — Native Missionary, 1 — Catechists, 12 — Native and Eurasian Teachers, 88 — Schools, 72 — Scholars: boys, 3432; girls, 167; youths and adults, 73; sex not specified, 471: Total, 4143.

The Corresponding Committee would mention, with gratitude, the great interest taken in the Mission by the Lord Bishop, in his Examination of Candidates for Baptism—in his valuable instructions to the Christians who have been confirmed—and in his watchfulness, care, and advice, on the general business of the Mission.

The Committee advert, with peculiar satisfaction and thankfulness to God, to the *Progress of Female Education*. The Reports of the Ladies' Society are most encouraging; and shew that this important part of native improvement is keeping pace with other branches. Mrs. Wilson's Institution for Orphans, lately established, is one which promises unmingled good: the orphans have been saved from actual starvation—are entirely separated from Heathen Influence—and are brought up under Christian direction and example. At present, there are more than One Hundred of these orphans—boarded, clothed, fed, and instructed, under her immediate care.

The Committee close their Report by adverting to the necessity of more enlarged and liberal help from the Indian Community. While the Parent Society renders so much

assistance, and manifests such deep interest in the religious welfare of this country, it should be a stimulus to all here, who love the Saviour's Name and are seeking to advance the glories of His Kingdom, to be more active—more generous—more devoted to the great and noble work; and, to these increased Efforts, to add more fervent and importunate Prayer to Him, with whom is the residue of the Spirit, that He would give efficiency to the labours of His Servants, and turn the hearts of the Heathen to Himself, and establish His peaceful dominion from the rivers to the end of the earth! [Report.]

WESTERN-INDIA MISSION.

Nassuck: a place of pilgrimage in the Deccan: the seat and centre of Brahminism, and occupied chiefly by Brahmins: inhabit. 30,000 — 1832 — C. P. Farrar, John Dixon. Mr. Mitchell is on a visit home—"In the work of teaching and preaching Jesus Christ," the Committee say, "the Missionaries have continued to labour with indefatigable zeal: nor do the discouragements which they encounter appear to abate their perseverance." In the midst of the levity and enmity of the people, there are manifest and encouraging indications that the Truth is gaining some hold on the native mind, especially among the younger females—At the last Return of Scholars, there were 52 boys and 57 girls: under the peculiar difficulties of the Mission, the Schools may be considered as proceeding prosperously — Mr. Dixon has translated the Liturgy into Mahratta, in a manner which is highly approved in all quarters. Short Discourses and Narratives have also been prepared—Pp. 131, 215; and see, at pp. 115—119, 166—171, 282—291, and, at pp. 118—120, of our present Volume, very full and affecting details, by the Missionaries and Mrs. Farrar, of the miserable state of the Natives, and particularly of the Females, with the encouraging Progress of Education among them.

SOUTH-INDIA MISSION.

Nilgherry Hills — The Rev. J. B. Morewood has been obliged by ill health to return home. No Report of the School has appeared—Pp. 131, 390.

Tellicherry and Cochin—No Reports.

Cottayam — 30 miles S E of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet, W. John Woodcock. Mr. and Mrs. Bailey arrived Oct. 23, 1834, on their return from their visit home. Mr. and Mrs. Baker left London in the beginning

of July last, on their return to the Mission — The long experience of these Fellow-labourers will enable them, with the blessing of God, again to place the affairs of the Mission, "which had fallen into some confusion, on an effective footing. In the mean time," the Committee add, "the Rev. Messrs. Peet and Woodcock have been actively engaged in promoting the work of preaching and education." No Report of the College appears, but the Missionaries speak highly of the Schools — Pp. 132, 173 256, 342; and see, at pp. 280, 460—462, notices of the State of Education, and remarks on the slow progress of Reform in the Syrian Church.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1817 — Thomas Norton; John Roberts, As; with Nat. As.—Pastoral and other labours have been diligently continued—P. 132; and see, at pp. 280—282, Notices relative to the Mission. In the year 1833, the "Malayalim Religious-Tract Association" printed nearly 30,000 Tracts, 55,000 Handbills, 300 Hymn Books, and 1500 Psalters—P. 132.

Palamcottah: 65 miles E N E. of Cape Comorin: inhab. 9400: Head-quarters of the Mission in the District of TINNEVELLY, which occupies the south-eastern end of the Peninsula and has 700,000 inhabitants—1820—Pp. 132, 254; and see, at pp. 247—251, 274—280, 462—464, details of the progress of the Mission, under much opposition. It will be there seen that many of the Natives are ready to cast their idols to the moles and the bats, but are grievously harassed by persecution; and that the Converts are thereby brought into danger of backsliding.

The greatest trouble, however, of this Mission has arisen from within. The Committee having seen it their painful duty to dissolve their connection with Mr. Rhenius, his countrymen Schaffter and Müller, and the Rev. John Michael Lechler who had but recently arrived, withdrew with him. A statement to this effect appears at p. 528 of our last Volume. The Rev. Peter Fjellstedt left in February of last year, on his return to Europe on account of ill health. The Rev. John Tucker, the Society's Representative at Madras, was at Palamcottah, making the best arrangements in his power for carrying on the concerns of the Mission.

Mr. A. N. Groves, late of Bagdad, whom we left, at p. 82 of our last Volume, on his way to India, being in Tinnevely when this separation took place, thought it to be his duty to espouse the cause of Mr. Rhenius and his associates in a "Brief Account of the Tinnevely Mission." If our Readers would understand the case in all its bearings, they will find it ably and candidly opened in a pamphlet, entitled "Mr. Groves's Brief Account of the Tinnevely Mission examined, by J. M. Strachan, Esq.," who has been thoroughly conversant with the whole case from the beginning.

The Rev. Levi Spaulding, of the American Mission in Ceylon, in a late journey in these parts, was present, before Mr. Rhenius's departure, at a Meeting of the Native Assistants of the Mission, which he thus notices in his Journal:—

The Catechists, eighty-five in number, including seven Head Catechists, were assembled. Most of these are situated in villages at from 10 to 120 miles distant. They are middle-aged and fine-looking men. All, it is hoped, are truly followers of Christ. I was much gratified with the sight; and heard several of them give an account of their labours, trials, joys, and sorrows for the past month. They have each several villages to visit; and, in each, a Native Congregation, mostly nominal Christians. The Head Catechists are Captains of Fifties, as the others are of Tens; and, over all, is John Devasagayam, the Native Priest, a good man: he takes his "bullock bardy," and, with wife and children, visits each division and each village; staying two or three or ten days in a place, as he finds it necessary. Above all are the Missionaries, of whom Mr. Rhenius is the oldest. I preached twice to the Catechists and Schoolmasters, besides addressing them in private and separate meetings. A feeling of gratitude and responsibility stole over my heart, as I spoke to the Catechists; who are, in fact, so many Evangelists, sent through the length and breadth of the land, to preach the glad news of salvation through Christ. Such a sight I never before enjoyed; and something of a self-application bore on my own heart, as I tried to bring to their minds the duties and responsibilities suggested by the passage—*As my Father hath sent Me, even so send I you.*

Mayavaram: 160 miles SSW of Madras: inhab. 10,000—1825 — Bernhard Schmid; Cornelius, Dwapiresadam, Nat. Cat.; many Nat. As.—The necessity of the continued care of a kind Teacher has been greatly felt in this Mission. While the late Mr. Bärenbuck, and his successor Mr. Winckler, cherished

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the beginnings of piety among this people they were very promising; but fell back very much on the unavoidable departure of these Labourers. When Mr. Schmid entered on the Mission, it seemed as though all were to be begun again; but the people soon manifested the good effect of former labours among them. The Rev. John Tucker, who visited Mayaveram from Madras and spent some time there, has sent home a statement of the past and present condition of the Mission, with a Plan for conducting it most advantageously in future: three Missionaries will be required by this plan; and it is the intention of the Committee to establish, as soon as practicable, this number at the Station—P. 132; and see, at pp. 464—468, notices of the Discouragements on Mr. Schmid's arrival, with the subsequent Improving State of the Mission.

*Madras—1815—*John Tucker, Secretary of the Corresponding Committee; C. Blackman, Edmund Dent, G. Pettitt; A. Daniel, As.; Peter Batchelor, Printer: with 30 Male and 16 Female Native Assistants. The Rev. T. H. Applegate and his Wife embarked in August, and the Rev. Henry Harley in January last, for Madras—The advantages of

Mr. Tucker's labours have been increasingly felt in the Mission: investigation of every department, correspondence, arrangement, and, in part, execution of new plans, with constant preaching in English at the Chapel, have fully occupied his time and attention. Mr. Blackman and Mr. Pettitt are engaged in the work of preaching and education among the Natives; and Mr. Dent has been much occupied in preaching to numbers collected by him in the streets of the city—Communicants, 128—Schools, 24: Scholars; boys 286, girls 606—Pp. 132, 133, 390, 432; and p. 64 of our present Volume: see also, at pp. 244—247 of our last Volume, particulars of a successful commencement of Preaching in the Streets of Madras, with evidences of the Growth of Christian Knowledge at the Out-stations; and, at pp. 295, 296, some notice, with an Engraving, of the Mission Chapel.

Summary of the South-India Mission.

(As given in the Thirty fifth Report.)

Stations, 8—Missionaries, 12—Native Missionaries, 3—Catechists, 3—Native and Eurasian Teachers, 249—Schools, 208—Scholars: boys, 5158; girls, 937; youths and adults, 178; sex not specified, 333: Total, 6606.

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*Calcutta—1816—*G. Gogerly, Thomas Boaz; Naraput Sing, Nat. Teacher. Mr. Boaz arrived in December 1834—Two Services are held weekly in each of three Native Chapels: the Congregations are large, and frequently overflowing: on these occasions, many Tracts are distributed. Two families have relinquished caste, and, with many others, are candidates for baptism: two persons have been separated from communion; and some, who were stated hearers, have withdrawn—In one Boys' School, there are from 10 to 20 scholars; and, in 3 Girls', 108—Pp. 133, 344.

Kidderpore, Rammakalchoke, and Gungree: Out-stations to Calcutta—C. Piffard, A. F. Lacroix, J. Campbell. Mr. and Mrs. Piffard arrived, on their return from their visit home, in December 1834, with Mr. Boaz—Mr. Lacroix has been indefatigable in preaching to the Natives at *Kidderpore*; and the Chapels have been frequented by large and attentive congregations, often composed of most respectable persons. Divine Service has

been held at *Rammakalchoke* every Sunday; and parrotal visits paid, as usual, in the Villages connected with it during the week: 6 adults have been baptized, and there are many candidates: several families have forsaken Heathenism, and attend with punctuality the Means of Grace: the congregation containing 250 individuals, and residing in 21 villages several miles apart, requires the constant and undivided care of at least two Missionaries. The people of *Rammakalchoke* have suffered severely by sickness, and those of *Gungree* by the failure of their crops: a donation by Lady William Bentinck afforded a most seasonable relief—In 5 Schools there are 260 boys, whose progress is satisfactory. In an English School, which Mr. Campbell has opened at *Kidderpore*, there are 50 boys, chiefly of respectable Brahmin Families, who know that the system of education is Christian. In the Native Boarding-School for the male children of Converts, the progress is encouraging; and there is reason to believe that some of the

Youths have been brought to a saving knowledge of the Gospel—Pp. 133, 344.

Mr. Gogerly and Mr. Lacroix visited Saugor Island; and preached there, in conjunction with Messrs. Mack and Leechman from Serampore, to numerous and attentive assemblies, and distributed about 3000 Tracts. They afterward proceeded to Kedgeeree and the adjacent places, the inhabitants of which were suffering deplorably under the effects of an inundation: Mr. Gogerly draws a heart-rending picture of their distress:—

Through famine, the very features of many appeared to be altogether changed, and they scarcely seemed to belong to the family of man. Cold, naked, and hungry, they flocked around us; and, with shrivelled hands outstretched, faintly implored relief. At one time, upward of 800 persons surrounded us; and they exhibited a spectacle of wretchedness and misery, such as we never saw before.

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—G. Mundy—Intelligent and serious inquirers still visit the Missionary, and he has much encouragement in his excursions. Two English Services are held weekly—In 3 Boys' Schools containing about 300 scholars, and in 4 Female Schools, good progress is made: of 24 girls under Mrs. Mundy's more especial care it is said, that they never seem so happy as when at school, and afford, in every respect, much encouragement—P. 133.

Berhampore: 120 miles N of Calcutta, and 5 8 of Moorsheadabad; with a surrounding population of about 20,000—1824—Micaiah Hill, James Paterson—There is much encouragement here in ministering to the English; but so indifferent are the Natives to the Gospel, that the Missionaries have been led to direct their attention to the people of the vicinity. A large section of the country has been travelled over—Scholars, 40; girls, 30: the Native-Orphan Asylum, supported by a friend, contains 12 boys and 2 girls; and presents one of the most promising spheres of usefulness connected with the Station—4457 Books and Tracts have been distributed—P. 134.

Moorsheadabad—Mr. Thomas Cussons has been placed here, as an Assistant Missionary connected with Berhampore.

Benares—W. Buyers, John Adam Schürmann, Rob. Cotton Mather. Mr. Mather and Mr. Schürmann arrived at Calcutta, with their wives, Nov. 15, 1833: *March, 1836.*]

Mr. and Mrs. Schürmann reached Benares on the 17th of February 1834; but Mr. and Mrs. Mather not till the 7th of September following, having been detained in Calcutta—Mr. Buyers was enabled, while alone, to continue the usual Services; and to preach, during the cooler weather, seven times a week in Hinduwee and once in English: in this course he was animated by evident tokens of the Divine Blessing. He is not able to report an increase of actual conversions; yet has many indications that his public ministrations, in mixed, and frequently numerous congregations, are increasingly successful in removing the prejudices and errors by which the people have been so long blinded. Mr. Schürmann had so far acquired the language, as to be able, in the autumn of 1834, to take a share in the public exercise of the Ministry—In one Persian and four Hinduwee Schools there are 150 scholars. The Teachers and Scholars attend with cheerfulness the Mission Chapel; and there is reason to hope that some are deriving spiritual benefit—Pp. 134, 216.

Surat: 177 miles N of Bombay: inhab. 300,000—1813—W. Fyvie. Mr. Alexander Fyvie and his wife embarked at Midsummer, on their return from their visit home—Attendance on Public Worship has been regular: the Mission Chapel is generally filled: preaching has been maintained through the year, at the doors of the School Rooms, at places of public resort, and to the poor who receive relief. The fairs at Surat and in the neighbourhood have been attended, for the purpose of reading, discoursing, and distributing Tracts: several Missionary Journeys have been made. There are 4 candidates for baptism—In 6 Schools there are 320 boys and 20 girls: much of Divine Truth has been committed by them to memory—11,000 Tracts have been printed; and 8000 Tracts, 2000 Portions of Scripture, and 300 other Books have been distributed—Pp. 134, 343, 528.

My Native Congregations on the Sabbath are good; and the regularity with which some have attended for a long time—their progress in Christian Knowledge—their having renounced the worship and practices of the Heathen—their regard for the Sabbath and private prayer—their efforts to benefit their countrymen—and the consideration that they are not in any way dependent, nor

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requiring to be dependent, for support on the Mission, dispose me to indulge the hope, that in due time they may publicly put on Christ by baptism—a subject which I believe at this time occupies their attention. [*Rev. W. Fyfe.*]

Belgaum: a British Military Station: 75 miles NE of Goa, and 200 miles NW of Bellary: inhab. 25,000; chiefly Hindoos: prevalent language, Tamul—1820—Joseph Taylor, W. Beynon; Solomon, Jonas, Nat. As.—Two English Services are encouraging. Native Services continue to be held in four places: the congregation at the Chapel averages 100, including children: communicants, 26; excluded or suspended, 3: adults baptized in the year, 2. In the Bazaars there is great willingness to hear, and less opposition than formerly. The New Chapel at Shawpore, 40 feet by 35, was opened in September 1834. The inquirers and applicants for baptism have been considerable: a few of them give evidence of right motives. Many who have been brought up in the Schools continue to attend Divine Service, and often visit the Missionaries: these persons manifest great outward respect for Christianity—Scholars, 262; in 8 Schools for Boys, and one for Girls. The English and Mahratta School has 40 youths, who make very good progress—20,257 Publications, chiefly Tracts, have been distributed—The average number supported in the Poor House has been 50—The Out-station of *Dharwar*, under the Native Teacher Dhondapah, has 4 communicants: the school in the Jail has 29 scholars—P. 134.

Captain Jacob, of the Bombay Artillery, who examined the English and Mahratta School, bears the following strong testimony to its efficiency:—

I was exceedingly gratified by all which I saw. The First Class parsed and construed the English Testament in a manner equal to well-educated English Boys; and in their translation of each verse into Mahratta, the meaning of the Sacred Text appeared to be well understood. I certainly had no previous idea of the great advantage which instruction in English possesses in conveying Scripture Knowledge to the Natives; and I cannot but hope to see the day, when, from your school, and others to which it may give rise on this side of India, Catechists or Native Preachers may be raised up by the Great Head of the Church, full of faith and of the Holy Ghost; able and mighty in the Scriptures, to confound and convince their countrymen that these Scriptures are, by the teaching of the Holy Ghost, able to make them wise

unto salvation. The intelligence which the scholars evinced struck me much; and the facility with which Divine Truth was pressed home on their consciences, when questioning them in regard to what they were reading, invests the system with all the interest of a continual proclamation of the Gospel, though not in the formal way of preaching; and, perhaps, on this very account, it may be the more useful, as coming to some to whom the Gospel is inaccessible in any other way.

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Hands, John Reid, Colin Campbell; B. H. Paine, Printer; Samuel Flavel, Nat. Tamul Preacher; Naigum, Nat. Tamul Reader; George Burder, Nat. Canarese Reader. Mr. and Mrs. Campbell sailed from Gravesend in May—The Tamul Congregation is 200; the Canarese and Tellogoo, from 50 to 60: communicants, 21; candidates, 12; died, 1: baptized, 4; candidates, 8: separated from communion, 3—Scholars; in 12 Native Schools 454, and in one English 64: of these Schools the Society maintains 10. The Native-Orphan School contains 15 children. An English Sunday School has 90—Of the Gospels of St. Matthew and St. Luke 11,000 copies have been printed, and 13,300 Tracts and School Books: 20,095 have been distributed—Four months were spent in itinerating; and much encouragement was received in this branch of labour: in one Journey, Mr. Hands and the Native Reader George Burder distributed upward of 6000 Tracts and 300 Portions of Scripture—Pp. 134, 135, 343.

Bangalore: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: highly salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—W. Campbell; 4 Nat. Readers. The Rev. George Welsh never reached his destination, but died at Madras soon after he landed—A New Chapel, 80 feet by 46, was opened in September 1834: local contributions toward it amounted to more than 7000 rupees. On Sunday Mornings, 160 persons, including from 60 to 70 children, attend Divine Service: the Teachers visit the people, and hold Prayer Meetings in their houses. Communicants, 33; whose knowledge and

piety are often cheering to the Missionary : adults baptized in the year, 18 ; candidates, 4—The Canarese Seminary has 20 boys and 10 or 12 girls : commendable progress is made in general and religious knowledge : some of the Youths manifest great diligence, and conscientious regard to secret prayer : they will reason with their parents, and direct them to the Saviour ; while some of the more advanced will enter into discussion with strangers, to convince them of the evils of Heathenism and the necessity of conversion. About 12 Students are preparing for labour—Scholars : boys, 175 ; girls, 12—In the Christian Village, at present under the charge of David, the people are quiet, industrious, and attentive to religious ordinances : 15 or 16 adults have been baptized—At the Out-station of *Yelavunkum*, Elisha labours with zeal ; and so does Jacob continue to do at *Begoor*—Pp. 135, 216, 573.

In addition to salubrious climate and large population, other advantages are thus stated by the Directors to attach to Bangalore as a sphere of Missionary Labour :—

The LOCALITY of Bangalore is a consideration of great importance in connexion with the future evangelization of India. It is 60 miles from Chittore, 100 from Salem, 200 from Bellary, and 200 from Madras, where large Missionary Institutions are already in effective operation ; and it is only a few miles from the city of Mysore, Naggery, and other large towns, where Stations hereafter must be formed : so that Bangalore might very fitly become a kind of Missionary Dépôt. So central is its situation, that it has often been spoken of as proper to be made the Seat of Government.

The FACILITIES available here for the prosecution of the Missionary Enterprise are considerable. The translations of the Scriptures, Dictionaries, Grammars, a System of Astronomy and Geography, a Summary of Scripture History, and a Body of Divinity, in the language of the people, together with many Tracts and a large collection of Native Works, are all ready. A House, with every kind of convenience, most pleasantly situated, the property of the Society, is ready for occupancy. A beautiful and spacious Chapel, 60 feet by 40, has just been completed. Many advantages for acquiring the language are at command. There is, likewise, generally a large number of pious Europeans, both in the Civil and Military Service, at this Station ; who are at all times ready to co-operate in every benevolent design, and most willing to contribute of their substance for the furtherance of the Gospel. There are usually six or seven European and Native Regiments at

this station ; so that the sphere of usefulness is very large, and the sources of enjoyment and the means of improvement, so far as good society is concerned, are abundant.

Salem : 90 miles S by E of Bangalore : inhab. 60,000 ; with numerous villages within a moderate distance, containing 100,000—1827—George Walton ; Isaac David, Enoch, Nat. Preachers : 3 Nat. Readers. These Natives zealously co-operate in the Mission—Sunday Cong. 150. Week-day Services continue to be held and well attended at Salem and two other places, and alternately at three neighbouring markets. Communicants, 12 ; candidates, 6 : candidates for baptism, the heads of three families. There are many inquirers, a few of whom appear to be sincere—Scholars : boys, 323 ; girls, 13 ; adults, 15. Deep impressions seem to have been made on the minds of some : they will enter into argument with their parents, and point out the folly of idolatry—6722 Tracts and Portions of Scripture were distributed ; part of them in two journeys which were made, one to Duidigull and the other to Bangalore, when the people flocked from all quarters to hear the Gospel—Pp. 136, 137.

Not a few of the Heathen who have been put in possession of the Sacred Volume make a practice of daily consulting its sacred contents, which has brought upon them no small measure of disapprobation and ill treatment from those who, like Demetrius, fearfully apprehend that *their craft is in danger*.

[Mr. Walton.

Coimbatore : 90 miles SW of Salem, and 100 S of Seringapatam—1830—W. B. Addis ; 4 Nat. Readers—Native Congregation, 45 : the greater part of the former congregation have left Coimbatore for other places ; which has proved for the furtherance of the Gospel, as they have been instrumental in leading others to seek the Way of Salvation. Two additional Preaching Stations have been formed, at places of great concourse in Coimbatore, where the Readers attend daily. Mr. Addis has, himself, eleven stated Services of different kinds weekly. Native Communicants, 6 ; candidates, 2 : baptized, 9 ; candidates, 3—In 11 Schools there are 454 boys ; and in another, 21 girls—Mr. Addis has made a journey of 100 miles, and one of the Readers another of 300 : multitudes have on these occasions been directed to Christ—P. 136.

Quilon : on the Malabar coast : 88

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miles NW of Cape Comorin, and 80 miles W of Nagercoil: inhab. 40,000; half consisting of Hindoos, and the other half of Mahomedans, Syrians, Parsees, and Romanists: prevalent language, Malayalim; but Tamul is very generally understood—1821—J. C. Thompson; T. Cumberland, As.; 9 Nat. Readers. Mr. Cumberland daily travels, on an average, eight miles, in visiting the Schools in the Villages, and making known the Gospel. The Native Readers are efficient labourers; and attend to their duties with regularity, by reading, preaching, praying with the people, and superintending the Schools—The influence of the Gospel is slowly, yet steadily, advancing in Quilon and the surrounding Villages. About 150 persons attend Sunday-Morning Service in Quilon. Among the Villagers, many attend the preaching of the Word in their Villages with apparent desire for instruction—Scholars: 24 boys and 29 girls in Quilon; and 167 Scholars in 7 Village Schools. The girls make gratifying progress: several of them, and some of the youths, training in the Quilon School for future service in the Mission, are regular in attending to the duty of private prayer—P. 136.

Besides attending to the villages, the Readers have itinerated considerably during the year; especially at the seasons of the great Annual Festivals, when many have been addressed on the concerns of eternity. Although assembled avowedly for Idolatry, they have generally been ready to hear, and anxious to obtain books. Several thousand Tracts have been put into circulation, besides many copies of parts of Scripture.

[*Mr. Thompson.*]

Nagercoil: Head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 14 miles from Cape Comorin: prevalent language, Tamul—1806—C. Mault; 23 Native Readers. Mr. and Mrs. Miller are on a visit to the Cape of Good Hope for the recovery of their health. The devotedness of some of the Native Readers is such, as to render their exertions eminently beneficial: with the conduct of others, though they have not met with so much success, there is every reason to be satisfied. They lead the worship of the Congregations, visit the families, watch over their respective charges, and make known the Gospel by itinerating among the Heathen—The Congregations are upward of

40 in number; a considerable number of adults have been baptized, and admitted to the Lord's Supper—The Schools are upward of 50, and are well attended: there are no Returns of Scholars; but improvement is visible, and there is reason to believe that many salutary impressions have been made. A greater number of girls are under instruction than at any former period: they are, however, the offspring of Christian Parents; for the Heathen cannot be induced to send their female children—The supplies of Books and Tracts have been abundant: they have been given to all, who, being able to read, have sought for them: the good produced by the dissemination of Publications is incalculable—P. 136.

In most places, the Congregations have been steadily advancing; and, in some, the increase has been considerable: in a few of the old ones, the prospects begin to brighten. Besides many Heathen, more than 20 Roman-Catholic Families have lately joined the Christians; and many more have expressed a determination to follow their example. The attendance at the several Places of Worship is, in most instances, good; and, in some, exceedingly regular. Many of the people take great interest in the Ordinances of Religion; and it is delightful to witness the effect which the Word at times has on all—the solemnity which pervades the worshippers—and the joy which beams in their countenances. Some will travel from village to village to hear the Gospel proclaimed; and employ their leisure hours in committing texts of Scripture to memory, which they will frequently quote with great propriety. [*Report.*]

The Rev. Levi Spaulding thus speaks of a visit, paid by him to Nagercoil, in the journey noticed under the head of Palamcottah:—

I have been much pleased with the Native Congregations: they average from 30 to 100 men and from 20 to 60 women, consisting of those who give evidence of a change of heart, and of those who have renounced Heathenism and come for instruction—the converts bearing only a small proportion to the inquirers. Almost all these are of the Shanar Caste, or those who cultivate the palmyra-tree: the higher castes are still Heathen, and do not generally come to these congregations. Nagercoil is not less interesting in natural than in moral scenery. Abrupt, bald, and high mountains bound it on the west and north; and though three, seven, or ten miles distant, they appear as though you could speak to them, and hear your own voice sent back from the bare and bald rocks.

On Sabbath Evening, I took my chair out, and sat down in front of the house, to feast my eyes once more on scenes which reminded me of home. Save the noise of the Heathen

Temple at the foot of the hill, all was silent. Clouds hovered round the tops of the mountains, and the light of a full moon bleached them to snow whiteness. I was weary, but my heart was warm with what I had seen in my tour—warm with the promises of greater things—warm with the anticipation of soon seeing all the Brethren and Sisters in Jaffna—and warm with what I saw before me. All within arose spontaneously and at once to the praise of my God; and I said, "These, O Lord, are only parts of thy ways—Thyself how wondrous then!"

Neyoor: Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: 4 miles from the Town of Travancore: prevalent language, Tamul—1828—C. Mead, C. Miller; Ashton, As.; 91 Natives, being 19 Readers, 21 Assistant Readers, and 51 Schoolmasters—At 77 Stations, there are 985 Families containing 3513 individuals, formed into 62 Congregations: of these Families, 108 were added in the course of the year; which, added to 1024 reported last year, would have carried the present number to 1132: the deficiency is occasioned by removals, deaths, exclusion, and neglect of attendance on Christian Worship—Schools, 50: scholars, 1244; of whom 113, in the Neyoor Seminaries and Orphan School, are boarded and clothed: the children of the Nagercoil Seminary have been removed hither—The Tract Society prospers, but no statement of its issues appears—Pp. 136, 137.

The Lord's Day is generally observed by those who have joined our congregations, and their attendance on Public Worship is more uniform. A Christian spirit is apparent in seasons of trial and sickness. Some exert themselves to the extent of their ability in communicating a knowledge of the Scriptures to their Heathen Neighbours: by these means and the exertions of the Readers and Assistant Teachers, during the year 108 Heathen Families have been brought under Christian Instruction—their idols relinquished—and the sacrifices to evil spirits discontinued.

Limited as is the knowledge of most of our people, still the contrast between them and those who newly come forward from time to time, is strikingly evident. They seem to be brought into a new world; and the interest often shewn in listening to the Gospel is animating; and the pains taken in learning the Catechisms and Scriptures encourage and excite us to increased energy in our efforts for the benefit of those among whom our lot is cast. We earnestly desire to witness a more copious effusion of holy influences, while what we witness induces us to believe that the blessing of Heaven is distilling like the silent dew on this hill of Zion.

[Rev. C. Mead.

The labours of the Native Readers continue, under the Divine Blessing, to be attended with highly-beneficial effects, both to themselves and to those among whom they are engaged in imparting instruction. They are persevering, ardent, and sincere in their endeavours to propagate the Gospel; and fully sustain their claims on the support and patronage of the Friends of Missions, by whom those claims have been extensively acknowledged and generously responded to.

[Directors.

The Readers have usually one or two Young Men employed under them, as Assistants; who also keep diaries, which are delivered in once a fortnight, when they come to the Mission House for theological instruction. There are 62 Out-stations, at each of which there is a Congregation and School. It is desirable to place a Native Reader at each of these Stations.

[Rev. C. Miller.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—Edmund Crisp; John Emanuel Nimmo, As.; Nat. Readers—The different Services, as last reported, have been continued: communicants, 11—Scholars: boys, 460; girls, 18. A girl, who was a diligent and improving scholar, died in the full hope of the Gospel: she was a tender-hearted dutiful daughter to her widowed mother—8360 Tracts and 443 Portions of Scripture and Elementary Books have been distributed—P. 137.

The work is gradually advancing: the people have become more favourably disposed toward the Truth than they formerly were; and the knowledge of the true God and Jesus Christ His Son is extending in every direction. During the last year, intercourse with the Heathen has increased; and, besides former labours, several additional towns and villages in the neighbourhood have been visited by Mr. Nimmo, the Assistant Missionary, who has itinerated during some part of every month. The spirit generally manifested by the people, thus visited, was friendly; and, in some instances, when the vices of individuals were severely reproofed, the reproof was even thankfully received. On the part of the multitudes frequently addressed, there is a decided admission of the truth of what they hear; and, were it not for the injurious influence of the Brahmins and others, many of the common people would follow its dictates.

[Report.

Chittore: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos; within a circuit of 30 miles, 60,000—1826—John Bilderbeck; 2 Nat. Catechists and 1 Reader—Six Native Services are held by Mr. Bilderbeck weekly, besides the Catechetical Prayer-Meetings noticed in the last Survey: 60 or 70 Adults, with all the Scholars and Teachers, attend on

London Missionary Society—

Sunday Mornings: communicants, 3: baptized, 2: marriages, 3—Scholars: 341 boys and 18 girls; Sunday, 98. The children make rapid progress. The Girls' School was a Day School; but the children are now received and maintained—Several Tamul Translations have been prepared; and 2386 Publications have been distributed—There are Five Out-stations connected with Chittore, where there are Schools containing 231 children. The Missionary spends three or four days at each of these Stations four times a year—Pp. 137, 138.

Madras—1805—EASTERN DIVISION: John Smith, W. Hoyles Drew; John A. Regel, As.; 4 Nat. As.—The regular Native Services have been maintained; with frequent preaching in the streets and in the surrounding villages, which has been listened to with attention: the Assistants have laboured to make known the Word extensively: admitted to communion, 3; suspended, 2: baptized, 1 adult: marriage, 1. The English Congregation has decreased by removals, but the attention has improved—Scholars: 173 in 9 Schools; and 60 boys and 56 girls in 2 Free Schools—In visits to Tripasore and Conjeveram, both celebrated seats of Idolatry, Mr. Drew distributed 1500 Tracts, and was heard with great attention.

WESTERN DIVISION: W. Taylor; David Paul, Nat. As.—Sunday Morning Congregation, 100: communicants, 37. In the English Services, 80 attend on Sunday Evenings, and 50 on Wednesday Evenings—Scholars, 278 in 8 Schools—

The unabated ardour and activity, the warmth of devotion and singleness of purpose, which the Native Evangelists and Teachers display in the fulfilment of their laborious duties, together with their growing knowledge of the Scriptures, and increasing facility of communicating that knowledge to others—all combine to inspire lively expectations, that the day is rapidly approaching, when the spiritual interests of India may, with Divine Aid, be, to a great extent, if not entirely, entrusted to their keeping. Meanwhile, their present relations with the Society, indispensable, so far as human means are concerned, to its success, must be carefully preserved and strengthened. The continued instruction, example, and superintendence of our Brethren in Southern India, together with the liberal support of the Society's friends in England, will, for some time, be requisite for the completion of this eminently-important object.

[Directors.

AMERICAN BOARD OF MISSIONS.

Mahratta Mission.

Bombay—1812—Cyrus Stone, Sendol B. Munger; G. W. Hubbard, Superintendent of Boys' Schools; Cynthia Farrar, Superintendent of Female Schools; W. C. Sampson, Printer. Mr. Munger and Mr. Hub-

1500 Tracts and Catechisms have been printed, and 733 distributed—Native Readers labour at *Tanampeltah*, *Poonamallee*, *Trivalore*, and *Tripasore*, which are Out-stations connected with this Division of the Mission: at Tripasore, there are 21 native communicants—P. 138.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans, Eurasians, and others: prevalent language, Teloo-goo—1822—William Howell; 1 Nat. Reader and 4 Schoolmasters—Baptized persons in connection with the Mission, 119: candidates for baptism, 55: communicants, 20: Nathan, a Schoolmaster, died in the Faith—Scholars: 160 boys and 30 girls, in 7 Schools—Missionary Tours were made 90 miles to the east and 75 miles to the south: on these and other occasions, Mr. Howell distributed 2000 Tracts and 500 Portions of Scripture—The inhabitants of the Christian Village are reduced from 238 to 174. In order to fix them to the place, and afford some of them the means of procuring more certain subsistence, a few acres of land have been taken on annual lease—P. 138.

Visagapatam: a sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhabitants, chiefly Hindoos, between 30,000 and 40,000: prevalent language, Teloo-goo—1805—James Williams Gordon. Mr. Gordon arrived at Madras, in the beginning of February of last year, on his way to his Station—Pp. 138, 344.

bard arrived Sept. 10, 1834, in the "Corvo," Capt. Gale, after a passage of 116 days. Mrs. Ramsey had died in June preceding; and Mr. Ramsey had left, in the beginning of July, on a visit home. The Rev. Henry Ballantyne,

with Mr. Elijah Ashley Webster, and their wives, sailed, in May last, from Boston, in the "Shepherdess," Capt. Kinsman—No Report of the Ministry at Bombay appears—Scholars, in 29 Schools; 1295 males and 299 females. An English School has been opened, with the hope that it will grow into an institution of more importance: it has not yet been found practicable to establish Boarding Schools on the plan of those in Ceylon. A Female Asylum for orphans and destitute children has been opened with 10 girls, and promises well: the monthly expense of each girl is about a dollar—30,500 Tracts and Books have been printed in Mahratta: they contained 1,337,000 pages; and carry the total from the beginning to about 15,837,000 pages. A type and stereotype foundry has been added to the establishment—Pp. 139, 173, 174, 344.

Ahmednuggur: a city formerly of great splendour under the Mahomedan Power; 175 miles N E of Bombay, on the high land of the Deccan, 2000 feet above the level of the sea: inhab. 50,000, chiefly Hindoos using the Mahratta Language; with many Villages easy of access, and English Cantonments of about 1000 Soldiers—1831—Hollis Read, G. W. Boggs; Amos Abbott, Superint. of Schools; Dajeeba, Nat. As. Mr. Abbott arrived in the "Corvo"—Communicants, 7; suspended, 1: apparent converts within the year, 10. On one occasion, Mr. Read addressed nearly a thousand of the halt and the maimed and the blind, who were collected on a plain near his house, for the purpose of receiving clothes from the hand of Captain Molesworth, and mostly at his own charge: his address continued, with short intervals, for three hours—An English School has been opened with the same view as that in Bombay—P. 139; and see, at pp. 345, 346, an Obituary Notice of Babjee, the late Native Assistant. Mr. and Mrs. Read spent many months at the Hills, for the recovery of their health. They met there with six Chinese Convicts, who had one book, from which they had acquired some knowledge of Christianity: this was a Tract received, to use their own expression, "from that good man, Dr. Morrison Sahib:" Mr. Read, from successive visits, could not but hope well of their sincerity.

Since the return of the Rev. David Oliver Allen, in January 1834, he has

acted as an ITINERANT MISSIONARY; except that, during Mr. Read's absence from Ahmednuggur, he took his place there, and was also occupied in preparing Tracts for his journeys. He travels as a Bible and Tract Distributor—preaching the Gospel, and conversing with the people wherever he passes. Mr. Read considers itinerating, in the present state of the Mission, as the first and most important part of Missionary Labour; and the Board say on this subject:—

It is an auspicious fact, that itinerating in the Deccan, or country lying eastward of the Ghauts and between the Narbudda and Kiswa Rivers, is found to be generally favourable to health. Our Brethren have itinerated much during the last two or three years, for the sake of making known more extensively the Gospel of Salvation. Mr. Read, from the Hills, made excursions into the surrounding country; and estimates the amount of his travelling, between October 1833 and July 1834, at not less than 1100 miles: in that space of time, he had preached the Gospel in about one hundred and twenty-five towns and villages, and in half of these places he supposed the Gospel had never been proclaimed before. He travelled without arms or a guard—the mode of travelling best becoming Missionaries of the Gospel of Peace—and met with neither insult nor harm. This safety he attributes, under God, to the humble style in which he travelled; and he felt the force of our Saviour's charge to His first Missionaries, to carry with them but one coat, and neither purse nor scrip.

The Board give the following view of the Spiritual Destitution of the Deccan:—

Making Ahmednuggur the centre of a survey of the Deccan, and looking south-westward, we see only a single Missionary Station at Poonah, 83 miles distant, where are two Scottish Missionaries: north-west, there is one station at Nassuck, 100 miles distant, and three Missionaries of the Church of England: northward there is not one cheering spot till the eye stretches far beyond the confines of India: north-eastward, we meet with Missionaries at Delhi, 830 miles; at Agra, 750 miles; at Allahabad, 500 miles; and at Benares: toward the east, there is no Missionary on this side of Orissa: south-east there is no Missionary Station on this side of Hyderabad, 335 miles, nor even there; and toward the south, the first Missionaries whom we see are those of the London Society at Belgaum, 300 miles.

Here is an area, measuring perhaps 800 miles by 1000, and containing a population of about 40,000,000, and not less than Two Thousand Towns and Villages, the greater portion of which have not been even visited by a Christian Missionary. Nor is the claim of these towns and villages—these 40,000,000—less imperious on Christendom because the wretched sefferers do not themselves present and enforce it. They are, on this very

American Board of Missions—

account, still more the objects of our compassion.

Tamul Mission.

Madura : a city in the Carnatic, 75 miles from the coast, and 120 west of Jaffna : inhab. about 50,000 ; with 20,000 in neighbouring villages : many are Romanists : prevalent language, Tamul—1834—W. Todd, James Read Eckard ; Francis Ashbury, Edward Warren, sen., Edward Warren, jun., Nat. As. The Board make the following statement relative to this Mission :—

Preparatory to commencing the Mission, Mr. Spaulding visited Madura. It is a populous place, the city of the ancient Tamul

Kings, and the seat of Brahminical Pride in that part of India ; and Mr. Spaulding recommended that our first Station should be there. Accordingly, soon after permission was obtained from the Government, Messrs. Todd and Hoisington removed to that place. They were introduced to it by Mr. Spaulding ; and had the permanent assistance of three Young Natives, who had been connected with the Boarding School and Seminary almost from the commencement of the Ceylon Mission. This was on the last day of July 1834. Mr. Eckard has since taken the place of Mr. Hoisington.

A School for Boys and another for Girls had been opened, each with a few pupils : and it is the intention of the Missionaries to commence Boarding Schools for both sexes as soon as possible.

GENERAL BAPTIST MISSIONS.

Cuttack : 251 miles SW of Calcutta : inhab. 60,000—1822—*Poorree* : near the Great Temple of Juggernaut, on the coast, 8 of Cuttack : 1823—Amos Sutton, W. Brown, John Goadby, John Brooks ; Gungadhur, Ramchundra, Doitaree, Bamadeb, Nat. Preachers—While Mr. Goadby was assiduously preparing to enter on his labours, Mrs. Goadby was taken to her Rest, July 12, 1834, two days after child-birth : “The Lord’s will is best : He will do what is right”—were some of her last words. Mr. and Mrs. Lacey soon afterwards sailed on a visit home, chiefly for the recovery of Mrs. Lacey’s health. Mr. and Mrs. Brooks sailed from Boston ; not, as stated in the last Survey, from New York : they arrived at Cuttack, April 1, 1835 : Mr. Goadby has since married Miss Davis, who accompanied them from America. Mr. and Mrs. Sutton did not accompany them, as stated in the last Survey ; but continued in America till the sailing of the “*Louvre*” from Boston, in the latter part of September : see p. 98 of our last Number. They were accompanied by Mr. and Mrs. Noyes and Mr. and Mrs. Phillips, going out to join the Mission, from a Society, which appears, from its distinctive name of “Free-Will-Baptist Missionary Society,” to bear a similar relation to the body of Baptists in the United States

to that which the General Baptists of England bear to the Particular—The Converts connected with the Mission were, at the last Return, 36 Natives and 8 Eurasians : several have left the world, in the gladdening hopes of the Gospel. Besides the Native Christians, there are about 40 Natives who have lost caste and receive instruction, but have not been baptized—The Schools are prosperous—28,000 Tracts have been distributed. The Religious and American Tract Societies have rendered great assistance—Pp. 140, 141, 144, 342.

I am now about closing my cold-season labours : having been the means, directly or indirectly, of preaching the Gospel in more than eighty villages and towns—extending from Cuttack 150 miles south-west, and about 50 east, and 40 north-east. We have addressed in these labours, at least, from 15,000 to 20,000 people, and distributed at least 10,000 Tracts.

The work will go on : the most efficient part of it cannot now easily be stopped : our books are widely circulated, and, we have every reason to believe, much read : our Native Preachers are the most efficient labourers in the field ; and they are devoted to the work.

We have reason to believe that a great work is going on among the people, though it may not be very apparent : there are, however, signs, which tell of a secret and important movement—a sort of counteraction in the people, which indicates the approach of some mighty moral change. [Mr. Goadby.]

WESLEYAN MISSIONARY SOCIETY.

Bangalore — Thomas Hodson ; Abr. Ambrose, As.—Native Members, 20 : they are yet but children in understanding—Scholars ; boys 120, and girls 12—P. 140.

Melnattam : a large Village of Ro-

manists and Heathens, about 40 miles S of Negapatam—Samuel Hardey—The Members continue steady and consistent : many, who three years ago had never seen a Bible nor heard the Gospel preached, are now able to converse on

Christianity with considerable clearness—12 males and females attend an Adult Sunday School—*Manaargoody*, another large Village, about 30 miles from *Negapatam*, occasionally visited before, has recently become a regular Station.

Negapatam : a sea-port, 48 miles E of Tanjore : inhab. 15,000 to 20,000—1821—Alfred Bourne, Thomas Cryer; John Guest, As.—Native Members, including those at Melnattam, 48 : many give the Missionary great satisfaction—Scholars ; 295 boys, 8 girls, and 12 adults—P. 140.

Madras—1817—Robert Carver, W. Longbottom ; Christian Aroolappen, Nat.

Besides an invitation to send a Missionary to Secunderabad, the Society has been earnestly importuned to appoint one to the western coast of Peninsular India, and a promise has been made of very liberal support ; but the recent extension of our Missions in other parts of the world has made it necessary to be cautious lest more ground should be taken under immediate cultivation than the funds of the Society would permit to be retained. The Committee earnestly and solemnly call on their friends to renew and increase their exertions, that the means may be furnished for that enlargement of the Missions on the Continent of India which they cannot but consider, especially under present circumstances, as an indispensable duty—no longer to be neglected or postponed without incurring a guilt of no ordinary magnitude and enormity. [Report.]

CHURCH OF SCOTLAND.

Calcutta—1830—No Report of the proceedings of the Rev. W. S. Mackay and his Assistants has reached us since the return of Dr. Duff from India, except a statement of an Examination of the General Assembly's Institution : of this Examination, an eminent literary man, not favourable until lately to the Assembly's System of Education, reports—

There could not be less than 400 boys present. Although all the classes acquitted themselves admirably, the boys of the two senior classes—from their greater advancement in knowledge of a higher order—attracted particular attention. In geography, physical and political ; in elementary mathematics ; in history, sacred and profane—they underwent a long and searching inquiry ; which amply proved, that theirs was not a mere exertion of the memory, but a mastery of the different subjects which they had stu-

As.—A considerable English Society affords the Missionary much pleasure : the Native Members, 32 in number, have made some progress, and have generally adorned their profession—Scholars ; boys 301, and girls 55—P. 140.

There are 23 Schoolmasters, chiefly Natives. At each Station, and the places adjacent, much good has been done. Places of Worship have been erected : Congregations and Societies, European and Native, have been formed ; and many thousands of children have been educated in a knowledge of Christian Truth.

From each of the Stations, extensive journeys are made by the Brethren, to diffuse information among the idolatrous Hindoos, and awaken them to earnest inquiry concerning the Way of Salvation. [Report.]

died, elicited by close and vigorous exercise of their reasoning powers. The prominent features of the system of education, so successfully pursued at the Institution, appear to be—the thorough comprehension of the things taught, which it establishes in the minds of the pupils—the strong developement of the faculties which it promotes—and the soundness of moral and religious acquirement which it makes the ground-work of the whole. It was most interesting to witness the strong grasp which they took of the themes on which they were questioned, the clearness and rapidity of their replies, and the intelligent and cheerful demeanour which characterized them throughout.

P. 140 : and see, at p. 103 of our last Number, notice of the Rev. Dr. Duff's Address before the General Assembly ; and, at the pages of our last and present Volumes there referred to, the Address itself at large, and some remarks thereon.

The Scottish Missionaries in the PRESIDENCY OF BOMBAY have petitioned the General Assembly to take them under its superintendence ; and their request is earnestly supported by the Kirk Session of Bombay, and by the Auxiliary Missionary Society. The Kirk Session of the Scottish Presbyterian Church formed at *Poonah* has also addressed to the Assembly another Petition, praying that a Minister may be sent thither by the Assembly. The Committee, to whom these Petitions were referred, report on them—

It is obviously most desirable that the request of the Petitioners should be complied with ; both because the Missionaries, whose ability and faithfulness their

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Church of Scotland—

present employers readily attest, may be expected to labour with greater willingness and zeal in the connexion which they themselves prefer; and because a unity of management throughout the Scottish Missions in India might profit, in various ways, the interests of the Great Cause which the General Assembly so earnestly desires to promote there. It is chiefly through the instrumentality of NATIVE LABOURERS that the Conversion of India is, under God, to be hoped for: now, it is only in connexion with the Church, that the Mission can regularly receive Authority to judge of the qualifications and to sanction the employment of such Labourers, for preaching among their countrymen the glad tidings of Salvation.

But, in justice to the Petitioners themselves, your Committee hesitate to recommend the granting of their request, without the prospect of large additions to your fund. Its present produce is not more than enough to meet the PRESENT expenditure in Calcutta—much less than might most profitably be employed on that Station alone.

SCOTTISH MISSIONARY SOCIETY.

Bombay—1828—John Wilson—Five Services or Religious Meetings are held on Sundays, and three on Week-days; besides a regular Service in the Mission House every morning, and frequent preaching in different parts of the city. "The number of auditors," says Mr. Wilson, in reference to this public preaching, "is, in general, as large as is desirable in places of public concourse; where there is sometimes much confusion, and a liability to interruption. The attention is gratifying. A knowledge of Christianity is evidently increasing among Hindoos, Mahomedans, Parsees, and Jews: its superiority to Heathenism is frequently admitted—Scholars; boys 678, girls 222. In an English School, of 37 Hindoo Youths, 9 Parsi, and 4 Mahomedan, highly satisfactory progress is made. The Girls are not inferior to the Boys in their eagerness and success in acquiring knowledge. Mrs. Wilson, in visiting the families of the Scholars, has ascertained the gratifying fact, that females, who had no other means of instruction, have acquired some knowledge of the Gospel from their children—17,600 Tracts and Books have been printed, chiefly at the expense of different Religious Institutions. A "Refutation of Mahomedanism," by Mr. Wilson, in Goozerattee and English, has appeared in Hindoostanee, and forms a Tract of 130 pages: to this he has added a second "Exposure of Hindooism," extending to 180 pages, in reply to an attack on his first piece on the subject—In company of Mr. Mitchell, Mr. Wilson made a very extensive journey down the coast, as far as Goa, and back to Bombay through parts of Beejapoor; in the course of which they

distributed upward of 14,000 Books and Tracts, and held highly interesting intercourse with the people—Pp. 140, 141.

Hurnee—While Mr. Mitchell, who has removed to Poonah, continued at Hurnee, Worship was daily maintained in the Poor Asylum mentioned in the last Survey; and visits were paid, as opportunities offered, to the surrounding and the more distant villages—There were 50 persons connected with the Asylum: 2 of its afflicted inmates were admitted to communion, and others are candidates for baptism—P. 141.

Of Mr. Mitchell's visits, last year, in the country connected with Hurnee, it is said—

As there were formerly Schools in operation over the whole district, he found among the people a considerable acquaintance with the facts and doctrines of Christianity; but he did not meet with an individual who appeared seriously impressed by them, though multitudes were ready to express themselves favourably in regard to the Saviour. In all his visits, he paid particular attention to the children, who came to him in crowds to renew old acquaintance; and, not unfrequently, when he preached in the bazaars, to clamour for books and to make a noise: he did not, however, commonly listen to them on these occasions, but told them to come in a body to his lodgings, or to the village school-room: there he first catechized them, recalling to their minds the truths which they had formerly been taught, and gave books to such of them as could read, telling them to shew them to him on his return, that they might receive a new supply.

Poonah—Robert Nesbit, James Mitchell. After his return from the journey with Mr. Wilson to the southward, Mr. Mitchell assisted Mr. Wilson for some months in Bombay; and has since settled at Poonah, Mr. Nesbit being about to visit the Cape of Good Hope for the

restoration of his health; and Poonah having been deprived of the labours of Mr. Stevenson, who has accepted the office of Junior Chaplain of the Scottish Church in Bombay—Preaching, in Mah-ratta and English, has occupied the first place in the labours of the Missionaries. There has been “little marked success,” the Report states, “among the Heathen: yet, though the number of converts from among the Natives has hitherto been small, it is gratifying to witness the increase of knowledge among the children, the diminution of prejudice and the increase of free inquiry among the young men, and the thirst for English Literature and Science which has begun to manifest itself in this quarter as well as in other parts of India; since there is every reason to hope that this will, in the Providence of God, prove instrumental in preparing the way for the extension of the Redeemer’s Kingdom”—Scholars: boys 200, girls 60; of whom, 131 boys and 22 girls read the Scriptures. The Schools are supported by local contributions—Mr. Stevenson made a journey of a month in the Decan, and Mr. Nesbit one of six or seven weeks. “The Hindoos,” says the Report, “as is usual with them, often professed to yield to the force of their arguments, and to give up the fooleries of their own system; but still shewed no disposition to embrace the Gospel”—P. 141.

GERMAN MISSIONARY SOCIETY.

Mangalore: on the coast of Canara, on the western side of the Peninsula—J. C. Leihner, S. Hebick, C. L. Grüner—The Society has lately made an entrance on labours in India, by the establishing of this Mission. The Missionaries have been greatly befriended and assisted by some British residents in these

AMERICAN WESTERN FOREIGN MISSIONARY SOCIETY.

While the Missionaries, John C. Lowrie and W. Reed, were preparing, in Calcutta, to proceed to their destination among the Seiks, Mr. Reed was, soon after the death of Mr. Lowrie, which was noticed in the last Survey, compelled by ill health to embark, with Mrs. Reed, on his return home: he did not, however, survive to reach his native land. In the autumn of 1834, Mr. Lowrie proceeded to Loodianah, the most remote of the British Stations in India toward the north-west. At the

Mr. Mitchell gives the following view of the field of labour opened at Poonah:—

The population of the native town is very large and interesting, being said to amount to about 70,000 souls; and the Europeans are about 2000, for whose benefit a Company’s Chaplain is stationed here, who conducts Divine Service in the Church on the Sabbath. I have, besides preaching daily to the people in the bazaars, to take the spiritual and pecuniary care of a Poor Asylum, which is supported by Europeans at the Station, and contains upward of 100 inmates, who come to me five days a week to receive instruction. I have also under my pastoral care a congregation of Christians, chiefly our own countrymen, consisting of about 200 hearers and 70 communicants: religion, I am happy to say, seems flourishing among this part of my charge: I preach to them four times a week; twice on Sabbath, and once on Tuesday and Wednesday Evenings. The soldiers who are church members also meet in one of my out-houses every night of the week for devotional exercises, except those on which I preach: as drunkenness has been abounding among the soldiers at the Station, and as even some of our church members had been guilty of intoxication since I came here, I have induced the members of the Prayer Meeting to form themselves into a Temperance Society.

The application of the Missionaries to be received under the care of the General Assembly was stated under the last head. The Directors of the Society have resolved to throw no obstacles in the way of the proposed transfer.

parts. Two of them are learning the Canarese, and the third the Conkona. The Society, finding a wide field for labour opening before it in this part of India, is about to send three more Missionaries: they will be stationed at Dharwar, or elsewhere in the Telooogo Country.

last dates, his health was indifferent; and he had it in view to resort to a cooler climate—P. 141.

The Rev. James Wilson and the Rev. John Newton, with their Wives and Miss Davis, sailed from Boston, Nov. 4, 1834, in the “Georgia,” Capt. Spalding; and arrived at Calcutta in the latter part of February. Miss Davis, as stated at p. 144, has been married to the Rev. John Goadby, of the General Baptist Mission.

Another reinforcement followed in the

American West. For. Miss. Society—

“Charles Wharton,” Capt. Dolby; on board of which vessel, the Missionaries, James M’Ewen, James R. Campbell,

William S. Rogers, Jesse S. Jamieson, and Joseph Porter, with their Wives, embarked at Philadelphia, on the 16th of November, for Calcutta.

AMERICAN BAPTIST MISSIONS.

Mr. and Mrs. Day and Mr. Abbott embarked in the “Louvre,” Capt. Brown; which sailed from Boston, as before

stated, in the latter part of September. They are to form a Mission in the Northern Circars.

The widest and most inviting field for modern Missionary Exertions is found in the vast regions of the Continent of Asia, and in the Islands of the Eastern Seas. The inhabitants of these extensive countries may be said to form about two-thirds of the human race; and, though for many ages enjoying, at least, PARTIAL civilization, have remained under the destroying influence of manifold superstitions and errors. To borrow the language of the late revered Richard Watson—

With but few exceptions, they are without a God—save gods that sanction vice; without a sacrifice—save sacrifices of folly and blood; without a priest—except a race of jugglers, impostors, and murderers; without holy days—except such as debase by their levity, corrupt by their sensuality, or harden by their cruelty. They have worshipped devils, and hallowed crimes; and have not been ashamed. In one place, a painted idol usurps the honours of God *blest for ever*; and, in another, the Obscene Prophet is revered as a Divine Messenger.

Various modifications of Buddhism, the immoralities and idolatries of Brahminism, and the imposture and sensuality of Mahomedanism, hold almost undisputed sway over the minds and hearts of the myriads of the Eastern World. It is, comparatively, a small number that acknowledge the Name of Christ, even if we include those who profess to be converted to the Faith of Rome.

In this part of the world, our country has obtained a name and an influence never before possessed by any European or Christian Nation. By a recent estimate, it is assumed that there are TWO HUNDRED MILLIONS of men in the East, directly or indirectly under the sway of Great Britain, many of whom are subject to the government of the Hon. East-India Company; and it is probable, that political and commercial intercourse has made the national character of Britain to be known and respected by almost TWO HUNDRED MILLIONS MORE.

The duty of this Christian Country to those benighted portions of the Globe, as taught in the Word of God, is thus favoured in its accomplishment by the arrangements of Divine Providence; and it is confidently hoped, that proof will be afforded by the Church of Christ in this land, that it has not regarded the establishment of political and commercial influence as the chief object to be achieved by the Empire which we have obtained in the East. Much, very much, yet remains to be COMMENCED, before that Church can be said to have made its exertions in any measure commensurate with its opportunities and obligations.

[Report of Wesleyan Miss. Soc.

Ceylon.

THE following passage occurs in the Charge, delivered by the Bishop of Calcutta, in his late Visitation, at Colombo:—

The singular advantages derived from the Reverend the Missionaries* who labour among the Nominal Christians—of the Cingalese and Malabar Chaplains—of the Proponents—of the Schools supported by Government—together with the Commission lately issued for augmenting their number and efficiency, add such a strength to the cause of Christianity in this Island, as to call for our liveliest gratitude. As the Gospel proceeds in its gentle progress, it will be easy to expand the machinery already on foot. I may communicate to you, that a Clergyman will soon, I trust, be stationed at Neura Ellia, in the hope of his being connected with an Academical Establishment of so high an order, as to supersede, in many cases, the necessity of sending children home for education. I hope also that Jaffna will

* Of the Church Missionary Society, guided, for 18 years, by the talent, experience, and meek piety of the Rev. Mr. Lambick.

not be long without the benefit of a resident Chaplain. I have the pleasure further to say, that I have determined, with the concurrence of Government, to admit as Candidates for Holy Orders such of the Proponents as may successively appear qualified for such a sacred trust; and so, without altering their temporal situation, gradually reduce to Ecclesiastical regularity the pious labours of these excellent men—a remnant of the Dutch Religious Establishment.

It is no small benefit to this Archdeaconry, that its insular situation, its moderate limits, and its being a Royal Colony, ruled immediately from His Majesty by His Excellency the Governor, renders all plans for its religious improvement easy and practicable.

BIBLE AND TRACT SOCIETIES.

No Report has been received from the Colombo Auxiliary *British and Foreign Bible Society*; but the Jaffna Branch states the sale of 5586 copies, chiefly of Portions of the Tamul Scriptures: a supply of 1000 Tamul Bibles in small type, and 500 in common, was to be sent to Jaffna from Madras — The Colombo Committee of the *Christian-Knowledge Society* acknowledge, with thankfulness, a present from the Church Missionaries of 200 copies of their Version of the Scriptures, and 50 of the Prayer-Book, in Vernacular Cingalese. Books, to the value of 15*l.*, have been granted by the Society toward a Lending Library, for

the use of Soldiers, at Point de Galle—The *Religious-Tract Society* granted to the Colombo Association 48 reams of paper and 4500 English Tracts; to a New Society formed at Cotta, 48 reams of paper, 3950 English Tracts, and a consignment of 20*l.* in books on sale; to an Officer at Trincomalee, 3000 Tracts and Children's Books; and to the Jaffna Society, 132 reams of paper and 5000 English Publications. At Colombo, Cotta, and Jaffna, upward of 176,000 Tracts were printed — The *American Tract Society* appropriated 3500 dollars to the aid of the Press at Jaffna — Pp. 141, 142.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo; and the Out-station of *Hanwell*, distant 20 miles—1812—Ebenezer Daniel, Hendrick Siers; Corlois and other Nat. As. Mr. Siers has suffered much from sickness. Mrs. Daniel's health and that of their daughters failing, they sailed, early in July, on a visit home, in the "Morning Star," Capt. Linton; but too late, as it respected Mrs. Daniel: she died at sea on the 19th of November — At nine places in or close to Colombo, and six villages from four to ten miles distant, with Hanwell and three villages near to it, about 18 Sermons are preached weekly, by the Missionaries and their Assistants—Communicants, about 60; of whom, 24 were baptized in the year. Itinerancy has been carried to a greater extent than before, several of the Native Christians being qualified to assist in these labours

—Scholars: about 500 in 12 Schools, besides Sunday Scholars: about 50 girls, under the care of Mrs. Daniel and her daughters, made rapid progress, while they could devote themselves to them—A fearful inundation destroyed many lives, and reduced multitudes to poverty —P. 142.

In Colombo and around, lately, a very considerable stir has been excited on some of the peculiarities of Popery. Both Protestants and Roman Catholics seem to be interested in it; and things, which appeared to many fixed as the solid ground, now are ready to be considered as doubtful or dangerous. The reading of the Tracts, which have lately been written on these topics, seems to be, under God, the means of producing this excitement: and, while not a few appear to see the folly of their system, without having the courage to forsake it, some individuals have lately, through these means, become regular hearers of the preaching of the Gospel. [Mr. Daniel.

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S.E. of Colombo: inhab. 4500 — 1822 — Joseph Bailey, James Selkirk; W. Ridsdale, Printer; 22 Nat. As. Mr. and Mrs. Lambrick arrived at

Falmouth, on a visit home, on the 9th of May — Eight Religious Services are maintained, with an average attendance of 530 adults and children on Sundays,

Church Missionary Society.—

and of 75 on Week-days: communicants, 21. The prevailing carelessness of many of the hearers is lamentable: yet the influence of the Mission is apparent, in the diminution of caste-prejudice—Scholars; boys 354 and girls 64. In the Christian Institution, 19 Youths are becoming well instructed and prepared for Christian usefulness in after-life—'Between 16,000 and 17,000 Tracts were printed, nearly half of them in Cingalese. The Rev. J. M. Eckard, American Missionary, visited Cotta, on his way to his Station, before Mr. Lambrick left Ceylon; and has the following notice of it in his Journal:—

The Missionary Premises are very beautiful. The grounds are well planted with trees, shrubs, and flowers. Amidst these are various buildings in the oriental style, with broad verandahs, and low tiled roofs. From Mr. Lambrick's house the ground slopes to a river, here expanded into a small lake; beyond this are rice fields, which look like meadows. The still life of this picture is sometimes varied by Natives at work on the fields. A dense forest closes all in its embrace; and completely excludes the busy world beyond, from destroying the repose—the Sabbath stillness, which seems resting upon all continually.

Cotta was formerly believed by the Cingalese to be a DEVIL HILL. It was, of course, a well-selected residence for those who conduct a warfare against *spiritual wickedness in high places*. Even now, it is with trepidation that some of the Natives venture upon this high place. Devils are, to them, the objects of much fear. They regard the small-pox as caused entirely by diabolical influence: if a man dies of this disease, they dare not say, "He is dead," lest the devil who caused it should be angry: they merely say, "A thorn has sprung up."

The kindness of Mr. and Mrs. Lambrick was extreme, all the time while we were under their roof. I trust that no lapse of time will efface my recollection of their hospitality, nor the Christian refinement and cultivation of mind and manner visible in each.

Kandy: 80 miles ENE of Colombo—1818—Thomas Browning, W. Oakley; 12 Nat. As. Mr. Oakley arrived at Cotta on the 7th of June—Mr. Browning's labours have been much interrupted by illness—Average attendance on Sundays, 179 adults and children; and on Week-days, 118: communicants, 17—Seminarists, 2: Scholars; boys 187 and girls 9, with an average attendance of 117.

Baddagame: a village 12 or 13 miles from Galle—1819—G. Conybeare Trimnell, G. Steers Faight; 23 Nat. As.—

Average attendance of adults and children on Sundays, 630: communicants, 8—Seminarists, 13: Scholars; boys 370 and girls 92, with an average attendance of 310—The Bishop of Calcutta, in his late Visitation, spent some time at Baddagame, and thus speaks of the Station:—

Before Messrs. Mayor and Ward came to reside here, though the greater part of the population was nominally Christian, in consequence of a law made by the Dutch Government that none should inherit property but those who were baptized and registered, the grossest darkness and ignorance prevailed. There was a Government School, and there were two nominally-Christian Masters; but their chief employment in the school was, publishing the banns of marriage: the children were taught to repeat the Lord's Prayer, the Creed, and the Ten Commandments; but in such a dialect as would leave it doubtful, with most of them, which of the three was the Prayer and which the Creed. The ignorance of the Females was even greater than that of the other sex; and I have been told, that, before the Missionaries came, a needle had never been seen here. Such was the state of the people before our Missionaries settled among them, which is now about 14 years ago.

In point of knowledge, there can be no doubt a very considerable advance has been made. The Word of God is the chief book read in our Schools. Catechisms are taught, and portions of Scripture are committed to memory. The boys in these Schools are of nearly all ranks and classes in society. On a hill, now called Church Hill, which a few years ago was an uncultivated jungle, stands a commodious, substantial stone Church, with a tower and bell: in this Church, Divine Service is held every Lord's Day; and it is, in general, pretty well filled.

Nellors: near Jaffna: inhab. 5000 or 6000—1818—Joseph Knight, W. Adley; 26 Nat. As.—Average attendance of adults and children on Sundays, 425; and, on Week-days, 45: communicants, 53—Seminarists, 30: Scholars; boys 463 and girls 50, with an average attendance of 443.

Pp. 142, 143, 254, 256, 344, and p. 64 of the present Volume: and see various interesting details relative to Cotta, at pp. 370—374, 377, 379; to Kandy, at pp. 334, 335, 369, 370; to Baddagame, at pp. 335—337, 370, 378, 379; and to Nellore, at pp. 374—377.

Summary of the Mission.

Stations, 4—Missionaries, 8—Printers, 1—Native Teachers, 83—Average Attendants at Public Worship on Sundays, 1764; and, on Week-days, 238—Communicants, 99—Seminarists, 64—Scholars; boys, 1374; girls, 195.

In the Bishop of Calcutta's late Visitation, his Lordship was not able to reach Nellore: of the other Stations of the Society he speaks with great satisfaction, as may be seen at pp. 336, 373 of our last Volume. The Report gives the following general view of the Mission:—

The Committee rejoice to state, that, in this Mission, the same uninterrupted harmony prevails, as has been reported in former years; and, together with that Christian Love which is *the bond of perfectness*, there is a marked growth in the studies and other pursuits at the different Stations; although there does not yet appear that pouring-out of the Spirit of God, which would be manifested by the conversion and consistent conduct of many of the Natives.

WESLEYAN MISSIONARY SOCIETY.

CINGALESE DIVISION.

Colombo, with Colpetty—Ben. Clough, Rob. Spence Hardy; John Anthoniez, Nat. As. Mr. and Mrs. Hardy embarked in September, on his return to his labours. Mr. M'Kenny has returned home—Members, 84; of whom 44 appear to be Soldiers in the garrison: the Native Members, with one exception, continue steady—Scholars, in 7 Schools; 246 boys, 31 girls, and 83 whose sex is not specified—P. 143, 477.

Negombo: 20 miles N of Colombo: inhab. 15,000. **Kornegalle**: 60 miles NE of Colombo—1821—Thomas Kilner; P. G. de Silva, Nat. As.—Members 185; of whom 21 are elder scholars. The means for pulling down the remaining strongholds of Heathenism are in regular and active operation. The Romanists of this district everywhere repel, with the firmest and most stubborn resistance, every attempt to bring before them the pure Gospel—Scholars, in 16 Schools; 542 boys and 100 girls. Some of the Schools are in very effective operation—P. 143.

Having no fixed work for the evening, we repaired to a village, one mile from Negombo, called Padre Watta, which signifies "the Parson's Garden," for the purpose of holding a Prayer Meeting: we succeeded in getting together about 30 people. The name of this village naturally suggests a few inquiries. It evidently intimates what its inhabitants readily acknowledge, that at one period of its history it was, at least nominally, a Christian Village, but has gone back to Buddhism. A Priest now resides in the village, who uses every means in his power to keep alive the interests of his system; and whenever that is the case, Christianity makes but little progress. In many instances I have observed, that when there is no clever person to support the interests of Buddhism in a village, its inhabitants are quite prepared to receive us with our Message of mercy. A religion they must have; and it would seem to be a matter of indifference whether that religion be Buddhism or Christianity; for they understand neither, nor, in general, do they wish to understand. [Mr. Kitcher.

Caltura, with Pantura: 27 miles S of Colombo—W. Bridgnell; Cornelius Wijesingha, Nat. As.—Members, 162; of whom 98 are elder scholars. A greater spirit of inquiry appears than has been known before. Buddhism seems, in this district, to be on the wane: Mr. Bridgnell knows of six priests who have thrown off their robes—In 17 Schools, there are 834 boys and 69 girls—P. 143.

It is my full conviction, that our Mission Schools are the most highly important of those auxiliary means, by which we endeavour to teach and preach Jesus Christ. The children make encouraging progress in the knowledge of heavenly things; and their parents, and other adults attending the public examinations, receive much instruction, by means of the Catechisms, and by the reading of the Scriptures in the various schools. Many of the children despise the absurdities of Idol Worship and Buddhism, and refuse to join in Heathenish Ceremonies. *Out of the mouths of babes and sucklings God has perfected praise.* [Mr. Bridgnell.

Galle, with Amlamgoddy: 75 miles S of Colombo—Elijah Toyne; John A. Poulier, Nat. As.—Members, 48. Visits from house to house, to enforce personal and family religion, have resulted in increased attendance on Public Worship and desire of religious knowledge. It is delightful to see the eagerness with which a new version of the New Testament in Ceylon-Portuguese is read by many: an awful apathy, however, prevails among the Natives generally, in reference to the things of God—In 10 Schools there are 359 boys, 65 girls, and 117 whose sex is not specified. The children of two of the nearest schools attend Divine Service in the Chapel in the Fort, and are regularly catechized after preaching. In all the other schools, Divine Service is held once, and in some twice, on the Lord's Day—P. 143.

The work of God in this Circuit maintains a steady and progressive character. The good seed of the Kingdom has been received

Wesleyan Missionary Society—

into many hearts; and is, I believe, daily taking deeper root. There is a general improvement in the piety and consistency of our members; and a deeper seriousness is spreading among the regular hearers.

[*Mr. Toyne.*

Matura, with Belligam: 100 miles S S E of Colombo—Dan. J. Gogerly; Dan. D. Perera, Nat. As.—Members, 64. Cingalese Preaching is maintained in 11 Villages: from 40 to 80 persons attend Portuguese Preaching in Matura. Buddhism and Devil-Worship oppose peculiar difficulties to the work in this district. Many, baptized in infancy under the system which formerly prevailed, are worshippers of Buddhu and of Devils—In 12 Schools, there are 451 boys, 64 girls, and 60 whose sex is not specified: of two other Schools there are no Returns—Pp. 143, 144.

Matura is, without exception, the place where Buddhism most flourishes: it is, in fact, its strong-hold. The principal wealth of the district is devoted to Buddhism; and its priesthood, more than seven hundred in number, is active; while its members are regarded as ranking with the most learned of their profession. In all parts of the island a little relaxation leads to the most disastrous results, as the most promising prospects soon disappear; for to secure any thing like prosperity, the labourers in every part must be all at it, and always at it. Intermitted labour, however, is peculiarly injurious on the Matura Station, where our enemies are numerous, skilful, and active: almost every village of importance has its Priest.

Compared with other places, the Eastern Stations appear unproductive. Our circumstances are different from theirs. We have a refined metaphysical system to oppose, upheld by men of considerable oriental learning, and of great acuteness; who also make great professions of sanctity. We have, however, gained a little ground: what we have gained we endeavour to hold fast, and by every possible means to make encroachments on the territory of the enemy. Did we not know that the work is the Lord's, we should despond: as it is, we are at times cast down; but, conscious that the Lord of Hosts is with us, we renew our strength, and go on, with the assurance that even these strongly-fortified holds of Satan shall be pulled down, and genuine Christianity established among this people.

[*Mr. Gogerly.*

Berlapanator: in Moruwa Corle: two or three days' journey in the interior—W. A. Lalmon, Nat. As.—Members, 47; of whom 17 are children. The congregations increase, but their attendance depends on the season: the light of the Gospel is, however, diffusing itself in these parts; and there is much solemnity

in worship, with a visible reformation among the intemperate and profane—Scholars; 40 boys and 10 girls.—P. 144.

Summary of the Cingalese Mission.

Stations, 6—Missionaries, 6—Assistant Missionaries, 6—Members, 590—Schoolmasters, 93; and Schoolmistresses, 9: chiefly Natives—Schools, 62—Scholars: boys, 2472; girls, 339; sex not specified, 260.

TAMUL DIVISION.

Batticaloa: on the east coast: 60 miles direct from Matura on the south, but nearly 200 by the line of coast, and 75 miles from Trincomalee on the north—John Katts, John P. Sanmuggam, Nat. As.—Members, 30—Scholars, in 6 Schools, 274—P. 144.

Trincomalee: on the north-east coast—Ralph Stott; John Hunter, Nat. As.—Members, 34; of whom 18 are British Soldiers—Scholars, in 3 Schools, 218.—P. 144.

I preach four times a week, and Mr. Hunter three: on those days when we have not to preach, we go from street to street, and sometimes from house to house—distributing Tracts, and exhorting the people to forsake their idols and sins, and believe in Jesus Christ; and though we do not see much fruit of our labours, we have reason to be encouraged: the people are generally willing to hear the Truth, and are anxious to receive our Tracts. We have three candidates for baptism.

[*Mr. Stott.*

Point Pedro: at the northern extremity of the Island—John George—Members, 11—Scholars, in 6 Schools, 249—P. 144.

There is an intense desire among the people of this district to receive Bibles and Tracts. When I am on the road, they crowd round me, and say, "Give us books—We want to read, and to know the Christian Religion: you teach it to us, but we want books, that we may read about it in our houses, and teach it to our neighbours." Sometimes they call after me, "Give us books, that we may know whether your religion or ours is the better." The farmers in the field say, "We attend your preaching, therefore you ought to give us books." Others say, "We were taught in your schools, therefore you should give us books." Some say, "We have carefully kept those you gave us—give us more:" others, "We can read—give us books." Thus they make many demands on me; and I have given them great numbers of the Scriptures and of Tracts, but not at all sufficient to meet the wants or satisfy the wishes of the people.

[*Mr. Stott.*

Jaffna—Peter Percival; Sol. Vallooppullee, John Matthiez, Nat. As.—Members, 60. Religious Services are con-

ducted in the School Bungalows: the attendance has been, for the most part, very good: these Services are not confined to preaching and prayer; but are made subservient to the diffusion of the Gospel, by familiar conversation with the Natives, catechizing the children, and distributing Tracts; and may thus be considered as holding a most distinguished place in the labours of a Missionary—Scholars, in 5 Schools, 311. An English School, on the Mutual System, has, also, been recently established; which had, at the last dates, nearly 300 Boys, of whom 250 were in daily attendance: an Examination was held in June, in the presence of the Circuit Judge and many other Europeans, when ample proof was given that even the lowest classes were in the way of being thoroughly grounded in English, and much surprise was occasioned at the attainments therein of the higher classes—P. 144.

The fact—that nearly three hundred children are brought together daily, instructed in the truths of Christianity, attend Public Worship on the Lord's Day, and are regularly taught in a Sabbath School—is one of great promise, as a means of promoting the object

More than twenty years have elapsed since the commencement of the Wesleyan Mission in the Island of Ceylon. This Christian Enterprise for the evangelization of an important portion of the Eastern Possessions of the British Empire commanded, from the first, much public interest; which was heightened by its proving to be the last Missionary Undertaking of the Apostolic Dr. Coke, and by the circumstances of trial and difficulty in which his companions were placed by his unexpected death. The Mission had to be reared from its foundation: difficult languages were to be learned; and a knowledge of the character of the people and of the country was to be acquired. With grateful acknowledgments to the God of Missions it is mentioned, that very much more than could have been reasonably expected has been accomplished. Ten Mission Stations, each of them embracing an extensive tract of country, have been formed: the several languages used by the inhabitants, whether learned or vernacular, have been acquired: the Holy Scriptures have been translated: other valuable books have been composed or rendered into the native tongues: an extensive School System, affording daily instruction to upward of 4000 children, has been established: several hundreds of the Heathen and of Professing Christians have been united in religious fellowship; the strong-holds of Atheism and Idolatry have been boldly attacked, and shaken to their foundation; and the haven of Christianity is finding access into the remotest parts and most exclusive circles of the Island. [Report.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS — *Tillipally*: 1816: Benj. C. Meigs; 5 Nat. As., and 3 at the Out-station of Valluvertty, 12 miles to the eastward—*Batticotta*: 1817: Daniel Poor, D.D., Henry R. Hoisington; Nathan Ward, M.D.; 9 Nat. As.—*Oodooville*: 1820: Levi Spaulding; 6 Native As.—*Panditeripo*: 1820: George March, 1836.

of Missions in Jaffna. The influence of the school does not terminate here. Many of the boys who read the New Testament in English are furnished with the Tamul, to take home for perusal and assistance; and the Scriptures are thus distributed among the people, and read. It is often very gratifying, in passing along the roads in the vicinity of Jaffna, to hear the boys loudly repeating their lessons alternately in English and Tamul; and thus breaking the silence of the night, by chaunting, as some of them do, even in the native style, the sublime lessons of the Word of God. [Mr. Perceval.

Heathenism has still an awful and demoralizing ascendancy. The twenty-five days' festival at Nellore is just finished; at which there were not fewer than twenty thousand persons, bowing in most debasing worship to a piece of copper, cut in the form of a bricklayer's trowel, called *Failoothum*; said to be the weapon used by *Canthasoovamy*, the tutelary deity of the temple, in achieving some splendid exploits in war. How long will these deluded votaries love darkness rather than light! [The Same.

Summary of the Tamul Mission.

Stations, 4—Missionaries, 3—Assistant Missionaries, 5—Members, 135—School Teachers, chiefly Natives, 20—Schools, 21—Scholars: boys, 300; sex not specified, 1312.

H. Aphorpe; 3 Native As. — *Manepy*: 1821: C. S. Goodrich, Nat. Preacher, and 3 Nat. As.; Eastman Strong Minor, Printer—*Chavagacherry*: 10 miles from Jaffnapatam, on the road to Trincomalee: 1833: John Scudder, M.D.; 4 Nat. As. — *Varany*: on the eastern coast: 15 miles from Oodooville, and 18 from

X

American Board of Missions—

Jaffnapatam: Samuel Hutchings; 3 Nat. As.—The Rev. Henry Woodward died at Coimbatore, Aug. 3, 1834, in returning from the Nilgherry Hills: he was in the 38th year of his age, and had been a member of the Mission upward of 14 years. His Widow now assists in the Mission—The Rev. W. Todd and the Rev. J. R. Eckard, whose arrival was stated in the last Survey, have settled, as has been before stated, at Madura—The Rev. Alanson C. Hall and his Wife sailed from Boston, in the “Georgia,” Capt. Spaulding, Nov. 4, 1834; and the Rev. John M. S. Perry and the Rev. J. J. Lawrence, with their Wives, embarked at the same port, on the 16th of May last, in the “Shepherdess,” Capt. Kinsman—including the Missionaries in the “Georgia” and “Shepherdess,” the following will be the

Summary of Stations and Labourers.

Stations, 7—Missionaries, 10—Physician, 1—Printer, 1—Native Assistants, 37—Females, 13; being the Wives of the Missionaries, Physician, and Printer, and the Widow of Mr. Woodward.

The Rev. Miron Winslow, who has spent 18 months on a visit home, embarked, with his Wife, at Philadelphia, on board the “Charles Wharton,” Capt. Dolby, on the 16th of November last.

Of the Missionaries who arrived at the end of October 1833, as stated in the last Survey, the older Missionaries speak in terms of great affection and confidence: they write—

After nearly four months free and frequent intercourse with the Brethren and Sisters who have recently joined the Mission, we, who have been long on the ground, are unanimous in the opinion that they are such Helpers as the best interest of the Mission rendered necessary. We do most heartily extend to them, one and all, the right hand of fellowship, and welcome them; believing that they are the blessed of the Lord, whom He hath sent to labour with us. They have our full confidence and affection; and it is in our hearts to render them every assistance, that they may be initiated into the arduous labours of the Mission under every advantage which we can give them.

The Rev. D. O. Allen, of the Mah-ratta Mission, accompanied these Missionaries as far as Ceylon, on his return to Bombay from his visit home. The Ceylon Missionaries thus speak of Mr. Allen—

His visit to our Mission was highly interesting to us; and, we trust, mutually bene-

ficial. He remained with us four weeks. His former residence and Missionary labour at Bombay—his recent visit to America, and free intercourse with our patrons at home—his intimate acquaintance with the interesting party whom he had introduced to our Mission—his own destination to a new and important field of labour—together with other circumstances of a more private nature, all correspond to render this visit among us a most pleasing and memorable event. Truly we had *fellowship one with another*; and we trust our *fellowship was with the Father, and with his Son Jesus Christ*.

MINISTRY—The effects of the Ministry have been encouraging, nor has any opposition or reverse occurred deserving of special notice. Beginning in 1816, four Natives became communicants in 1819—in 1820, three—1821, nine—1822, eight—1823, five—1824, eight—1825, forty-nine—1826, ten—1827, twelve—1828, twenty—1829, eight—1830, six—1831, sixty-two—1832, thirty—1833, seventeen: making the whole number 251.

At the last dates, there were 200 Native Communicants at the Seven Stations; 40 of whom were students in the Seminary: 30 or 40 others lived in others parts of Ceylon, or on the neighbouring continent.

RELIGIOUS REVIVALS—On this subject, the Board state—

The Mission has several times been blessed with an out-pouring of the Holy Spirit, particularly in the years 1824 and 1830: the admissions to the Church in 1825, as the result of the First Revival, were forty-nine; in 1831, they were sixty-two; and in the subsequent year, 30.

The Mission was blessed with a signal visitation of mercy at the close of 1834. On the 26th of November, there was a convocation of the seven churches at Oodooville, at which about one hundred and sixty inquirers were present from all the Stations. Continuous meetings were held at other Stations of the Mission, and also at Nellore and Jaffnapatam, attended with the manifest blessing of Heaven.

EDUCATION—The number of Children and Youth under instruction, in October 1834, was 5367; being 4485 males and 882 females, classed as follows: in the Seminary, 124—in the Preparatory Day-Schools, 95—in the Female Boarding-Schools, 51—in the Common Free-Schools, 5097.

Pp. 144—146, 256, 344; and see, at p. 393, Obituary Notice, by Dr. Scudder, of a Ceylonese Boy and Girl.

Indian Archipelago.

STATIONS—LABOURERS—NOTITIA.

BAPTIST MISSIONARY SOCIETY.

Samarang, in Java—Gottlob Bruckner—P. 147.

Mr. Bruckner has met with no further interruption in prosecuting his work; but has, on the contrary, been encouraged, by learning that the King of Holland has testified his approbation of the translation of the New Testament into Javanese, and of the other efforts made for the conversion of the Natives to the Faith of Christ. Much respect appears to be paid Mr. Bruckner, by those whom he aims to instruct in the great truths of Revela-

tion; and attention is occasionally excited by his remarks and conversation. But, hitherto, the seed has not appeared to drop on a congenial soil. [Report.]

Padang, in Sumatra—N. M. Ward.

We are still without direct advices from Sumatra. This is probably owing to the unsettled state of the island in its political relations, which we fear may yet further delay the period of more vigorous exertions on behalf of its numerous and interesting population. [Report.]

LONDON MISSIONARY SOCIETY.

Batavia—1814; revived, 1819—Walter H. Medhurst; W. Young, As. Michael Sabo, a native of Hungary, well acquainted with Malay, acts as a Tract Distributor, with zeal and diligence. The Malay Congregation averages 40: communicants, 7; candidates, 7: baptized in the year, 6; candidates, 3—Scholars: Day, 20; Orphans, 20; Chinese, 40; Malay, 10—27,000 Publications have been printed: of these, 7500 copies were printed on paper furnished by the Religious-Tract Society, 10,250 by means derived from various

sources, and the remaining 9250 at the expense of the Society. The Publications distributed during the year amount to 27,841; being 13,137 Chinese, 6419 Malay, 4243 Javanese, 3044 Dutch, and 998 in other languages—P. 147.

The systematic visiting of the Chinese and Malays in their houses is attended with beneficial results. The people are willing to receive books; and the amount of general knowledge of Christian Truth, thus diffused in all directions, is incalculable. Prejudice appears declining, and attention to the Word of Life becomes more general and earnest. [Report.]

AMERICAN BOARD OF MISSIONS.

The lamentable death of the Missionaries Munson and Lyman, reported at pp. 120 and 147 of our last Volume, has been too fully confirmed: the noble spirit of Mr. Lyman's Mother, on receiving intelligence of the murder of her son, is recorded at p. 363.

The Rev. William Arms, who visited Patagonia (p. 155) with the Rev. Titus Coan, embarked, with his wife, in com-

pany (p. 100 of our last Number) of the Missionaries Dickenson and North, for Singapore. They were to proceed to Padang, with a view to ultimately labouring in Sumatra.

We have received no intelligence relative to the proceedings of the *Netherlands* or *Rhenish* Societies in these seas.

Australasia.

THE appointment of a Bishop of Australia, with which office Archdeacon Broughton has been invested, will have little direct influence on Missions to the Heathen, on account of the small number of the Aborigines scattered throughout Australia. Yet, as the state of Religion in Australia will have an important bearing on Missions in the parts of Australasia beyond the Diocese, and in Polynesia, we shall notice its progress with joy

and thankfulness. The Gospel-Propagation Society has granted 1000*l.* toward the erection of Six additional Churches: and the Christian-Knowledge Society has appropriated 3000*l.* for the advancement of Religion in Australia; and has also presented a Memorial to Government, grounded on a Statement laid before the Society by Archdeacon Broughton, imploring His Majesty's Ministers to place within the reach both of Colonists and Convicts, by the erection of Churches and Schools, and the appointment of additional Chaplains, the blessings of Christian Instruction.

BIBLE AND TRACT SOCIETIES.

NEW SOUTH-WALES.

The *Bible Auxiliary* remitted home 200*l.*; making a total, including 60*l.* paid for the New-Zealand Testament, of 3445*l.*: the issues were 256 Bibles and 111 Testaments; making a total of 4186 Bibles and 3197 Testaments: both the Income and the Issues of the Year were greater than those of any year preceding—The District Committee of the *Christian-Knowledge Society* circulated in the year, 90 Bibles, 90 Prayer Books, and 1011 other Books and Tracts—The Report of the *Tract Society* has not been received. The Parent Society granted, in the year, 23,580 Publications, and consigned Books for sale of the value of 115*l.*—Pp. 147, 148.

VAN DIEMEN'S LAND.

The *Bible Auxiliary* has remitted 100*l.*, and ordered 220 copies. "A growing spirit of piety prevails," the Treasurer writes: "the prison population have, in many instances, expressed a desire to have copies of the Scriptures; and not a few of them have shewn, by their conduct, that their desire was not in vain." From the *Tract Society*, the sum of 100*l.* was received by the Parent Society; of which, one half was for books sold, and 30*l.* to be returned in Tracts: Books and Tracts were consigned from home to the amount of 95*l.* besides those for which the 30*l.* was remitted. To the *Christian Instruction Society*, a consignment to the value of 50*l.* was made, with a grant of Tracts: 15*l.* was remitted home by it for books sold—P. 148.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

NEW SOUTH-WALES.

Wellington Valley: 240 miles NW of Sydney—1832—W. Watson, John C. Handt—P. 148: and see, at pp. 468, 514—520, a General View of the Mission, with the Report for 1834; and details of Incidents and Conversations, illustrative of the state of the Natives, and of the influence of the Mission on their minds, especially in awakening an Inquiring Spirit among them.

The efforts on behalf of the Aborigines are not without good promise. The scenes of wretchedness and disease with which the Missionaries meet are most distressing; but, by attending to the wants of the people, and administering medicine, they find great access to their hearts: yet they share with their Brethren the pain of seeing frequent neglect, as well as the comfort of witnessing some improvement. [Report.

NEW ZEALAND.

STATIONS and LABOURERS—*Tepuna*,

near Rangihoua: on the north side of the Bay of Islands: 1815: John King. Cat.—*Kerikeri*: westward of the Bay: 1819: James Kemp, James Shepherd, John Edmonds, Cat.—*Paihia*: on the south side of the Bay: 16 miles SE of Kerikeri: 1823: Henry Williams; Maria Coldham, As.; W. Rich. Wade, Sup. of Press; W. Colenso, Printer—*Waimate*: 9 miles inland from Kerikeri, and 14 from *Paihia*: 1831: G. Clarke, Rich. Davis, James Hamlin, Cat.—*Kaitia*: 44 miles NW of Waimate: 1834: W. Puckey, Joseph Matthews, Cat.—*Puriri*: on the River Thames, S of the Bay of Islands: 1834: W. Fairburn, John Morgan, James Preece, John A. Wilson—*Ngaruawahia*, and *Two other New Stations*, also S of the Bay: W. Williams, Alfred Nisbet Brown; C. Baker, T. Chapman, Henry Pilley, James Stack, John Platt, Catechists—Mr. and Mrs. Wade, Mr. Colenso,

and Mr. Flatt arrived Dec. 30, 1834—Mr. and Mrs. Maunsell reached Sydney, on their way, on the 30th of July—The destination of the Rev. T. H. Applegate has been changed from this Mission to India—The Rev. Henry B. Bobart and Mr. B. Y. Ashwell, with their wives, sailed from Gravesend on the 12th of June: and the Rev. W. Yate and his Sister, with the Rev. R. Taylor and Mr. John Bedggood and their families, left London on the 18th of last month, on Mr. Yate's return to his labours—Pp. 148, 215, 256, 293, 294, 390; and pp. 64, 120 of the present Volume.

Summary—Stations, 9: Labourers, in the field and on their way, 7 Missionaries, 20 Catechists, 2 Printers, 24 Married and 2 Unmarried Females: Schools, 18: Scholars; 86 Boys, 67 Girls, 86 Youths and Adults, and 161 whose sex is not specified—Copious and highly-interesting reports of the labours and success of the Mission appear in our last Volume: see pp. 148, 149, 307—311, 336, 379—382, 426—429, 469—472, 520—527, 549—559; and see, at pp. 433—437, 529, 530, the Obituaries of three Christian Natives—Aoheke, Wai-kaihi, and Tupapa; with Notices of the Death of three apparently-unconverted Natives. At p. 432, a notice appears of

Mr. Yate's "Account of New Zealand"—a Volume which cannot be read by Christians without gratitude for what God hath already wrought among that people, and assured confidence in His future blessing. See, also, at pp. 174 and 478, notices, with Engravings, of a New-Zealand War Expedition, and of the Settlement of Paihia.

NEW TESTAMENT—The translation of the New Testament is finished, and the British and Foreign Bible Society has engaged to defray the expense of printing 2000 copies. The Editorial Subcommittee of that Society, after intercourse with Mr. Yate, thus reported on the Translation:—

The translation now offered was begun by the Rev. W. Yate and the Rev. W. Williams, about seven years-and-a-half ago; and has undergone many revisions, by the whole Mission Family, including Messrs. Puckey and Shepherd, the former of whom is very familiar with the native language, having resided in New Zealand ever since he was nine years old. It is made directly from the Greek; and the translators have consulted the best commentators, during the progress of their work. The New-Zealand Language is adapted for very literal translation, which is, therefore, the style used by the translators; and they have the testimony, both of the common people and of the more intelligent Natives, in favour of its idiomatic purity.

The following further extract from the Document just quoted exhibits, in few but expressive words, the Results of the Mission:—

The population of the islands, included under the name of New Zealand, is about 180,000; of which number nearly 45,000 have more or less of intercourse with the Missionaries: 300 have been baptized into the Christian Faith. There are about 800 adults who have been taught in the Mission Schools to read, and 400 more are now under the same instruction, besides 250 infants of eight years old and under: the Natives have also established Schools of their own, in which many others have learned both reading and writing. The average number of attendants upon Divine Worship is above 1000 at the Mission Settlements; besides many thousands to whom the Missionaries have access, in their excursions for preaching in the villages.

WESLEYAN MISSIONARY SOCIETY.

Mangungu: on the Hokianga—1827—W. White, John Whiteley, James Wallis; W. Woon, Printer. Mr. and Mrs. Wallis arrived Dec. 1, 1834. Mr. Woon resigned his office of Missionary at Tonga, and proceeded to New Zealand: here the Society now employs him as a Printer and general Assistant: his arrival in New Zealand was peculiarly seasonable, additional aid being at the time of his arrival especially required—A New Station, at Waikato, was in con-

templation; but, as the Church Missionary Society was founding Stations in that quarter, the design has been relinquished—Pp. 149, 344: and see, at pp. 346, 347, an Obituary of Koteea, a pious Native; and, at pp. 382—384, various notices relative to the Mission and the Natives.

The most cheering intelligence has been received. A decided change has taken place in the character of that portion of the Natives with whom the Missionaries have been in habits of intercourse: instead of the scoffing

Wesleyan Missionary Society—

infidelity for which they were remarkable, perhaps beyond any other Heathen People, there is now the most serious attention to the instructions of their Teachers, and an earnest desire to know the Truth. At the Mission Station, at Hokianga, the Sabbath is indeed a *delight*: almost every building is occupied by parties of the Natives, who unite in reading the Scriptures and in other exercises of devotion, during the intervals of Public Worship; and the sound of thanksgiving and prayer ceases not till the shades of night warn them to rest.

In connection with this Station, there are EIGHT places where Public Worship is conducted, and Schools are established—the males and females attending alternately, morning and evening. Sixteen Native Assistants, some of them very intelligent Young Men and Chiefs of respectability, co-operate with the Missionaries in their extensive work.

Many Natives, who live at a distance from the Settlement, have erected houses in the neighbourhood for temporary accommodation on their visits to attend Divine Worship on the Sabbath Day: the river is constantly enlivened by canoes filled with Natives, not engaged in warlike expeditions, but coming to attend the Means of Grace, or to conduct a peaceful traffic with the vessels which now with safety and advantage visit the island.

The Chapel at Hokianga has proved too small for the increasing congregations; and when the Natives were desired to render their assistance in the erection of a larger, ONE HUNDRED AND FIFTY men cheerfully afforded their aid. A printing-press is on its way, for the multiplication of useful books; and an indefinitely extensive field, for the employment of Missionaries and the establishment of Christian Schools, appears to open before the Society in that part of the world. [Report.

Polynesia.

ISLANDS—STATIONS—LABOURERS—NOTITIA.

WESLEYAN MISSIONARY SOCIETY.

ISLANDS AND LABOURERS—*Tonga*: 1822—*Haabai*: 1830—*Vavou*: 1831—*Fejes*: 1834—John Thomas, John Hobbs, James Watkins, W. Cross, C. Tucker, Stephen Rabone, Peter Turner, David Cargill; with 103 Native Exhorters and Catechists. Mr. Brooks, Mr. Wilson, and Mr. Spinney with their wives, embarked for these Islands, Oct. 13, 1834.

NOTITIA—*Tonga*—Members, 907: Baptisms in the year; 173 adults, 112 children: Schools, 17: Teachers; 50 male, 28 female: Scholars; 361 male, 489 female. *Haabai*—Members, 2981: Baptisms; 1289 adults, 506 children: Schools, 42: Teachers, 321: Scholars; 1224 male, 1319 female. *Vavou*—Members, 556: Baptisms; 890 adults, 300 children: Schools, 18: Teachers; 62 male, 63 fe-

male: Scholars; 1196 male, 1047 female. *Total*—Members, 4444: Baptisms in the year, 3352 adults and 918 children: Schools, 77: Teachers, 524: Scholars, 2781 male and 2855 female.

PRESS—There is a great desire for books; but the people are so poor, that many find it difficult to pay any thing for them: 9000 Portion of Scripture have been printed, and 4500 Hymn Books, with some Elementary Books; but the paper has been wholly exhausted.

Pp. 149, 150, 477; and see, at pp. 472—475, notices of the Abundant Measure of Heavenly Influence lately showered on the Mission, and of the chief circumstances which attended this Work of Grace, with the Furious Opposition of Enemies.

The progress of the Missions in the Friendly Islands still affords just cause of most devout thanksgiving to the God of all Grace. Up to the latest period of which intelligence has been received, further progress was making in winning over many souls from the ranks of idolatry and sin to the service and worship of the True God. The thousands who have, in the course of the few last years, been converted to Christianity, in general remain faithful; and, being diligent in the use of the Means of Grace, increase in knowledge, and become more and more established in the Faith. The Native Assistants prove themselves increasingly useful, and worthy of the confidence reposed in them; and justify the cheering hope, that the Gospel will be widely spread and efficiently perpetuated, by means of a Native Agency.

From Tonga, the Brethren write—

The House of God is well attended, and great diligence is manifested in reference to the Means of Grace. This is a place of great temptation and trial to our Native Converts: the

crews of English Vessels and the Heathen Natives throw many obstacles in their way; but many have endured temptation, and remain faithful. The truth of God is making steady progress in every part of the island. Idolatry has received a shock which it can never recover; and prejudice appears to be dying away. Six thousand of the Tonguese are yet idolaters. Some have come over from every part of the enemy's ranks, and have joined themselves to the Lord our God.

In the Haabai Islands, the converts *stand fast in the liberty wherewith Christ has made them free*: the rapid progress of the work is exhilarating to the Labourers, and highly encouraging to those who pray for the establishment of the Spiritual Zion. The same may be said of the Vavou Islands: Idolatry has been destroyed, and the houses of the gods are levelled with the dust: Christianity has taken an extensive course; and there is not a place on the island where its power is not known and felt by many. [Report.

LONDON MISSIONARY SOCIETY.

FEJEE ISLANDS: 18° s. 178° E.

It appears, by a characteristic and pious Letter from one of the three Native Teachers, that, under opposition and enmity, a considerable number of the people in Oneata are seeking God—P. 150.

NAVIGATORS' ISLANDS: 13° s. 171° w.

Manua: *Owsenga*: *Ofu*: *Tutuila*: *Upolu*: *Manono*: *Aborima*: *Savaii*: the groupe is called by the Natives SAMOA: inhab. 50,000—1831—C. Hardie, Alex. Macdonald, T. Heath, W. Mills, Archibald Wright Murray, G. Barnden—Mr. Barff and Mr. Buzacott visited these Islands in May and June 1834. They found 10 Native Teachers, and four Chapels with good congregations, and a fifth in progress: the Teachers had been protected, and their wants supplied: a number of the people had become their pupils, and great anxiety was manifested for Missionaries: the King and Chiefs promised them protection, and assistance in procuring support, with every facility in their endeavours to instruct the people. It was determined, in consequence, to attempt a Mission; and the Missionaries above named were appointed to this labour: five of them are married: they sailed on the 7th of November—Pp. 150, 573.

HARVEY ISLANDS: 19° s. 159° w.

Rarotoga: inhab. 6000; those of the whole groupe, 10,000 or 12,000—1821—C. Pitman, Aaron Buzacott; 2 Nat. Teachers: with 11 Nat. Teachers at other islands of the groupe; being 3 at *Aitutake*, 1 at *Mitiaro*, 3 at *Atiu*, 1 at *Mauiti*, and 3 at *Manaia*—In *Rarotoga*, at 4 Stations, there were, at the last dates, 3700 adults and 1800 children in attendance at Sunday Worship, 902 Inquirers, 16 communicants and 17 candidates, 7 baptisms and 16 candi-

dates; and 2200 Scholars, consisting of 860 boys, 780 girls, 310 men, and 250 women: the baptisms from the beginning had been 88 adults and 164 children, and there had been 228 marriages. The large body of Inquirers, forming the Christian Society for religious edification, are divided into classes, each of which meets every Sunday at the house of its overseer; and the overseers meet monthly for conference and prayer. The Schools are well attended, and the children make good progress. Mr. Armitage, of Eimeo, has introduced the cotton-manufactory. The Rev. John Williams brought home a translation of the New Testament in the dialect of these Islands, which differs from the Tahitian: the work occupied Mr. Williams, with Mr. Pitman and Mr. Buzacott, about 5 years: 5000 copies are in the press, at the expense of the British and Foreign Bible Society—Pp. 150, 151.

We are, at present, encouraged on every side; and many, we hope, are seeking the Lord with full purpose of heart. Our Chapels are crowded, whenever the doors are opened for Divine Worship; and the people greatly encourage our persevering labours, by their attention to the Discourses delivered, and the inquiries afterward made. A wide field of usefulness is now open before us; but I deeply regret to inform the Directors of my inability to persevere in my accustomed labours. My heart is often ready to break, when I go into the House of God, and see a congregation not far short of 3000 immortal souls, and I so weak as scarcely able to speak to them in the Name of the Lord. It is now more than a year since I have read the Scriptures or been able to pray in public: this part of Divine Worship has fallen on Iro and Maretu, two valuable Assistants, while I reserved what strength I had to speak a few words to the anxiously-listening multitude. I desire to leave myself entirely in the hands of Him whose servant I am, and patiently to wait the whole of His will concerning me.

[Rev. C. Pitman.

London Missionary Society—

In consequence of this painful failure of Mr. Pitman's health, the Directors have instructed one of the junior Missionaries at Tahiti to proceed to Rarotonga.

In the visit of Mr. Barff and Mr. Buzacott to the Navigators' Islands, they touched at several other Islands of this groupe. They found *Aitutake* in good order, as to externals; but that many were negligent in their profession: at *Atiu*, large congregations assembled, and the Schools are well attended; yet here, also, the people manifest great indifference to their spiritual welfare: at *Manaiā*, the Mission was in prosperity.

SOCIETY ISLANDS: 16° s. 151° w.

Huahiné: inhab., in 1831, were 1764 — 1820 — C. Barff — Sunday Congregation, between 700 and 800: baptized in the year, 47: communicants, 306; 10 had died in peace. The communicants are visited weekly, and generally afford the Missionary great encouragement — Scholars: boys, 100; girls, 212; men, 110; women, 120 — In the year, there had been 29 births, 44 deaths of adults and 5 of children, and 38 marriages — Issued from the Press or passing through it, 17,400 Publications — P. 151.

Industrious habits are on the increase. Many of the people have rebuilt their houses in a neat and substantial manner. They cultivate vegetables, cut timber, and build ships of from 30 to 80 tons' burthen; and secure considerable returns of foreign articles, by exchanging the produce of their island with traders for useful commodities: the resources of the people are greatly increased; and it is gratifying to observe the exertions of the Chiefs to prevent the dishonourable practice of foreigners making payments for native produce or labour in ardent spirits. Not fewer than 29 vessels visited *Faré Harbour* in the course of the year. [Report.]

Raialeā — 1818 — Ahuriro, Nat. Teacher. The Rev. John Williams is still on his visit home — A general defection followed the late war. Mr. Barff and Mr. Platt have endeavoured to restore order: all who had fallen into habits of intemperance were excluded from communion: the communicants have been reduced to 110, who appear to have acted consistently with their professed subjection to the Gospel.

Borabora — 1820 — G. Platt — Sunday Congregation, 150 to 200: communi-

cants, 86: marriages in the year, 7. Since 1820, there have been 540 adults and 700 children baptized, and 359 have become communicants, and 14 were received from other Stations: of these 373, there have died 63, and 27 have removed; and 197 have been excluded or suspended, chiefly on account of the late painful occurrences in the islands. — P. 151.

The defections, in consequence of the war and its attendant calamities, are stated by Mr. Platt to have been so distressing, that the Church had been reduced from nearly 300 to 86 Members. By the Missionary, these events have been felt as one of the heaviest calamities which could have befallen him: and, while cheered by the assurance that he shares the sympathy and prayers of multitudes in his native land, his efforts, and those of his industrious and judicious partner, are unremitted; and, through the blessing of the Most High, they still hope to recover the ground, which, through the outbreaks of iniquity, the Cause of Christ appears to have lost.

The minds of the people in this island seem yet greatly distracted by the conduct and example of their principal Chief; who still entertains thoughts of retaliation and war, and countenances the irregular practices which have proved so disastrous to the Mission. [Report.]

Tahaa — *Maupiti* — No report.

AUSTRAL ISLANDS: 24° s. 149° w.

Eight Native Teachers are labouring in this groupe of Islands: the intelligence from them is irregular, as the visits paid to them by the Missionaries are unavoidably uncertain. Mr. Ormond, of *Bogue-town* in the Tahitian Mission, made the last visit, in the end of 1833 and beginning of 1834. We extract a few notices, with reference to two islands of the groupe.

Rurutu — On landing, Mr. Ormond says —

"I could not but admire the change which the Gospel has made; if not really in the hearts, most decidedly in the personal appearance and domestic comfort of the people. Several of them said to me, 'It is five years since a Missionary visited us: you, therefore, must not sleep at all; but wait until you return again to the ship, and then sleep. See, here are our books! — we are come to inquire — remember us.'"

Jan. 4, 1834. — Last evening we had a full chapel. Joy sparkled in every countenance, and expressions of pleasure were heard throughout the whole place. I preached, preparatory to the Lord's Supper, to 109 members of the Church.

Jan. 5: Sunday — Shortly after the Ordinance had closed, at my request all the church

members assembled to read the New Testament. I had been quite pleased with their general progress, when examining them at the week-day schools; but now I was gratified by hearing their explanation of the more essential doctrines of the Gospel.

Rapa.—Of his visit to this island, Mr. Orsmond writes—

Feb. 4.—A Prayer Meeting has just concluded. I was deeply affected while I looked on the congregation—listened to their rude singing—admired the decency of their attire—and marked the accuracy of their reading, at which, indeed, I felt a grateful surprise. Forty-seven persons were placed before me, who were said to have been waiting two years to be admitted as church members. After much conversation with them and suitable admonitions, they were received into the number of Professing Christians, and admitted to the ordinances of the Gospel.

One of my richest pleasures was derived from the distribution of the new publications—a duty which I enjoined on the Native Teachers, that I might witness their impartiality and discretion. The scene was truly animating and affecting. As soon as the people knew that I had given the work over to the Native Teachers, they appealed most earnestly to them; each person shouting, "For me one! for me one!" The best readers were supplied first. A grey-headed woman sat down; and, as her children gathered round her, she said, "I have a Salmo; mine is a Salmo!" (copy of the Psalms.) She read a little, then pressed it to her bosom: she read again, and laughed loudly, wondering, as I supposed, at herself, at being able to read a new book as easily as her old one. After reading a few verses, she pressed it to her head; and exultingly said, "Oh! these good foreigners who bring us the Word of the True God! My desire is fully appeased. Come, let us read!" There were more than a dozen little parties, in circles—examining the books which had been received; and giving unrestrained expression to the grateful feelings which the gifts had excited, in exclamations, such as, "I shall not be able to sleep to night!" As I gazed from an unobserved quarter, I could not restrain my tears. Satisfaction dwelt on every brow: gratitude flowed from every heart. The scene reminded me of what I had often witnessed in Tahiti. There, and at Raiatea, my house was literally unroofed by persons, in their eagerness for books.

GEORGIAN ISLANDS: 17° s. 149° w.

TAHITI — 1797 — *Waugh-town*: inhab. 800: C. Wilson: Congregation, 250: communicants, 85: deaths, 9: marriages, 11—*Hankey-city*: Henry Nott: he has suffered much from debility and sickness, but prosecutes the translation of the Old Testament: a few communicants have been added, and the schools are well attended — *Wilks's Harbour*: G. Pritchard. The attendance of the people

March, 1836.

ple on the Means of Grace has increased; but great difficulty is found in prevailing on the children to attend school. A Temperance Society has been formed, and had 60 members, none of whom had violated its regulations—*Burder-point*: in 1833, the inhabitants were 1000; and consisted of 120 communicants, 250 baptized adults not communicants, 220 unbaptized adults, 260 baptized and 150 unbaptized children: David Darling. The spiritual and temporal improvement of the people has cheered the Missionary: many were restored who had for some time been excluded: the average Sunday Congregation is 800: several had died in the Faith. Scholars: boys, 60; girls, 70; men, 90; women, 66: Sunday, 135, of whom 65 do not attend the Day Schools. The people generally were improving in habits of industry: such beneficial effects had followed the formation of a Temperance Society, that, for six months previous to the latest dates, not one intoxicated person had been seen at the Station.

Haweis-town: John Davies. Average attendance on Public Worship, 1106: communicants, 409: 18 had died, most of them, if not all, hopefully: adults baptized, 2: marriages, 23. Weekly-meetings, of from 30 to 40 communicants at a time, with the view of more accurate knowledge of their minds and habits, have proved very effective. Scholars: children, 318; adults, 90. The Temperance Society, the first formed in the island, consists of 368 members: the Chief Tati, one of its founders, destroyed a large quantity of ardent spirits, his private property, and was the first to discountenance the use or sale of them among the people—*Bogue-town*: J. M. Orsmond. Average of congregation, 133: communicants, reduced to 51; the disorders connected with the late civil war having occasioned the exclusion of no less than 111: marriages, 11. Scholars; 45 children and 65 adults. The Temperance Society had 70 members. At the end of 1833, Mr. Orsmond sailed on a visit to various Islands; and found, on his return, a new Chapel nearly finished, the Schools in active operation and good order, and, on the whole, a cheering prospect of usefulness — *Roby-town*: W. Henry. Intoxication has received a check, by the formation of a Temperance Society: industry was increasing; and the people manifested

Y

London Missionary Society.

greater attention to the means of religious improvement—Pp. 151, 152.

Eimeo—*Blest-town*: Alex. Simpson. Average Sunday Cong. 700: communicants, 248: baptized in the year, 14 men and 9 women: marriages, 16. Scholars: children, 252; adults, 62. The South-Sea Academy, now under Mr. Simpson's care, has 25 children, who have made good progress—*Griffin-town*: T. Blossom, Artisan. Sunday Cong. about 150. Scholars: 20 boys and 30 girls—P. 152.

Maioiti—Three Nat. Teachers—The Station is well reported of.

At the Anniversary of the Tahitian Auxiliary, 88 dollars and 240 measures of oil were contributed. No Report of the Eimeoan Auxiliary has appeared.

PAUMOTU ISLANDS: 16° s. 146° w.

Four Native Teachers. No Report.

MARQUESAS: 9° s. 139° w.

Tahuata, or Santa Christina—begun, 1797: relinquished, 1798: resumed, 1834—John Rodgerson, G. Stallworthy; 4 Nat. Teachers. The Missionaries, accompanied by the Rev. David Darling, arrived Oct. 6, 1834—From communications up to March of last year, it appears that the Mission had been esta-

blished under favourable prospects. Public Worship had been held twice on Sundays, under the shade of trees. Many, both Chiefs and people, attended. Mr. Darling has opened to them the doctrine—quite new to them—of One Living and True God, and Jesus Christ whom He hath sent. He had translated the Gospel of St. John into Marquesan. The Missionaries visit the different parts of the island; as there are but few inhabitants in each valley, and they are too much attached to their own valleys to remove from them—P. 152; and see, at pp. 475, 476, various particulars relative to these Islands, and the attempts to establish a Mission among them, with notices of the depraved character of the Islanders.

GAMBIER ISLANDS: 23° s. 135° w.

Mr. Ormond visited this groupe: he settled there a Native Teacher from Tahiti, and left a number of Elementary Books—P. 152.

At pp. 361, 362, 384—388 of our last Volume, will be found much encouraging intelligence, communicated by the Rev. John Williams, relative to the reviving state of the Mission.

Light seems to be again breaking in upon the Missions, in this first field of the Society's labours. The elements of discord and violence, which the Gospel had restrained for so many years, but which when the last Report was rendered had been brought into violent and fatal collision, have been again restrained: remedies have been applied to some of the disorders attendant on a state of civil warfare: the love of peace, with a revival of attention to the means of general and religious instruction, appears to prevail at most of the Stations. [Report.]

On a subsequent occasion, the Directors say—

Our Brethren, sustained by a Power and followed in their efforts by an Influence not of this world, and only sufficient because Divine, continue to witness multiplying proofs, that their arduous labours are not in vain; and find the faithfulness of the Divine Promises strongly manifested, in the spiritual advancement of the people to whom they have gone forth. They rejoice in being the appointed instruments of effecting those happy changes, which they are so highly favoured day by day to behold; sharing in that gradual but immeasurably-important work, which has for its unfailing consummation the establishment of the Redeemer's kingdom throughout the whole world.

While the Church, through their instrumentality, is thus gathering within its precincts the heirs of promise, and numbers have found grace to accept in sincerity and truth the Gospel which they proclaim, another more favoured generation in religious knowledge is springing up beneath their care and guidance. The progress of the Schools is marked by an abundant measure of prosperity; and vast numbers of children are passing through a course of instruction calculated to render them useful in this world and meet for immortality. We look earnestly, and not without confidence, to the day when the Natives of these islands will have no need of calling on the Christians of this or any other land to come over and help them; but when, more copiously supplied with spiritual light and grace and knowledge from on High, they shall possess among themselves suitable and adequate means of preserving in their simplicity and purity the doctrines and ordinances of the Gospel, and of extending them to others.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Stations and Labourers.

HAWAII: 1820; renewed, 1824—*Kai-lua*; with 2 Out-stations: Asa Thurston, Artemas Bishop—*Kaawaloa*; with 1 Out-station: Cochran Forbes—*Waimea*; with 3 Out-stations: Dwight Baldwin, M.D., Lorenzo Lyons—*Hilo*; with 2 Out-Stations: Joseph Goodrich, Sheldon Dibble, David B. Lyman, Titus Coan.

OAHI: 1820 — *Honolulu*: Hiram Bingham, Reuben Tinker; Garret P. Judd, M.D.; Levi Chamberlain, Andrew Johnstone, As.; Edmund O. Hall, Printer; Henry Dimond, Bookbinder—*Ewa*; a New Station, 14 miles W of Honolulu: Lowell Smith—*Waialua*; 30 miles from Honolulu: John S. Emerson—*Kanaihe*; a New Station, on the north side of the Island: Benj. W. Parker. **KAUAI:** 1820

— *Waimea*: Sam. Whitney—*Koloa*; a New Station, 14 miles E of Waimea: Peter Johnson Gulick—*Kafaa*; a New Station, 30 miles E of Waimea: W. P. Alexander. **MAUI:** 1823 — *Lahaina*;

with 3 Out-stations: W. Richards, Eph. Spaulding; Alonzo Chapin, M.D.; Maria C. Ogden, As.—*Lahainaluna*, or Upper Lahaina; a New Station: Lorrin Andrews, Eph. W. Clark; Edmund H. Rogers, Printer—*Wailuku*; with 4 Out-stations: Jonathan S. Green — *Haiku*; a New Station, in East Maui, 14 miles from Wailuku: Rich. Armstrong.

MOLOKAI: 1832—*Kaluaha*; with 2 Out-stations: Harvey R. Hitchcock; Eliza M. Hitchcock, As.—The Sixth Reinforcement of the Mission, noticed in the last Survey, arrived on the 6th of June. The Rev. Titus Coan, Mr. Hall, Mr. Dimond, and Miss Hitchcock were located as stated above. Miss Brown's station is not mentioned: a quantity of domestic spinning apparatus was sent; as her object will be to teach the females to manufacture cloth in their families, from the cotton which grows spontaneously around them—Mr. Rogers has removed from Honolulu, to take charge of a Printing Establishment at the High School at Lahainaluna: his wife died May 23, 1834, and his former associate, Mr. Shepard, on the 6th of July following, both in the full hope of a blessed eternity. Mrs. Shepard and their three children are now in the United States.

Proposed Increase of Labourers.

The Ordained Missionaries now in the

field are 23 in number, as appears from the preceding enumeration: the Natives who can be in some measure supplied by these Missionaries with the administration of the Word and Ordinances, from the 16 Stations now occupied by them, amount, by accurate calculation, to 67,141; while there are 61,089 too remote to be so supplied, but accessible from Stations which the Missionaries earnestly beg for the means of supplying: these means are, 18 New Missionaries, 2 additional Physicians, and 22 more Lay Teachers: this supply would enable them to increase their Stations to 38. Many of the districts are so broken by precipices and deep ravines, as to require a greater number of Missionaries than would otherwise be necessary. The Board, anxious to be strengthened for this great exigency, remark—

Nearly half the population of the Sandwich Islands is yet wholly unsupplied with the means of becoming acquainted with the Gospel. A destitution of Living Teachers from Christian Lands implies, in the present state of the islands, a destitution of almost, if not quite, all spiritual light; for experience has shewn that Schools and Books alone, without the personal aid of such Teachers, do but little toward informing the native mind; so torpid is the intellect generally among the people.

The statement of facts on which the request of the Missionaries is grounded occupies one hundred pages of manuscript, and is decisive in proving the expediency of sending forth such an additional number of Labourers. The Committee have resolved to send forth a large reinforcement, in compliance with the above request, should it please the Head of the Church to furnish the suitable men for the enterprise.

Exercise and Effects of the Ministry.

The Natives admitted to the Lord's Supper, at the various Stations, amount, from the beginning, to 795: of these, 50 have died, and 7 have been excluded: the present communicants, including a few who began to communicate when in the United States, amount to 747; but, of these, 27 seem to have been under suspension at the last dates. The Notitia of last year is as follows—received, 124: suspended, 14: restored, 13: excluded, 5: died, 5: marriages, 1125.

The attention to preaching at most of our Stations has been encouraging; and, though it cannot be said that multitudes have been converted, yet there is cause of gratitude to God for the evidence which we have that some have been born of the Spirit. The present

American Board of Missions—

general state of the churches is, perhaps, on the whole, as prosperous, if not more so, than it was at our last Annual Meeting. [*Missionaries.*
State and Prospects of Education.]

The Missionaries and the Board thus speak of the various Schools now in operation:—

Common Schools—These have not, the year past, generally been in a flourishing state. Some, however, have been in successful operation. Since our last General Meeting, 528 have been added to the number of readers on Kauai. On most of the other islands, these Schools have languished. In some parts of the field, however, the prospect for the ensuing year is more encouraging. [*Missionaries.*]

Station Schools—The self-supported Native Schools, which the Missionaries all regard as having accomplished a valuable purpose, have generally exhausted their powers. The Members of the Mission have, therefore, found it necessary to employ some part of their time in School Instruction. This is with special reference to bringing forward a new race of Native Teachers; who may be able to re-suscitate the schools, and render them far more useful than they have been. The whole number in these Schools is 1347; of whom 744 are men, and 493 women. Fourteen of the Twenty-nine Schools thus instructed, were taught by Female Members of the Mission. Besides these, there are 2190 in Sabbath Schools, 980 in Bible Classes, and 185 in Singing Schools, taught by Missionaries.

[*Committee.*]

High School—The Mission and the Committee regard the HIGH SCHOOL at Lahaina-luna with increasing hope, as a means of imparting life and intelligence to the Native Mind, and of giving free course to the Gospel in the islands. The pupils are 68, assembled from the different islands. The Committee have made a liberal grant to the Mission for the erection of additional buildings, and design to supply the school with the necessary apparatus and library. A small Printing Establishment has already been connected with it.

To make provision for successfully conducting a School of an elevated and liberal character, among a people who have no literature, or science, or books of any description, except what the Missionaries have translated or otherwise prepared, is a work requiring more labour and time than may at first be thought. To teach individuals to read, may be done with a single Spelling-book or Tract; to teach the art of writing, or the

elements of arithmetic, is not difficult: but, at every step in advance, new books must be prepared and printed; and to prepare them for a whole community, even if only those books are included which are used in the common schools of our country, is no easy task. If, however, the course of education is to be extended beyond the mere elements of arithmetic, geography, history, &c., so as to embrace a course of reading and study, adapted to enlarge and invigorate the mind, and qualify it for teaching, and acting efficiently in other respects on other minds, the labour of preparing the requisite books is immeasurably increased. [*Committee.*]

Printing and Publications.

From the commencement of the Mission, there have been printed, at the expense of the Board, 739,800 copies of different Publications, containing 31,890,100 pages; and, at the expense of the American Bible and Tract Societies and of an Individual, 120,000 copies, containing 4,750,820 pages. Twelve Natives are employed in printing and binding.

An Almanac and a Newspaper are published at Honolulu: Mr. Tinker has charge of the Newspaper, which is published once a fortnight, under the title of *Ke Kumu Hawaii*, or "The Hawaiian Teacher": it forms 8 pages in 4to: 2000 copies are printed. Another Newspaper is printed, at Lahaina-luna, under the care of Mr. Andrews, for the use of the High School: it is a 4to of four pages, and is entitled *Ke Lama Hawaii*, or "The Hawaiian Luminary": 200 copies are printed.

We have taken up the subject of a religious newspaper for the islands. It seems to be called for, and has been suggested from various quarters. We ourselves have had it for some time under consideration, and we think it a means well adapted to promote the cause of light and knowledge and salvation in these islands. [*Missionaries.*]

The American Tract Society appropriated 3000 dollars, last year, in aid of the Press.

Pp. 153, 154; and see, at p. 256, a brief notice of the death of Mrs. Rogers.

The following notices, by the Missionaries, of their Annual Meeting in 1834, the last of which an account has appeared, will deeply interest our readers. The allusion in the beginning is to Mrs. Rogers and Mr. Shepard:—

Our General Meeting commenced on the 2d of June, and has continued till the 16th of July. It has been usually long, and has been a solemn season. Never before have we been so loudly admonished by the Providence of God, to be up and doing with our might. While most of our number were entering the Harbour

of Honolulu, they were informed that a beloved Sister, who, for aught they knew, was actively engaged for Christ on the earth, had lain just one week in the grave—a solemn lesson to us, that all our deliberations should be attended to in view of Eternity. In the midst of our Meeting, July 7th, we were called to commit another of our number, a dear Brother, to the dust: we could not mistake the meaning of this solemn providence: it was a call to turn aside from our business, and look into Eternity, yea, into Heaven. It was not a gloomy task to perform: it kindled up the liveliest emotions, we trust, in all our souls: it made us long after the holy preparation and blessed immortality which the Gospel only confers. May these voices from heaven arouse us to address ourselves anew to the blessed work!

Our meeting has been attended by nearly all the families of the Mission. On the first Sabbath, we united in commemorating the dying love of our Lord. The whole time has been pleasantly, and we trust profitably, spent by us. We have felt it was good to be here. Knowing that without the blessing of Heaven all our efforts and plans would be in vain, we have met before sun-rise every morning to supplicate the outpouring of the Spirit on ourselves, and on this perishing people, and on the world lying in wickedness. We hope, also, that our children have derived some good from the meeting: they have had a meeting here, and preaching from some of our number every Sabbath during our residence in this place.

Much, perhaps most, of our time in the meeting has been devoted to the discussions of various topics relating to the state of these islands and our labours here. It has been a melancholy work, to look over the still wide districts of desolation in this Missionary Field; and we fear that thousands and ten of thousands of these people will go down to death, notwithstanding the Gospel has reached these shores. It has been, on the contrary, a delightful work, to picture out the wants of the people, and send the story of them to the churches, that we might roll the guilt of the perishing off from ourselves, upon those who have it in their power to send them the Word of Life. Oh that they would fill all these vacancies with holy men—men ardently devoted to preach Christ and His glorious salvation—men who care little for the resources and honours of earth, or even its comforts, if they might but have a place where they can live and wear out in the service of their Glorious Master!

It has been a delightful thought to us, while we have been engaged in the business of this Meeting, that the world was soon to be spread out before the Churches of Christendom more minutely than ever before. We have hoped that appeals, louder than peals of thunder, would go from lands beclouded in the night of Mahomedanism and Popery, and from all parts of the Pagan World, home to the hearts of all who call themselves the Friends of Christ—appeals which should draw forth the gold and the silver that are cankered, and which should wake up the energies of the Church for the Conversion of the World—energies which have been too much exhausted on the perishable objects of time. We hope, too, that Candidates for the Ministry, and Settled Pastors also, will hear the voice of the Son of God, and come forth. We have hoped, in short, that an occasion would be furnished for the Church of Christ to unload herself from the burden of guilt which rests upon her—that she may hereafter look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

We would again remind the Patrons of Missions, that darkness envelopes the people around us; and entreat them to lift up their supplications, that God would scatter it. We have with us the Word of Salvation, but it will avail nothing without the power of God to attend it. Pray that the windows of heaven may be opened, and these islands refreshed by an outpouring of the Holy Ghost. Pray that the solemn voice of God to us may wake us to more self-denial and patience in our work; and then, whether the Master shall come and call for us sooner or later, our work will be done, and we shall enter into the joy of our Lord

Spanish-American States.

The Committee of the British and Foreign Bible Society remark—

From the vast continent of South America, it is painful to state that no tidings have been received; and no copies of the Scriptures have been forwarded thither, excepting a few Portuguese, which have been applied for by the Rev. Mr. Austen, formerly of Demerara, on the occasion of his proceeding to Pernambuco.

The Committee of the *Religious-Tract Society* draw a like gloomy picture of these moral desolations:—

The Committee regret to report, that no

openings have taken place during the year for the general circulation of their Spanish Books and Tracts in the Spanish-American States. The Local Authorities are opposed to the diffusion of Scriptural Knowledge; and, therefore, the Society must patiently wait for more auspicious times.

A friend proceeding to Pernambuco received 5000 Tracts and a Lending Library. A grant of 2350 Spanish Books and Tracts has been placed at the disposal of a friend in Peru. Nearly 7000 Spanish Publications have also been sent to correspondents at Lima and Honduras.

Guiana and the West Indies.

Brit. and For. Bible Soc.—Remittances to the amount of 5671. were made by different Auxiliaries. A free entrance has been obtained for the Scriptures into Hayti: the President readily admitting them into the Schools and among the Military, 200 Bibles and 3000 Testaments have been sent for the purpose. Mr. Thomson had proposed the re-organization of the Jamaica Auxiliary, and the formation of a Branch in each of the 21 Parishes of the Island. Mr. Joseph Wheeler, appointed an Agent of the Parent Society, arrived at Jamaica on the 8th of December—Pp. 156, 215: and see, at p. 208, notice of the Co-operation of the Bishop and Clergy of Jamaica in Scripture Distribution; and, at p. 398, the Society's acknowledgment of the enlarged Zeal in behalf of the West Indies—The Negro Fund, for the supply of the Scriptures, amounted, on the 10th of March, to 15,819*l.* 19*s.* 1*d.*

Baptist Miss. Soc.—The Society's Missionaries in Jamaica are 17: its Stations and Sub-stations have increased from 26 to 43. There is a general increase in hearers and communicants; but no regular Returns have appeared—Mr. Kilner Pearson was early removed from his labours at the Bahamas: he died Dec. 17, 1834. Mr. and Mrs. Quant arrived in July last. Mr. Bourn, from Honduras, has removed hither. Six Chapels are attended by 1200 persons: many more would attend, if they could be accommodated: 21 Chapels are wanted, capable of containing 5500 persons. There are 272 Communicants, and from 1200 to

1300 Inquirers. Some of the Apprentices walk 17 miles, over very rough and difficult roads, in order to attend school—Mr. Henderson continues at Honduras—Pp. 156, 216, 294, 477: and see, at pp. 393, 394, notices of Two Negro Boys who were killed by lightning; and at pp. 208—210, a report of the Affecting Reception of Messrs. Knibb and Burchell by their Congregations, and of the great impetus given to the Endeavours of the Negroes to learn to read.

Brit. and For. School Soc.—In the training of Teachers and the supply of School Materials, the Society has been able, notwithstanding its limited means, to co-operate extensively in the instruction of the Apprenticed Negroes—P. 157.

Church Miss. Soc.—From the period of the passing of the Slavery-Abolition Act, measures were taken for the enlargement of the Society's operations: the Two Missionaries and Seven Catechists, noticed in the last Survey, have been increased to TEN Missionaries and THIRTEEN Catechists: see pp. 157, 173, 215, 256, 344, 477, 527, 528, 573, of our last Volume, and p. 64 of the present. See, also, at pp. 210, 211, of our last Volume, evidences of the Thirst of the Negroes for Religious Instruction; at pp. 234—236, an Appeal for the Means of extending the Mission; and, at p. 347, an Obituary Notice of a Negro Man of Guiana.

The Committee have opened a Separate Fund; in reference to which they remark—

Views of temporal policy, might, in the

absence of higher considerations, effectually recommend the most active efforts to impart Religious Instruction to the Emancipated Slaves: to substitute, as far as may be, the great truths and cogent motives of the Gospel for those obligations which are now dissolved for ever, will be the surest safeguard against confusion and anarchy. But the Committee chiefly rest their Appeal for Contributions on the higher obligation under which the people of this country are laid, to provide for the eternal well-being of the now-emancipated Negro Race in the West Indies, by using, in their behalf, those means, which, under the Divine Blessing, may introduce them into the more glorious liberty of the Children of God.

Christian-Knowledge Soc.—Grants of Prayer Books have been made, to the value of 1250*l.*; and the sum of 10,000*l.* has been entrusted to the Gospel-Propagation Society, in furtherance of its views for the benefit of the Negroes. The Barbadoes District Committee have circulated 14,465 Books and Tracts—Pp. 157, 294.

Gospel-Propagation Soc.—Since 1829, when the Lectures of the Professors began in Codrington College, 49 Students have been under tuition: of these, 20 have been Ordained, 2 are awaiting Ordination, 4 are Readers, 6 are at Oxford or Cambridge, 3 are Students elsewhere, 3 are withdrawn, and 11 are now in the College: the Principal, the Rev. John H. Pinder, has resigned, on account of ill health, after many years' service, first as Chaplain, and subsequently as Principal. The Chapel is not now large enough to contain the people who flock to it: there are 61 married couples on the Estate, and their number is steadily increasing—At pp. 295, 350, 352 of our last Volume, some particulars are given of the enlarged plans of the Society in behalf of the West Indies, with the issuing of a King's Letter in furtherance of these plans, and the opening of a Fund with a Benefaction from the Society of 5000*l.* On this subject the Committee observe—

The most remarkable event, in the history of the Society during the past year, is the extending of its operations, on a large scale, to the West Indies. Hitherto its connection with these Colonies has been confined to the execution of the duties devolved upon it as Trustee for the Codrington Estates in Barbadoes—to the superintendence of the College and School, for whose maintenance the estates were bequeathed—and to the religious education of the Negroes, by whom the estates were cultivated.

During the last ten years, the attention of

the Society has been also directed to the adoption of measures calculated to prepare the Negroes for enfranchisement; and a plan for the speedier accomplishment of it was in the course of general adoption, when the Abolition Act relieved the Society from its anxiety and responsibility on this account. Allotments of land had already been given to the more deserving of the Negroes, on condition that they should provide for themselves and their families out of the produce of the allotment, and labour on the estate during four days in each week, by way of rent for the land. This was, in fact, an anticipation of the Apprenticing System; and the Society's terms were more favourable to the Negroes than those which were settled by Parliament. The cottagers, whose number will be gradually increased, until they embrace the entire population on the Codrington Estates, continue, according to very recent intelligence, to go on most satisfactorily; and the same may be said of the people in general.

On former occasions, the Reports of the Society respecting the West Indies were confined to the foregoing heads: but circumstances have occurred during the last year, which render further explanation indispensable.

In the autumn of the year 1834, it appeared, from statements received from the West-Indian Dioceses, that an increased desire for religious instruction had been manifested by the Emancipated Negroes—that additional facilities for satisfying that desire were loudly called for—that the spiritual necessities of the people were already pressing heavily on the means which the Clergy had at their command—and that those means were utterly insufficient to enable them to take advantage of the disposition which existed, both among the proprietors and the working people, to receive from them the benefit of a Christian Education for their children.

From a consideration of these circumstances, the Society felt itself bound to make a great and immediate effort in behalf of the Coloured Population in the West Indies; and to occupy the field of spiritual usefulness, which Divine Providence had opened to it in that quarter of the world.

Ladies' Negro Educ. Soc.—The Society supports or assists Schools in most of the Islands and Colonies. From July 1834 to July 1835, the sum of 898*l.* 7*s.* 1*d.* was paid in various Grants; and a further sum of 836*l.* 11*s.* 6*d.* has been voted; but the Grants have not yet been paid.

London Miss. Soc.—Labourers: in Guiana, at 10 Stations, TEN Missionaries and FOUR Catechists; and in Jamaica, at 3 Stations, six Missionaries—The Returns are partial: from such data as are given, it appears, that, in Guiana, there are about 8000 Hearers, 600 Communicants, and 2330 Scholars; and that 380 Adults had been baptized in the year,

and 550 Marriages celebrated : the numbers would probably be much greater, if the Returns were complete. The Missionaries in Jamaica have 5000 persons under instruction—Pp. 157, 173, 343, 344, 363, 442, 528, 573 : and see, at pp. 211, 251—253, 337—341, 388—390, 559—562, Notices of the Commencement of the Mission in Jamaica, and Summary Views of Four of the Stations in Guiana.

Religious-Tract Soc.—Four Libraries have been sent in the year ; and 334, 494 Tracts, Broad-Sheets, and Children's Books : making a total value of nearly 330*l*. Consignments have been made for sale to the amount of more than 560*l*. The anxiety of the Negroes to obtain the Society's Publications is shewn by the rapid sale of the consignments : both children and adults are importunate for Tracts and Books—Pp. 157, 158.

Scottish Miss. Soc.—At the Society's Six Stations in Jamaica, its Five Missionaries continued to labour, until one of them, the Rev. H. M. Waddell, was obliged, by his wife's ill health, to visit Scotland. The Rev. Thomas Leslie sailed in March of last year to join the Mission—Of Hampden, the most flourishing Station, the Return states, that there are 331 Catechumens, 28 baptized Adults and 322 Children, 325 Scholars in average attendance, 320 Married Couples, and

402 Communicants, and that the average Hearers are 1000 : at another Station, Carron Hall, there are 150 Catechumens, 156 Scholars, 48 Married Couples, and 84 Communicants : the other Returns are imperfect—P. 158 ; and see, at pp. 212, 213, an urgent appeal by the Directors for Enlarged Exertions in the Religious Instruction of the Negroes.

United Brethren—At 27 Settlements, there are 54 Married and 5 Unmarried Labourers ; who have under their care 42,054 Negroes, of whom 13,410 are Communicants. The Brethren have lately entered on a Mission in the Colony of Demerara—P. 159 ; and see, at pp. 213, 214, general views of the Increase and Prosperity of the Missions.

Wesleyan Miss. Soc.—At 43 Stations, and the Out-Stations connected with them, there are 75 Missionaries, most of whom are married : the Members are 31,676, which shews a decrease of 261 on the preceding year : Scholars, 14,910—Pp. 158, 256, 344, 432, 477, 531 ; and p. 64 of our present Volume : and see, at pp. 214, 215 of our last Volume, various Interesting Notices of different Stations ; and, at pp. 297—300, an Obituary and an account of the last Labours of the Rev. Valentine Ward. Several other deaths have occurred in connection with these Missions, and were noticed under the references above given.

A large sum of money has, very seasonably, been made available for the advancement of Religious Education in the West Indies. What is called the MICO CHARITY, arises from a sum of money bequeathed by a liberal person in London, more than a century since, the annual proceeds of which were to be applied to the redemption of Christian Slaves in Barbary. As Slavery in that form has ceased to exist for a considerable time, this fund had accumulated to the amount of upward of 100,000*l*. A scheme has, in consequence, been sanctioned by the Court of Chancery, for devoting the proceeds of this fund to the establishment of Schools in the British Colonies where Slavery has been recently abolished. The Rev. J. M. Trew, formerly Rector of St. Thomas in the East, Jamaica, with Teachers selected by him, has proceeded to that Island, to act as the Agent of the Trustees. The first object is the formation in Jamaica of a Normal School, or School for the preparation of Teachers. Every effort will be used to render this an effective Central Institution. The Scriptures will be the basis of Education, and the System pursued will be that of the British and Foreign School Society.

We rejoice to able to subjoin the testimony of Mr. Trew, addressed to a Friend, who had taken a conspicuous part in the endeavours to procure the Emancipation of our Slaves. It is dated Kingston, Dec. 31, 1835 :—

It is quite impossible for me to convey to you an idea of the improvement which I witness, in the altered circumstances of this people, since I was here, scarcely eight years ago. The first pleasing change which attracted my attention was the breaking down of Caste : in the same pew I have seen persons of every

grade; and at the same Sacramental Table, persons of all colour. On visiting Spanish Town, I was introduced to three Members of Assembly—Messrs. Jordan, Osbon, and Taylor, all of colour — one of them exceedingly dark indeed. And I think I may say, that the Sabbath in Kingston is as well observed as in many parts of England, if not more strictly. Then, again, instead of the Whip in the hands of the driver, to witness, in some places, the Negro Constable, with his blue jacket and red facings, superintending the labourers, and the cheerful “How d’ye, Massa?” of the people, now unmingled with the painful association of former days, is to my ears the sweetest music which I ever heard. In talking with some of the Planters, how changed is the tone! I have heard of several Properties, where the services of the Stipendiary Magistrate have never been known; and, of others, who have taken off larger crops than under the old system.

You, my Dear Sir, and those who were associated with You, have reason to bless God to the end of your existence: for, had I a thousand hearts to feel and a thousand pens to indite, it were impossible to convey an idea of the mighty benefits, which, under God, you have been the instruments of effecting for this poor people.

At pp. 119, 120, 173, 294, 429—431 of our last Volume, various notices appear relative to the Apprenticing System. By the uniform testimony of the most competent and disinterested witnesses, it appears, that, so far as the great body of the Apprenticed Negroes is concerned, the Emancipation is working admirably: but the most serious accusations are brought against the Planters. A Committee was appointed by the House of Commons, on the 22d of March, on the motion of Mr. Buxton, to investigate the whole subject.

North-American Indians.

THE *American Baptist Board* have 9 Stations, 8 Missionaries, 6 Assistants, 15 Females, 6 Native Assistants, 9 Schools; and, at four of the Stations, 374 Communicants—The *Board of Missions* have 40 Stations, 23 Preachers two of whom are Natives, 6 Physicians who act also as Missionaries, 17 Teachers, 9 Farmers and Mechanics, 61 Females, 1046 Scholars, and 830 Communicants. See, at p. 172, notices of the Piety and Zeal of a Cherokee Woman; at pp. 395, 396, Obituaries of Two Cherokee Girls; and, at pp. 348—350, those of Three Choctaw Converts—The *Western Foreign Missionary Society* has lately sent a Missionary, with 4 Assistants, to the Wea Indians and some smaller Tribes, near the western boundary of the State of Missouri—The *German Missionary Society* has sent a Missionary to labour among the many thousand Germans settled in the Valley of the Mississippi, and among the Indian Tribes in those parts: two others are soon to follow—No Returns from the Indian Missions of the *United Brethren* have appeared since those quoted in the last Survey. At pp. 481—487 of our last Volume, appear some notices of the Lives and Deaths of Four Native Assistants in these Missions—At and near the Red-River Settlement on Lake March, 1836.]

Winipeg, the Rev. David T. Jones and the Rev. W. Cockran continue in charge, under the *Church Missionary Society*, of many Half-breeds and Indians, in connection with Scottish and other European Settlers: Churches, 3: Sunday Cong., 870; Week-day, 250: Scholars; Day 405, Sunday 290. The Half-castes under the care of the Missions amount to 460, and the Indians to 70: there are 57 Half-caste and 15 Indian Communicants; and, of the Scholars, about 300 are of these classes. “Within the past ten years,” say the Missionaries, “the seeds of moral and religious instruction have been sown in the minds of a vast number of whom we hope well. Several Youths, boarded, clothed, and educated at the charge of the Society, have gone into the employ of the Hudson’s Bay Company: one went as Chipewyan Interpreter to Captain Back’s Arctic Expedition: two have gone over the Rocky Mountains to visit their relations on the Columbia River; and some are employed as farming servants by respectable people in the Colony: of most of these Youths, we have very satisfactory and encouraging accounts brought us from year to year”—The *Wesleyan Missionary Society* has 11 Stations among the Indians of Upper Canada, 13

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Missionaries, 1050 Members in Society, 253, 254 of our last Volume an account and about 2000 Scholars. See, at pp. of a Visit to the Indians—Pp. 158, 159.

We subjoin some testimonies to the civilizing and saving influence of the Gospel: they refer, more immediately, to the North-Western Indians; but similar testimonies are borne by other Societies, in relation to the more numerous Tribes, wherever the Gospel has been faithfully and perseveringly preached, and its attendant measures pursued.

Of the Indians in connection with the Red-River Settlement, the Church Missionaries write—

At this place, an attempt is now making to teach the Indians, experimentally, the benefits arising from fixed and permanent locality, as well as from diligence and perseverance in agricultural pursuits; and it is satisfactory to state, that, as far as the experiment has been carried on, there is every prospect of its proving successful: and it may be further stated, that we are fully convinced, that in order to the moral and spiritual improvement of the Indians, their location is an object of primary importance. Itinerating among them, and preaching abstract truths to people whose ideas are so confined, and whose mental powers are little developed, would, eventually, neither answer the views of the friends and supporters of the Mission, nor render any permanent benefit to the Indians themselves. It is, therefore, encouraging to observe, that, notwithstanding their previous habits, they soon become capable of forming local attachments—of relishing the comfort of a warm log-house—of attending places of worship—of sending their children to learn to write and read; in short, of duly appreciating advantages of which, a short time ago, they knew neither the nature nor the existence.

In reference to the efforts of the Wesleyan Society in Upper Canada, it is stated in the Report—

The Indian Missions are eminently owned of God; and furnish the most undoubted evidence of the tendency of the Gospel to diffuse the blessings of civilization, in connection with those spiritual and everlasting benefits which it is destined to communicate to all the nations of the earth. Hundreds of these once-wretched wanderers have been raised from the lowest state of degradation, *to sit together in heavenly places in Christ Jesus*; and are living in such a state of peace and purity, as affords the most delightful evidence of the reality of the inward and spiritual change which they have experienced. It is, indeed, the Lord's doing, and is marvellous in the eyes of men. That form of paganism, which once enthralled them, has given place to Christianity; and the Indian, who spurned at all human restraint and control, bows his neck to the authority of Christ, and meekly carries the burden which the Redeemer has placed on his shoulder. A state of almost brutal ignorance has been broken up by the force of evangelical truth; and minds, from which all that tends to elevate human nature was utterly excluded, have been enriched, not only with the knowledge of letters, but with the saving knowledge of God, and of his Son Jesus Christ our Lord. Habits of intemperance, indolence, and irregularity have been succeeded by sobriety, industry, and order. The songs of Zion are sung in those forests where for ages the war-cry of the savage, and the growling of wild beasts, were the only sounds that were heard. Instead of lodging in the wretched wigwam, and depending for a scanty subsistence upon their success in hunting and fishing, the Converted Indians occupy comfortable houses, and are surrounded with gardens and fields which they themselves cultivate. An Indian, one of the first-fruits of this Mission, a short time since finished his earthly course; and, shortly before he breathed his last, he raised his hands and said, "Come, Jesus! come, Jesus! and take me quick!" Thus, while every attempt (and many such attempts have been made) to improve the condition of the Indians by merely human expedients has INVARIABLY and SIGNALLY failed, the Gospel of the grace of God, as proclaimed by His Ministers and applied by the Holy Ghost, has gloriously triumphed among them, and has *created them anew in Christ Jesus unto good works*. Touched by its transforming energy,

The bold free savage, nature's harshest clod,
Rose from the dust—the image of his God.

Labrador.

UNITED BRETHREN.

No Return of numbers has appeared later than that in the last Survey: see p. 159. The Brethren have very gratefully received 500 copies of the Esquimaux Genesis: the translation of Isaiah is completed; and a beginning has been made in a revision of the New Testament. The Missionaries write—

Notwithstanding occurrences of a painful

description in our congregations, we have been enabled to rejoice over the majority of the members; for we plainly discover that the Spirit of God operates upon their souls, producing in them the fruits of true repentance. May the Lord our Saviour continue to vouchsafe His blessing to our humble labours, that His gracious views, in reference to the Kingdom of God among the Esquimaux, may be fully accomplished!

Greenland.

UNITED BRETHREN.

No Return of the last year's numbers has appeared; but we have seen a more detailed statement of those of the preceding year than that which was printed in the last Survey. At *New Herrnhut* and at *Lichtenfels*, the numbers, as there stated, were, respectively, 368 and 371. From the establishment of *Lichtenau* in 1774, to the end of 1832, there were 808 adults and 826 children baptized, and 15 baptized elsewhere came to live there, making a total of 1649: of these, 915 have departed this life, and 73 have removed; leaving 661 baptized

people, to which 10 yet unbaptized must be added. At *Fredericksthal*, there are 327 baptized, and 81 unbaptized.

The Royal Mission in these Colonies counts 2000 Nations in North and 2000 in South Greenland, who are under Christian Instruction; and as the Brethren have upward of 1800 under their care, and the whole Nation is estimated at 6000, there is but a small remnant of Heathens — P. 159; and see, at pp. 257—261, Notices of Eight Assistants in this Mission.

ALL THY WORKS SHALL PRAISE THEE, O LORD; AND THY SAINTS SHALL BLESS THEE: THEY SHALL SPEAK OF THE GLORY OF THY KINGDOM, AND TALK OF THY POWER; TO MAKE KNOWN TO THE SONS OF MEN HIS MIGHTY ACTS, AND THE GLORIOUS MAJESTY OF HIS KINGDOM. PSALM cxlv. 10—12.

Biography.

NOTICES OF REV. S. MUNSON AND REV. H. LYMAN, AMERICAN MISSIONARIES, MURDERED BY THE BATAKAS AT SUMATRA.

THE Committee of the American Board of Missions have published the following particulars of the lamentable death of these two Labourers, noticed at p. 155 of our present Number.

When Mr. Munson and Mr. Lyman arrived at Batavia, Sept. 30, 1833, they decided that Mr. Munson should apply himself to the Chinese Language, and Mr. Lyman to the Malay. In this manner were they chiefly employed until the 8th of April 1834, when they took passage for Padang. They touched at Bencoolen, a European Settlement midway between Padang and the south-eastern

extremity of the island, and reached Padang on the 26th. There they spent a fortnight, collecting information as to the eligibility of that place for a Missionary Station; and facts, also, which should serve as a guide to them in their subsequent voyages and tours.

On the 12th of May, having hired a small boat navigated by Malays, they set out for the Battoo Group, where and

at Niyas they spent a month, visiting the more important places: having ascertained that they could not penetrate into the interior of Niyas without great danger of their lives from the violence of the Natives, they did not make the attempt. After spending a fortnight at some of the principal towns on the coast, and obtaining interviews with several Rajahs, they proceeded to Tappanooly, a Dutch Settlement somewhat more than a third of the distance from Padang to the north-western termination of the island: they arrived on the 17th of June; and wrote their last Letter to the Committee on the 22d, the day preceding their departure on their fatal tour. Their plan was, to penetrate to a lake, said to exist in the heart of the Battah Country. It was supposed that this tour would occupy a month.

Taking into view the course pursued by the Brethren at Niyas, and all the evidence in the case, the Committee are satisfied that THEY believed the tour might be performed without much personal danger from the Natives. At any rate, while the Committee would not encourage an inconsiderate exposure of life, they would not stigmatize as rashness what appears to have been rather a development of the Missionary Spirit in those hardier features of personal daring, in which the Church of the present day falls so exceedingly below the Church in primitive ages. The private Journals of these Brethren, up to the time of their departure from Tappanooly, evince, not only great industry and intelligence, but prudence; and a remarkable degree of that Christian Enterprise, and high-minded spiritual consecration to their work, and triumphant faith, which we so much admire in the Apostle Paul.

In one respect, perhaps, there was an error of judgment. The Brethren were armed with pistols, and their attendant carried a musket. "It was some time," says Mr. Lyman, "in making out our out-fit, before I could bring my feelings to put down in the list 'fire-arms and ammunition,' they appeared so inconsistent with our object. But Mr. Ward [residing at Padang, and formerly connected with the Baptist Mission in that place] joined all others in saying, that, while it would be a temptation of Providence to go where wild beasts were so abundant without arms, they would be a kind of scare-crow to all the Natives, and save us (not

by their use, but exhibition) from much trouble and insult, and ensure us safety and respect. This, together with the fact that all Natives go armed, and that we were on a tour of investigation, finally overcame my scruples. But I must confess I would almost as soon allow my own life to be taken, as to take that of a fellow-man, though a savage." It is proper that Missionaries should carry arms to defend themselves against beasts of prey; but the Committee act upon the rule, never to furnish the Missionaries of the Board with weapons of war, to be used offensively, or defensively, or in any manner, against their fellow-men. It is impossible to say—because we know not the motives of the attack made upon our Brethren—what would have been their fate, had they been wholly unarmed.

On Monday June 23d, they left Tappanooly, accompanied by a faithful Attendant brought from Batavia—another Native to prepare their food—an Interpreter—two Native Officers of Government—and a number of Coolies to carry their cooking utensils and food. They continued their route over an exceedingly difficult road till Saturday the 28th; when suddenly coming upon a log fort, they were surrounded by a multitude of the Natives; and after a few minutes, without being able to make known their character or object, one of them was shot with a musket, and the other thrust through with a spear. Si Jan, one of the attendants, thus describes the tragical scene:—

Immediately the crowd of Battahs came on them, hallooing and brandishing their weapons, threatening to dispatch the travellers at once. They came so near with their pointed spears and muskets, that Mr. Lyman was enabled to push by their weapons with his hands, entreating them to wait a little and come to an explanation; taking off at the same time their hats, and throwing them to them, with some tobacco which they had. This not pacifying the rabble, Mr. Lyman delivered up his pistols, as did also Mr. Munson, which were received and handed to the rest; but the disturbance continued. Mr. Lyman then asked Si Jan for the musket which he carried; and Si Jan refused to deliver it up, saying, he then should be left defenceless. Si Jan offered to fire; but Mr. Lyman withheld him, and asked for the musket for his own use. Si Jan gave it him accordingly, and Mr. Lyman immediately handed it over to the Battahs. Mr. Lyman then said, "Call the Interpreter." Si Jan ran a little way to call him; but, not perceiving him, turned round to go to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall, calling out, "Jan! Jan!" A shout then

rose from the Battahs, which was answered by those from the fort. A rush was then made upon Mr. Munson, who was run through the body and fell. Another shout then followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim: on seeing the Brethren fall, he attempted to escape; but was pursued, and, by one blow of their cleavers, had his arm cut right off, while the cleaver went through his arm into his side. Si Jan and the police-runner now ran for their lives; and got into a thicket, where they secreted themselves under the bushes, and remained all night. About five the next morning they set off to return, and in two or three days arrived at Panchan.

Thus unexpectedly did our dear Brethren finish their labours on earth. The story, that their bodies were eaten by their murderers, appears to be a conclusion drawn from the manners of the Battahs, or, at most, rests upon mere flying reports. To them, it matters not, whether savage man or savage beast consumed their bodies: their immortal spirits,

doubtless, found an immediate and blissful entrance into the presence of their Lord.

Hereafter the causes of this violence may come to light; but, whatever they were, we should rather regard the whole in connection with the all-wise providence of God. No doubt, good is, in some way, to come out of this evil. The grand object of their exploring Mission was to draw the attention of the Churches to that land, and enlist for it the affections and prayers of God's people: and it is possible that they have accomplished far more in reference to this object, by baptizing the land, as it were, with their blood, than they could have done by the longest life. A sort of necessity is now laid on the Churches of America to send the Gospel to the Battahs; and the Churches will not rest, till the murderers, who knew not what they did, have been made to relent in view of this and all their other violations of the Law of God.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Anecdote illustrative of "There is that scattereth, and yet increaseth."

THE Secretary of an Auxiliary in Kent, in remitting a Benefaction of 100*l.*, writes—

The donor is a self-educated man, hardly arrived at the middle rank of life; who has contributed Five Pounds a year, for several years, with the hope, while he was doing good, he might provoke others to go and do likewise. Being now in a declining state of health, he had concluded to bequeath this sum to the Society; but afterward thought it would be better to give it while he lived—and given, as I believe it is, under a truly pious feeling, I unite with him in the desire that a blessing may attend its distribution.

There is rather a curious and interesting anecdote connected with this gift. In the course of conversation, the donor told me that he had never prospered till he began to be benevolent; and the first object of his generosity was a very poor but pious relative, to whom, after much hesitation and reasoning, he determined to allow Ten Pounds a year.

This he continued to do for a year

or two, when he felt ensnaring thoughts beset him—that the allowance was no longer necessary—that he could not spare it—that he might live to want it himself. He soon saw that this was a temptation; and felt ashamed for having indulged such thoughts, and thus to have distrusted the Providence of his Heavenly Father. In a noble spirit, resolving to stifle such suggestions—

He determined, for the future, to allow his poor relative Twenty Pounds a year, instead of Ten. From this time his circumstances improved; and although not now a rich man, yet such, he said, had been the mercy and goodness of God toward him, even as to his outward substance, that it had continued to increase, comparatively, he knew not how. And now his desire was, to apportion a part to His glory by whom it had been dispensed.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Issues from the Press at Malta in 1835.

THE activity of the operations of the Press at this Central Station will

appear, from the following Report for the past year. The issue of Arabic Publications appears, by this statement, to have diminished by one fourth; a circumstance easily accounted for, by the depressed state of the Egyptian Mission. Mean while, the issue of the Greek Publications has increased considerably more than fourfold.

Italian	624
Greek	27,782
Arabic	14,922
Lithographic	1251
Turkish	136
	<hr/> 44,715

Progress of Education at Syra.

The Journal of the Rev. F. Hildner, for the year 1835, shews how truly his labours in the work of Scriptural Education may be regarded as an extensive blessing to Greece. While toiling on, with no small sacrifice of health, he has the inexpressible joy of seeing hundreds of children of both sexes growing up in the acquisition of the best kind of knowledge; and though difficulties sometimes appear to threaten, and even to press him, yet his course thus far has been prosperous; and all that he needs, together with the continued blessing of God, is the assistance of more European Labourers.

The following is a Return of Scholars under Mr. Hildner's care at the close of last year:—

	No. on the List.	Average Attend.
Boys—Infant School.....	97	83
Middle ditto.....	122	106
Seminary.....	28	24
	<hr/> 247	<hr/> 213
Girls—Infant School.....	66	49
Middle ditto.....	166	126
Higher ditto.....	71	62
Seminary.....	13	12
	<hr/> 306	<hr/> 249
Total	553	Total 462

The Rev. Andrew Jetter, of Smyrna, makes the following significant and weighty remark on the

Waning of the Korân before the Gospel.

We learned, on our visit to Magne-

sia, that if once Turks are able to compare the Korân with the Gospel, they can no longer remain Mahomedans. Even their Imams rarely understand the Korân, much less the people. The Imam may tell them what he pleases: all is swallowed down as mysteries of the Korân. I repeat, therefore, let those nominal Christians who have daily intercourse with them exhibit the precepts of the Gospel in their lives and actions, and let them be improved, and endowed with powers which have hitherto been alike unknown to the Turks and these Christians; then the Turks will be roused from their lethargy, and throw off those shackles by which their religion has held them for centuries in the grossest ignorance and delusion. And these expectations are no more than what has been witnessed already, in a small degree, both at Constantinople and in Egypt. Not long ago, some Turks that have studied in Europe, on their return to Constantinople, reflected with grief on the great ignorance of their nation; and gave it as their opinion, that they must either rouse themselves, or become the servants, or rather slaves, of others.

India within the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM the Twenty-fourth Report of the Calcutta Auxiliary, we extract the following

Earnest Appeals for the Scriptures from Chunar and Benares.

The Committee of the Auxiliary, in reference to the Rev. William Bowley, Church Missionary at Chunar, say—

We wish to let our excellent friend at this Station speak for himself. He gives us some most encouraging facts, and makes some heavy complaints; but they are for a good cause, and he has a right to be heard. The Committee wish that some considerable Stations up the country, at present not very active in behalf of the Society, would listen to his complaints. The Bible Society cannot meet his wishes, because it has not the means to do it. This is the only reason. Will the friends at the Stations referred to not exert themselves to meet the growing wants of Hindoostan? The Bible Society only waits for the means. But

Mr. Bowley shall make his own appeal. He speaks of encouragement first:—

In Persian and Oordoo, a few copies of the Pentateuch, and many copies in Oordoo alone of Isaiah, the Psalms, the Proverbs, together with perhaps 300 copies of single Gospels in Hinduee, have been distributed at Mirzapore, Jaunpore, Gazeppore, Chupra, Patna, at the Hajipore Fair, and in the villages on both banks of the Ganges, from Chunar to the Fair, and also in many villages and populous places in the hill country and in the valley south-east of this Station. At the Mela in the Hills, I met a learned Pundit, who, three years before, at that Annual Fair, had received a copy of the New Testament in Hinduee from me: but I did not recognise the man, till he himself stated the circumstance; and that was after he had sided with me against other idolatrous learned persons who had been defending idol-worship, and had borne a delightful testimony to Christ and His Religion: he said, that book was worthy of a repeated perusal, and that he had read it over several times: he spent about three hours with me, in a tent crowded to excess; and gladly took the Psalms and the Proverbs, and prevailed upon others to accept of books.

In the preceding account, it will be seen that no single Gospels in Oordoo have been given away; for this good reason, that we had not a single copy for distribution. For many years past this has been my reiterated complaint. Next to the Gospels in Hinduee, nothing do we so much need as the Gospels in Oordoo, for the ten thousands of Persian Readers to be found everywhere up the country. All other portions of the Scriptures are likely to effect little, so long as the people remain ignorant of the Gospels. I hope it is not supposed that the people are such inquirers after the Truth, that they will search out the Gospel method of salvation from other portions of the Divine Word, and therefore it is not cared whether the Gospels be given them or not; otherwise, there is no accounting for the many years that have been permitted to elapse without an edition of the Oordoo being printed for distribution. Well, whether our voice be attended to or not, we must continue to bring this to your notice, till something is done to give the hundreds of thousands of Persian Readers the Gospel of Salvation. If half-a-dozen lines were written home, we might, in the course of eighteen months, have an edition of 20,000 copies printed, and sent out to India.

In reference to Benares, the Committee state—

The Missionaries, and others, make loud calls for the Scriptures; and many complain that their wants have not been fully met. One of the friends writes—

Allow me, in the first place, to state, that our supplies of last year have been very scanty. There was a vast demand for the Inspired Books at this Station, far exceeding the supplies which you were kind enough to

send us. Twice we have been favoured with books: all have been disposed of, except a few Persian New-Testaments.

You will perhaps say, that we have no room for complaint, having been supplied twice a-year. This might be said, but only without due consideration of the Station: the city containing an immense population and almost every one of its inhabitants being able to read, the innumerable masses of people flocking from all parts of Hindoostan to this revered place of idolatry, the frequent Melas which bring countless multitudes together upon one spot—all this, duly considered, compels us to say, What are these few books among so many?

The Parent Committee, in order to meet, in some measure, these pressing demands, have tendered to the Calcutta Society the means of printing 6000 copies of the New Testament and 15,000 copies of the Gospels and Acts, in the languages and characters most needed.

CHURCH MISSIONARY SOCIETY.

Forcible Abduction of a Native Convert from the House of a Missionary.

THIS case was noticed at p. 131 of the present Number. The following details appear in the "Friend of India."

Ram Ruttun Mookerjee, a Native Convert, was a youth about twenty. He was of a respectable family and connections; and had become acquainted with Mr. Hæberlin, by applying to that Gentleman, a year before, for instruction in Latin. He read the Scriptures in the course of his studies: this affected his heart; and, in the course of nine months, he declared himself a decided convert, and required Mr. Hæberlin to baptize him as a convert. That Gentleman, desiring evidence of the Youth's sincerity, judiciously recommended further consideration. At the end of three months, he repeated his request, affirming that he willingly sacrificed all worldly prospects for the sake of Christianity. On the 31st he came to Mr. Hæberlin, and told him that his family had discovered his wishes—he had quarrelled with them—and would not return: he required immediate baptism, and an asylum for the night. Mr. Hæberlin, after consulting with a friend, allowed him to remain; and, during the day, inquired if he was willing to part with his Brahminical Thread: he immediately took it off; and, presenting

it to Mr. Hæberlin, said, "Of what use is it now?"

On the 2d of August, at seven in the morning, some of the kindred and friends of the young man endeavoured to dissuade him from his purpose, and prevail on him to go home with them. Their efforts were ineffectual, and they went away without him. Ram Ruttun then expressed strong apprehensions, that if they came again, and were admitted, they would carry him off forcibly. Mr. Hæberlin deemed such a proceeding impossible. About ten, two palankeen carriages, and two keranchies, drove up, accompanied by forty or fifty persons on foot, who entered, and took possession of the lower part of the house. A card was sent up, bearing the name of "Obhuychurn Mookerjee." He was invited up stairs, and, with two other Native Gentlemen, was admitted into the room where Mr. Hæberlin and Ram Ruttun were sitting. Obhuychurn Mookerjee commenced the conversation, by telling Mr. H. that Ram Ruttun Mookerjee had no desire to become Christian—that he only wanted a situation; and desired that he might be allowed to go away with him. Mr. H. said, "He is under no restraint: speak to him: he is at perfect liberty." They addressed the Youth, urging him to

renounce his intention, and follow them; but without avail: they then offered to secure him 1000 rupees, by bond, before they left the room, if he would comply; but he was immovable. One of them then said to Mr. H. he wished to speak a few words to him in private: this was readily permitted, and they went into an adjoining room. Mr. H. purposely left the door open, that he might not lose sight of his pupil; but all that Obhuychurn said was in abuse of Krishna Mohun Banerjee. Observing that the other Natives walked about the room, holding the Youth by the arms, Mr. H. said, "I will allow of no compulsion: if he is willing to go, let him go: if not, you shall not force him." In a little time, however, they succeeded in getting him out of the room: the Youth resisted going down stairs, and hung back, and Mr. H. endeavoured to rescue him; but the whole party from below rushed up stairs, and, jostling Mr. H. against the wall on the landing-place, scuffled with him so that his coat-sleeve was torn, clenched their fists, gnashed their teeth at him, and greatly abused him. They dragged or shoved the Youth down the last flight of stairs, so as to throw him headforemost on the ground: they then picked him up, hurried him into one of the carriages, and drove off with him.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Pastoral-Aid Society.—We rejoice to announce the formation of a Society, which proffers assistance to the Clergy in the fulfilment of their arduous duties, of which they may avail themselves in entire consistency with the order and discipline of the Church. This assistance has respect to the increase of Places of Worship—the enlargement of such as are already in existence—additional Clerical Labourers—and, especially, to the employment, under due regulations, of pious and intelligent Laymen. We see, in this Society, if it be conducted, as we doubt not but it will be, in strict conformity to its declared principles, the means of augmenting, under the blessing of God, the holy influence of the Established Church on the population, to an extent to be limited only by the liberality and energy with which it shall be supported.

Church Miss. Soc.—Captain Gardiner, of the Royal Navy, who went to South Africa in 1834, and resided some time at Port Natal, has proposed to the Society to establish a Mission in that vicinity for the benefit of the Zoolahs and other Tribes. Openings had been formed, during his residence, for not less than Six Missionaries. The Committee

consider the formation of such a Mission highly desirable; and would gladly embark therein, if suitable Labourers would offer themselves for the work.

Wesleyan Miss. Soc.—The sum allotted to the Society, out of the Parliamentary Grant for 1835-36 of Twenty Thousand Pounds for building School Houses in the West Indies, is Three Thousand Pounds: but this allotment being made on condition that the Society shall raise and apply to the same purpose, in addition to it, the sum of Fifteen Hundred Pounds, the Committee appeal strongly for special contributions to this object; as the ordinary income of the Society is already pledged, to the full extent of its probable amount, for the maintenance of its numerous Missions.

WEST AFRICA.

Church Miss. Soc.—The Rev. John Raban and his companions (see p. 16) arrived at Sierra Leone on the 15th of January.

WEST INDIES.

Church Miss. Soc.—Mr. and Mrs. Holt and their companions (see p. 573 of our last Volume) arrived at Jamaica on the 25th of January; and the Rev. Alfred Eckel and the Rev. J. G. Mühlhauser at Barbadoes, on the same day, on their way to Trinidad.

Missionary Register.

APRIL, 1836.

Biography.

NOTICES OF FOUR WESLEYAN MISSIONARIES IN THE WEST INDIES.

THE deaths of the following Labourers have been stated by us before: a few particulars have since appeared, which we here subjoin.

REV. JOSIAH NUNN:

Who died in Dominica, Sept. 29, 1834.

The Committee, in speaking of Mr. Nunn's death, remark—

The following are the circumstances under which that lamented event took place. Immediately after the hurricane had subsided, he went from Lasoye to Rousseau, to inform Mr. Harrison, his superintendant, of the damage which the Mission Premises had sustained. On his arrival in the Bay, the swell was so great, that he was unable to land; and he had, consequently, to remain in the boat the whole of the night. In the course of a few days, he became unwell, and, notwithstanding the best medical advice, and the unwearied attention of his affectionate superintendant, he died on the third day from the commencement of his illness. In his short affliction, he was most graciously supported; and his end was not only peaceful, but triumphant.

Although the Missionary Career of Mr. Nunn, in the West Indies, was short, he had greatly endeared himself to all who had become acquainted with him, and his premature removal is lamented as a public loss. We give extracts from his Journal, contained in a Letter, dated Rousseau, July 24, 1834; which afford most satisfactory evidence of the spirit in which he had entered upon his work.

From the extracts here mentioned we select a few passages:—

Easter Sunday, March 30, 1834—After a long interval, between my leaving home and my arrival on my Station, I am placed in my regular sphere of Mission Labour. This day, in perfect health, I set my foot on the shores of Dominica; April, 1836.

and received a hearty welcome from some of the members, to whom I was introduced. "God bless you, Massa!" cried one. "We very glad see you, Massa," said another.

April 5—I have come into this glorious work in the spirit of sacrifice; and, if called upon to die in the field, I trust I shall ever say, *Thy will be done*. Thoughts of home, and of those who now and then send a wish and a thought after me, will intrude upon my mind; but, thank God! I am enabled cheerfully to give them up. Nor shall I ever repent leaving my happy circle of pious friends, if I am but instrumental in saving souls from death; but, on the contrary, shall thank God for using such a worthless instrument.

Sunday, April 13—To me, these Sabbaths are Sabbaths indeed! Though I am more or less engaged in the work of God the whole of the week, I hail their return with as much sacred delight as those who are engaged in their secular calling. The early part of this day I was deeply affected with a sense of the responsibility of the Christian Ministry: I began to tremble that I had taken it upon me. With such impressions I went to God, imploring His assistance; and He was pleased to hear me. In the evening, while preaching, my heart was warmed—my tongue unloosed—and I was enabled to exhort, to entreat, to warn, and to persuade the people to give themselves unto the Lord. My text was, *And who, then, is willing to consecrate his service this day unto the Lord?* I never felt more desirous of doing good; and this desire led to the adoption of plain and pointed language. The people seemed to feel the Word. The Lord

add His blessing, and it shall be well ! By His grace, I am determined more and more to spend and be spent for the glory of God. I want, first of all, to feel all the truths and enjoy all the blessings, which I preach and hold out to others : without this, my ministry will be a dry, worthless nothing. A clear, unclouded sense of the divine favour is what I will always try to secure—a mind decidedly spiritual ; and I am determined not to let a day pass without getting some accessions of knowledge, faith, and piety.

May 11, 1834—Thus far, I bless God, I have had my health : and should it be continued, I conceive myself bound, by my engagements before God and his people at my Ordination, which season I have not forgotten, as well as by the nature of my calling, to expend it in the behalf of the Cause of Christ in the West Indies. To this department of labour, God, I believe, has sent me ; and here I am, body and soul, for the Missionary Work. Oh that I may be blessed with that heavenly unction, which will qualify me for my work, and make me useful in it ! Amen, and Amen !

REV. CHARLES PENNY :

Who died at the Bahamas, Nov. 24, 1834.

One of the surviving Missionaries, Mr. Crofts, thus speaks of the death of his Associate :—

On Sunday, the 16th of November, Br. Penny was in his usual health ; and preached in the afternoon from Luke x. 41, 42 ; after having assisted me, in the forenoon, to administer the Lord's Supper. On Monday Evening he complained of chilliness and headache, and said he would take some medicine before he went to bed. Next morning early, a messenger came to inform me that he was very sick : I went immediately, and found him with high fever, much pain in the head, back, and limbs, and strong quick pulse. While the best means in our power were used, constant prayer was offered, and a special meeting was also held to implore divine interposition at this eventful crisis ; but He, whose he was and whom he served, saw fit to take him home to glory. It will afford you, and his numerous friends, much satisfaction, to know that he glorified God by his death, as well as in his life.

The day after he was taken ill, we

conversed closely and freely about personal religious experience and dying circumstances. He said he felt that he had an interest in the blood of Christ, and had no fears as to the result of his affliction ; observing, " I know it will be well, however God orders it ; for though I have no great measure of joy, I feel an assurance that He would receive me." He spoke, on the same occasion, with much feeling, of the honourable and Christian-like manner in which the late Rev. Mr. Watson met death. I read to him the fourth and part of the fifth chapters of the Second Epistle to the Corinthians, and prayed with him. After which he said, " It is a delightful consideration, that we are drawing near to a Parent, who wishes to do us all the good which we can possibly desire." On Sunday Afternoon, when it was evident that the disease was fast overcoming him, I asked, " Is Christ precious to you ?" he said, " Yes, precious ! He is a *very present help*, in this my time of need." Finding that his end was drawing near, about eleven o'clock on Sunday Night, Mrs. Penny (who was ill on a couch in the same room) was assisted to his bedside. I shall not attempt to pourtray the scene ; but then, when apprised that we judged him near the eternal world, in answer to her inquiry if all was clear in his prospect of heavenly glory, he said, " All is clear—all is well !"

REV. CHARLES WILCOX :

Who was drowned, in Jamaica, May 16, 1835.

Some circumstances relative to Mr. Wilcox were noticed at p. 344 of our last Volume. One of his fellow-labourers has sent home the closing words of his Journal, written just before he went to bathe in the river where death met him :—

Another year has rolled away, and I am this day twenty-six years old. The past year has been one of great anxiety of mind, and sore spiritual conflict ; but also of much spiritual enjoyment. Thanks be to God, that I have been brought thus far through the wilderness of this world, and that my affections are still set on things which are above ! Oh for more of that mind which was in Christ Jesus, and for a full conformity to His will in all things, that I may be more holy, happy, and useful on earth—run the way of His commands with increasing

delight—and, after having served my generation according to His will, “pass through death triumphant home,” and spend a happy eternity before the Throne, with that *great multitude, which no man can number, of all nations, and kindreds, and people, and tongues.* Amen! Even so, Lord Jesus!

REV. MR. PRICE:

Who died at the Bahamas, July, 9, 1835.

The Rev. T. Lofthouse thus writes, on the 20th of July—

My heart, and the hearts of the whole Mission Family, and of the people, are full of sorrow, by reason of the heavy stroke which we are sustaining in the death of our much and dearly-beloved Brother Price. He landed in perfect health: but went from Spanish Wells, in an open boat, to Harbour Island, a distance of 30 miles, exposed to the rays of the burning sun; not having the least shade by way of awning, nor even an umbrella. On the Thursday Night he preached from Rom. v. 1; and was apparently enjoying perfect health, until Saturday, when he complained of a degree of lassitude, and pain in the limbs. Br. Crofts, who is well skilled in tropical diseases and has a good knowledge of medicine, paid immediate attention to his case; and administered those antidotes to West-India fever which were deemed most suitable to his state—I believe with good effect, as, on the Sunday Morning, it was thought he would be able to preach in the Afternoon. But in the middle of the day he became feverish; and, during the remainder of the evening, the symptoms were more and more alarming. Br. Crofts, with the hope of obtaining the most efficient help, determined on removing him to town: he accordingly engaged a vessel, and had a very speedy run to Nassau. On his arrival, Dr. Turnbull was immediately called in; and every attention, which skill and affection could suggest, was paid to his situation. For a season, we indulged in a hope that he would be delivered from his affliction. On Wednesday Morning we flattered ourselves that he was doing well. On Thursday Morning he seemed much more relieved in mind than he had been before; at least, he was more capable of collecting his thoughts, and fixing them regularly on spiritual things: he spoke in such a manner as astonished and delighted all

around: his heart was full of peace and joy. While conversing on various things connected with our work, he lifted up his eyes with uncommon emotion, and said—

Now the full glories of the Lamb
Adorn the heavenly plains!
Bright seraphs learn Immanuel's name,
And try their choicest strains.

Oh may I bear some humble part
In that immortal song!

Wonder and joy shall tune my heart,
And love command my tongue.

Then, as if lost in wonder, he said, with peculiar energy of mind and voice—

I thirst, thou wounded Lamb of God,
To wash me in thy cleansing blood,
To dwell within thy wounds: then pain
Is sweet, and life or death is gain.
Take my poor heart, and let it be
For ever closed to all but Thee!
Seal thou my breast, and let me wear
That pledge of love for ever there!

I shall never forget the strong confidence in the atoning blood of Christ, which he manifested from first to last. A word expressive of distress, or of anxiety as to consequences, never escaped from his lips. Though he appeared quite sensible of his situation, his constant declaration was, “I know all will be well”—“It is all well”—“My Heavenly Father will do right.” And then he would advert, with unspeakable pleasure, to the happy days which he had spent among the people at Montreal: frequently his soul lighted up within him at the recollection of them. We were hoping that all would end well for us; and prayed earnestly that God would restore him; but, alas! the fever had retired for a season, as if to make a more violent assault on his whole frame.

About three o'clock, a material change for the worse took place; and he sank rapidly. About a quarter past four, his happy soul took its flight to Paradise. A little before he expired, he prayed very fervently in Welsh (his native language), and composedly said, “Amen! Amen!” Soon after, he said, with difficulty, “If I die, I shall live! I shall live! I shall live! Oh happy! happy! happy!”—Br. Crofts, and all around him, kneeled down to pray with him, when he appeared to be insensible to all earthly things; but he raised his eyes and his voice again, as if animated into new life, by the sound of the Name of Jesus. His death was truly glorious.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

Proposal of a Mission to South Africa.

A PROPOSAL has recently been made to the Committee, by Capt. Gardiner, R. N., to undertake a Mission to the Zoolahs in South Africa. Capt. Gardiner went out to the Cape in 1834, for the purpose of devising means for promoting the Religious Instruction of the Aborigines of that country. Before he left England, he made known his object to the Committee of the Church Missionary Society, and expressed his desire that they should undertake a Mission to the Aborigines of South Africa. Though the Committee did not feel at liberty to hold out any prospect of their complying with his wish, they expressed their readiness to receive any information, as to the state of the Cape Population, which he might be able to communicate to them. On his arrival at the Cape, Capt. Gardiner visited the interior; and eventually fixed himself at Port Natal, situated in 30° south latitude, on the eastern side of the Peninsula, and distant from Cape Town about 1100 miles north-east. During Capt. Gardiner's stay at Port Natal, he visited the tribes in the vicinity, and made some progress in plans for their Religious Instruction. After these preliminary measures, it appeared to Capt. Gardiner that he should be most likely to succeed in obtaining the aid of Missionaries, for the prosecution of the work, by coming home for that purpose. In furtherance of this design, he returned to England at the latter end of last month; and immediately addressed a Letter to the Committee of the Church Missionary Society, explanatory of his views with reference to a Mission to the Natives in the neighbourhood of

Port Natal. From that Letter, bearing date the 1st instant, we select the following passages, to enable our Readers to form a judgment of the importance of the proposed Mission, and the facilities which are presented for entering upon it.

Promising Openings at and near Port Natal.

It has pleased God to open a way whereby the Gospel of Christ may obtain an effectual entrance among the Zoolahs, a powerful people, inhabiting a country to the northward of Port Natal. Although much opposition was at first met with from the two principal Indoonas, a whole province has at length been thrown open, and full liberty granted by Dingaan, the king, for preaching and the instruction of children in every part of that district. Both in this province, called Clomanthleen, and at Port Natal, a Missionary Station has been formed, and buildings erected for the purpose; and, from the impossibility of procuring a Missionary, I have been engaged for some time in instructing the Natives, who attend with great willingness, and even send their children to the school without solicitation or prejudice.

It has long been my wish to communicate with your Committee upon this interesting subject; as it is to the Church Missionary Society that I naturally look for the eventual support of what far exceeds the limits of my individual means: but this has hitherto been prevented by the total want of communication with the Cape Colony, and consequently with Europe, occasioned by the circumstances of the late Caffre war.

The first Station, which I have named Berea, was formed at Port Natal, immediately after my unsuccessful visit to Dingaan, in consequence of a request from the European Settlers.

The other Station, situated in the Zoolah Country, is named Culula, a native word, signifying "to loose," or set free. It occupies the crest of a moderate hill in the centre of a very populous district, and in the immediate neighbourhood of a large military town, called the Injancloon.

Permission was first granted to teach in the Clomanthleen province on the

10th of May, and the Mission was opened on the 24th.

Both at Berea and in the Clomanthleen Towns, the attendance of the Natives on Sunday is very encouraging; but though the door is now open, and the field wide, there are, as yet, no Labourers to occupy it. The Native Population in the immediate vicinity of Port Natal amounts to nearly 3000; and, at a distance of four days' journey to the westward, there is a tribe called the Inthlangwain, amounting altogether to about 8000, the Chief of which, Fortu, is exceedingly desirous to have a Missionary residing among his people.

To occupy the ground already open, not less than six Missionaries are absolutely necessary; viz. one at Port Natal, three in the Zoolah Country, and two among the Inthlangwain. If there be a period when they appear to be more than ever needed, it is the present; as, in a country so despotic as that of the Zoolahs, and where custom obtains the sanction of law, in all human probability, what has now been conceded will either be withdrawn or curtailed, should it not be immediately occupied, and that to the fullest extent. On the sincerity of Dingaan, in this particular, I have the fullest reliance; and have little doubt, that, in a very short time, not only the province of Clomanthleen, but the whole Zoolah Country will be open to the preaching of the Gospel of Grace; and who shall say that the light kindled there may not gleam, at no very distant period, to the very confines of Abyssinia, and a chain of Christian Missions extend from one end of Africa to the other?

Port Natal is not only the key to the Zoolah Country, but to a considerable portion of the interior; and seems eminently calculated both for a permanent Missionary Station, and also as a point from whence those further in advance may obtain the necessary supplies, and keep up an uninterrupted communication with England. The distance from thence to Culula is about 85 miles.

Although there is a considerable difference in many words, the general similarity of the Zoolah and Caffre Languages is so great, that interpreters are readily procured; and it is a cheering fact to know, that, through the medium of the Zoolah Language alone, the blessings of Christian Instruction may be imparted to many distant tribes scarcely known by name.

Some progress has already been made in translating the New Testament into the Zoolah Tongue; Mr. Fynn, the only competent person in South Africa, having kindly undertaken that work: and I trust there will soon be a considerable portion prepared for publication.

But here I must pause; not, however, from the exhaustion of the subject, or from the difficulties which would attend even a far more extended plan of Missionary operations in that portion of Africa; but from a conviction, that, unaided, all that now appears so favourable must remain comparatively stationary; what has already been granted in behalf of Christian Instruction, become nugatory; a garden prepared, as it were, for the Lord, be unoccupied, unless His faithful Servants come forward and stand in the gap;—unless some David arise to encounter the common foe; and willing, devoted, and patient Labourers freely offer themselves to enter the vineyard.

Is it funds that are wanting? Oh! let not that be the plea. *The labourer is worthy of his hire.* Let us rather pray that it may please the Lord of the Harvest to raise up men who will give themselves continually to prayer and to the ministry of the Word—ready to spend and be spent in this work; and then, and not until then, let us believe that the hands of our Fellow Christians will be closed, and their hearts sealed; and that the same lips, which, on bended knees, can utter, *Thy will be done in earth as it is in heaven*, can also exclaim, with a Gallo, *We care for none of these things.* Far otherwise, I feel assured, will be the response. British Christians have never drawn back in times of difficulty, and said of any work and labour of love, *Hitherto shalt thou go, and no further.* To their prayers, and to their active endeavours, we may confidently appeal. The work is the Lord's. Into His hands I cheerfully resign it; awaiting His time, which is always the best, and in full expectation of His promised blessing.

The proposition which I would make to your Committee is, that you would accept the land and buildings at Berea and Culula, as they now stand, and take the whole management of the Missions into your own hands. Berea, consisting at present of a School-house, dwelling-house, and four large huts, stands upon a plot of ground of at least two square miles in extent, fertile in every part, and gua-

ranted in perpetuity, as the exclusive property of the Missionary Establishment.

At Culula, three huts only have as yet been erected; and the whole hill, with a fine stream of water at its base, and as much more land as may be necessary for cultivation, has been given over to the Station by Dingaan himself.

Appeal of the Committee for more Labourers.

Such is the state of the Aboriginal Population in the vicinity of Port Natal; and such is the prospect presented of advantageously entering on Missionary Labours in that quarter. Considering the formation of a Mission in this part of Africa both important and encouraging, it was very painful to the Committee to be constrained to reply to Capt. Gardiner's appeal, that they have at present no Missionary Agent at their disposal for the undertaking. They judged it right, however, to make known Capt. Gardiner's statements to the Members of the Society at large, in the hope that it may please God to dispose some individuals, duly qualified for the arduous work, to offer themselves for it.

The inadequate supply of Missionaries is indeed the main obstacle to the enlargement of the Society's operations. Notwithstanding the encouraging indications of the increase of True Religion in the Church of England, still the number of persons who offer themselves for Missionary employment, with due qualifications for it, is small, compared with the wants of the Heathen, and the openings and facilities for carrying on Missionary labours among them. The general qualifications required to form an efficient Missionary are substantially the same as those which constitute an *able Minister of the New Testament* at home. Decided piety, with a distinct preference for labouring among the Heathen—*aptness to teach*—fervent love to the Saviour and to souls—genuine humility of mind—deadness to the world and

superiority to self—a meek and patient, kind and forbearing spirit—openness of heart and manner, encouraging the access and free communication of those around him—these are the great elements of all Ministerial usefulness, whether at home or abroad. To these must be added, good natural parts, sound health, with cheerfulness and elasticity of mind, as essential to fit the Missionary for the unforeseen associations into which he is liable to be cast, and for the trials of health and temper to which his labours expose him. May it please THE LORD OF THE HARVEST, *with whom is the residue of the Spirit*, to prepare and thrust forth into the various fields of the Heathen World *pastors according to His own heart, who shall feed His people with knowledge and understanding*, and upon whose labours His blessing may fully rest!

Capt. Gardiner is preparing for the Press the Journal of his residence in South Africa. It is expected to be ready for publication next month, and will contain full details of the state of those parts of the country which he visited.

HOME MISSIONS.

Remarks on the Manner of conducting Home Missions.

THE leading object of our labours is, the recording of the efforts made by Professed Christians to convert the Nations not nominally Christian. But, as the character and extent of these efforts depend greatly on the state of Religion in the countries professedly Christian, it is a collateral object with us to notice the exertions made, especially in our own country, on a general scale, to diffuse sound knowledge and true piety in Christian Lands.

Conscientiously attached ourselves to the Established Church, we cordially rejoice in every plan which tends to the increase of piety, by strengthening her holy influence on

the Nation: yet we cannot but hail every effort, made in a spirit of wisdom and charity, to rescue the millions around us from ignorance and sin. For the present, we put on record the Regulations of two Societies recently formed, (one of which was noticed at p. 176 of our last Number,) with this single remark—that we think both Institutions would act with the greatest efficiency, and might maintain toward each other the largest measure of good-will, if the City Mission were conducted avowedly and exclusively by Dissenters, as the Pastoral-Aid Society is by Churchmen. The “Home Missionary Society,” formed by Dissenters, has been conducted by them for seventeen years: and we are satisfied, by long experience, that those Societies best secure internal harmony and outward peace, in which the Members are most effectually guarded against any compromise of their feelings and their consistency.

Regulations of the Church Pastoral-Aid Society.

I. The Society shall be designated “THE CHURCH PASTORAL-AID SOCIETY.”

II. The object of the Society shall be, to promote the Religious Influence of the United Church, by such methods only as it may be competent to a Voluntary Society to employ in entire consistency with her discipline and order.

III. That, with this view, authentic and exact information shall be sought relative to such portions of the population as may be most destitute of religious instruction; and such aid rendered to the Clergy in the discharge of their duties as they may be desirous to accept, and the Society may have it in its power to render; no aid being given, except so far as local exertions shall be found to be incompetent to the necessities of the case.

IV. That the assistance to be rendered by the Society shall respect either Places of Worship, or Labourers under the direction of the Incumbents of Parishes or Districts.

V. That, in destitute places, where no other sufficient means are available, the Society will assist, according to its power, in appropriating as Places of Wor-

ship and for the administration of the Word of God buildings already erected, or in erecting Churches or Chapels for that end.

VI. That the Society will contribute such help as may be in its power to the support of additional Clergymen in destitute Parishes or Districts, who shall zealously and faithfully co-operate with the Incumbent.

VII. That the Society will assist, as it may be able, in the supply to destitute places of Lay Agents, whether Candidates for Holy Orders or others, or whether partially or wholly to be maintained: which Lay Agents shall act under the direction of the Incumbent, and be removeable at his pleasure.

Constitution of the London City Mission.

Article I. The Society shall be designated, “THE LONDON CITY MISSION.”

II. The object of this Society shall be, to extend the knowledge of the Gospel, irrespective of peculiar tenets in regard to Church Government, among the inhabitants of London and its vicinity (especially the poor), by domiciliary visits for religious conversation and reading the Scriptures; by meetings for Prayer and Christian Instruction; by promoting the circulation of the Scriptures and Religious Tracts; by stimulating to a regular attendance on the preaching of the Gospel; by increasing Scriptural Education; by the formation of Loan Libraries; and by the adoption of such other means as the Managers may judge important, in order to attain the designs of the Society.

III. For carrying these objects into effect, the Society shall employ and pay Agents of suitable character and qualifications, who shall give themselves wholly to the work of the Society. They shall also avail themselves of the gratuitous services, as Visitors, of private Christians, who may be competent. No person shall be recognised as a Manager, Agent, or Visitor of this Society, who is not of evangelical principles, and who does not afford evidence of personal piety.

IV. To facilitate the proceedings of the Society, the City and its environs shall be divided into Districts, each of which shall be under the care of a Superintendent, who shall meet the Agent and Visitors of the District as occasion may require.

V. The general business of the Society shall be conducted by a Board of

Managers, consisting of a Treasurer, one or more Secretaries, twelve Superintendants of Districts, and other individuals, whose assistance they may deem valuable for the interests of the Society.

VI. The general Subscriptions and Donations received for the Society shall be expended on the paid Agents, and on incidental charges. Contributions will be received, and exclusively applied to any object mentioned in the second Article which the Donor may specify.

VII. The Managers shall report their proceedings annually to the Contributors.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

*State and Prospects of the Mission at
Michaelmas 1835.*

THE following extracts, from the Michaelmas Quarterly Reports, contain unequivocal and truly-cheering proofs of the growth of Christian Knowledge and Feeling in the several parts of the Mission.

—at Gibraltar Chapel.

The Rev. G. A. Kissling, having taken charge of the duties at Gibraltar Chapel, on occasion of the departure of the Rev. J. Raban, reports as follows:—

The attendance on Divine Service rather diminished at the commencement of the quarter; when I, agreeably to the appointment of the Special Meeting, took charge of the Chapel. There is reason to fear that the departure from this Colony of the Rev. J. Raban, to whose Ministry the people of Gibraltar Town felt greatly attached, made an unfavourable impression on their minds; and some of the Coloured Dissenters around them readily seized upon this opportunity, telling them that they had no permanent Teacher. Nor were they content with thrusting their sickle into another man's harvest; but one of their Preachers declared, that the people who followed the Service of the Church of England were blind. The consequence was, that several persons, who stately attended our Place of Worship, withdrew, and joined the Meetings of others. It appeared, however, not advisable to do any thing more than to bear the names of those, who had been deceived, on my

heart, when coming before the Throne of Grace; and to point out to my congregation, in several discourses, that our Service was both a spiritual and reasonable service, perfectly consistent with God's Holy Word. These humble means had, under God's blessing, the desired effect; the wandering sheep discovered the errors of their way, and returned to the fold; so that our Chapel is now as numerously attended as ever. It may even be said here, that good came out of evil; for it gives me no small gratification to observe the devotion of the congregation when the Prayers are now read, and what attention is paid to the preached word.

Nor do the Communicants neglect to improve by the season of refreshing with which the Lord has favoured us; for they are evidently aspiring after a more spiritual life. Two have been added to their number—a man and a woman; of whom I will only remark, that it is cheering to me to think of the state of mind they manifest, and of the profit they derive from the Religious Instruction afforded them, both by Mr. Raban and myself.

Concerning the Sunday School, Mr. Kissling adds—

The number of our Scholars on the list has a little decreased. There were 107 at the beginning of the quarter: since that, 20 have been admitted; while some have been dismissed for irregular attendance; and others, through indisposition, are kept at home; leaving now a number of 102. Their conduct, taking into consideration that nearly all of them are Apprentices, born in a land of darkness and vice, and rescued from slavery not long ago, is encouraging. The Sunday School opens at two o'clock, and is closed at four; and, as the time for Religious Instruction is but sparingly measured out to many of them, half an hour, at the close of it, is devoted to their benefit: some of them then read the Second Lesson appointed for the Morning Service of the succeeding Sunday, on which I catechize them; and their attention and answers to the questions put to them are highly pleasing.

—at the Christian Institution.

Mr. Kissling reports—

Since the arrival in this Colony of another Fellow-labourer, I have felt more at liberty to attend to my little charge at the Christian Institution than before,

the fruits of which, I trust, we are already beginning to reap; for mutual love and affection have at least been more manifested in our small circle of late, if not really increased. Nor is there much cause to complain of the behaviour of the youths, either in general or particular. Inconsistencies, indeed, have occurred among them; but a word of admonition proved effectual to set their minds to rights; and it could then be observed, that it gave them inward pain to find their Teacher grieved. There are also some signs, that the Word of God, which dwells so richly among us, exercises its saving power on the minds of some, discovering unto them their sinfulness in His sight, and leading them to inquire, *What must I do to be saved?* These remarks, however, are made with fear and trembling; the heart of man being so deceitful, and our sanguine hopes having been so often blasted when we least expected it.

Two students received, during the quarter, their appointment from the Special Meeting to join the Society's service, and to labour as Assistant School-masters; the one at Kisey, and the other at Wellington. Though they laid their hands with joy on the work assigned to them, yet the separation from the Seminary, which had become endeared to them by a residence in it of more than three years, caused their hearts to bleed; and I could partake of the feelings which must fill the mind of a father, when he sends forth his children into a world which is full of snares and temptations. They are now no longer sheltered by a place of retirement, nor secured from evil by such restraints as they had hitherto been under. May the power of God's grace preserve their souls; and His Spirit bless and fit them to labour in His service here on earth, and to enter, at last, His service above, in uninterrupted joy!

The number of the youths under my charge is now reduced to 10, and the instruction imparted to them continues the same as stated in former quarters: their progress in learning is satisfactory. We must not forget to own, with unfeigned thanks, the mercy of the Lord, in preserving our health, and enabling us to pursue our course of labours, without any interruption whatever, during a sickly season. We appreciate this blessing the more, when observing others lingering on

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a bed of illness. May the Lord enable us to shew our gratitude for this and every mercy, by a life devoted to His service!

—at Kisey.

The attention which Mr. Kissling has been able to pay to this Station, in the performance of Ministerial Offices, has only been occasional. Mr. J. Warburton, who had just returned from England to the Colony, furnishes, therefore, the chief part of the account of this village; particularly in reference to his employments in education. Mr. Kissling remarks—

It was only at the time of the administration of the Lord's Supper, that I could attend to Divine Service at Kisey: the congregation was then both numerous and attentive.

Some of the Communicants required reproofs for their misconduct; which, it is hoped, will lead them to greater watchfulness over their ill-tempers, and closer communion with God. On the other hand, it has been encouraging to see so many of them walking according to the precepts of the Gospel, and improving the means held out to them for their spiritual instruction. One of their number, after a long and troublesome illness, has been released from her sufferings, and has passed from time into eternity. One backslider, who appeared sincerely penitent, has been re-admitted into the Church. The number of Communicants is now 115, as mentioned last quarter.

Mr. Warburton's statements are as follows:—

The attendance on Divine Worship on the Lord's Day is very gratifying; there being an average attendance of 800, including 230 children. This attendance is regular; and the hearers on the whole are attentive and serious. A little noise is occasioned by the cries of infants; but as this can hardly be avoided, without the parents remaining at home, we rather rejoice that this maternal duty does not prevent them from attending to the important concerns of eternity. Many of the people have Bibles and Prayer Books; which they use, and which help to fix their attention.

Here, as in the other villages, is an early Morning Service, which commences at half-past five, and continues until about

six o'clock every morning: the average attendance is 250, including 50 children.

The real desire that is manifested for instruction is a great stimulus to us in this department of our work. When the first Sunday School was commenced, about seven years ago, it was with fear, lest, after the novelty was over, it should come to nought; but no sooner was an opportunity offered to Apprentices and adults of being instructed, than it was immediately embraced: Schools were established in every village under our care, and the attendance on them has steadily increased. The Sunday School here has the large average attendance of 324 in the morning, and of 320 in the afternoon. Several of the Teachers were formerly scholars in this same school, and are constant in their attendance, and diligent in their classes: the scholars also are diligent, and regular in their attendance. One part of school-time is devoted to reading, spelling, and learning the Alphabet; and the other to repetition of Catechism, of which the Church Catechism and Watts's First are used. On one occasion, I had a proof of their love of instruction. The afternoon was rainy at the usual time for school, and, from compassion, I did not intend to ring the school-bell; but one of the scholars came over to my house, and said, "Plenty people are waiting in school, Sir." On hearing this, I went, and we had a good school.

The elder girls go to my house, and are taught needlework by Mrs. Warburton and her assistants: a favourable account is given of their skill and industry. Many of the children have made tolerable progress in reading, writing, and arithmetic, and are useful as monitors of classes: their conduct also, on the whole, is good.

— at Wellington.

Of the revival of Missionary Labours at this Station, Mr. Kissling briefly reports—

The anxious desire which many of the inhabitants of Wellington expressed, some time ago, of being again provided with the means of instruction, has been proved to be sincere, since Mr. E. Collins has directed his labours to them. The pains he has taken in organizing a Day, Evening, and Sunday School among them is already recompensed by the success with which it has been attended. If I

were to form a judgment of the religious zeal of the people, from the manner in which they thronged to the Place of Worship when I visited them for the administration of the Lord's Supper, it would decidedly be much in their favour.

Mr. E. Collins thus reports on the interesting effects produced by the re-establishment of Schools at this Station, after an interval of two years. We shall have occasion, in subsequent passages, to notice the anxiety of the inhabitants of remoter parts of the Colony to obtain the means of religious instruction.

I have to commence my report this quarter in much the same strain as at the last, by a reference to a change in my Station. I then had to report my removal from Freetown to Kissey; and I have now to mention my having been removed from Kissey to Wellington, a village about two miles distant from Kissey. This change took place upon the arrival of Mr. and Mrs. Warburton from England, shortly after our last meeting, and who were then stationed at Kissey. In presenting you with a report of Wellington, for the two months that I have been there, I must be allowed to repeat what I said at the last quarter, when giving my report of Kissey—that the short time I have been resident there prevents my having that knowledge of the people which would allow of my giving that full report of the Station which I could wish.

The village of Wellington long enjoyed the Ministry of the Rev. G. W. E. Metzger; who, during nearly the whole term of his residence in Sierra Leone, was stationed there: and at the time of his leaving the Colony, more than two years ago, the labours of the Society were in active operation among the people; but in consequence of the very reduced state of the Society's Labourers, little has been done by them for the spiritual benefit of this large and very populous parish, beyond an occasional visit from the Minister or Catechist resident at Kissey, since Mr. Metzger's leaving. The revival of these labours, and the setting on foot again the several operations of the Society in Wellington, at the close of July last, after their long suspension, formed quite an era among the people; and it was indeed a matter of great joy to many in the village. While

in the full enjoyment of their privileges, they perhaps, as is but too often the case, did not rightly esteem them, and knew not their value until deprived of them; but it was evident, from various circumstances, and particularly from their frequent applications to the members of our Mission, how keenly they lamented their loss, and how earnestly they desired their restoration: and the joy they evinced when bringing their little-ones at the opening of the Day School, and the eagerness with which many of them pressed for admission to our Sunday and Week-day Evening Schools, did not belie their professions.

The first day of our commencing the Day School at this Station, we received 157 children; and, in a few days, this number increased to 220: the average attendance during the last two months has been 170. This number, remembering that these two months are the most unfavourable in the whole year, may be considered large.

On the 26th of July we proposed commencing a Sunday School for adults and Apprentices; but so considerable was the anxiety manifested on the occasion, and so great was the number of both sexes and of all ages that flocked for admission, that it quite overwhelmed us; and for me to attempt, with only two Native Schoolmasters to assist me, to form this varied and undisciplined mass of pupils to any thing like order, was quite out of the question. Under these circumstances, it seemed advisable at present to appoint the Sunday School exclusively for Apprentices, and for the few married women who wished to attend: for those men who were desirous of learning to read, and whose time was at their disposal, I promised the advantage of the Week-day Evening School. These arrangements gave general satisfaction. On the following Sunday, we had the pleasure of admitting 91 Apprentices to the Sunday School; and the numbers have continued to increase each successive Sunday. We have now received 198 Apprentices and 60 married women: the average attendance is 212.

—at Gloucester and Leicester.

From the Reports of the Rev. J. F. Schön, it appears that a considerable degree of religious inquiry has been excited at this Station, uniting two contiguous Villages. Mr. Schön

has evidently had occasion both to exercise discrimination and also to rejoice in what, to no small degree, seems to have been a real work of grace. He relates—

The attendance of the people on Divine Service has suffered no diminution during the quarter now closing; and, with the exception of a few times when the heavy rain made it impracticable to assemble, Divine Service was regularly performed both on Sundays and week-days, in which I have been assisted by Matthew Thomas Harding, Native Teacher. My mind was often cheered, when I reflected on the great number of persons who were favoured with the means of instruction, and when I observed the attention they paid to the discourse delivered to them. I cannot recollect a quarter since I have been in Africa in which so many persons came to me to consult me about the concerns of their souls: many cases strikingly evinced that the Spirit of God was working in their hearts. It was peculiarly pleasing to me to see two men applying for admission into the Church, who formerly thought with themselves that they *ought to do many things contrary to the name of Jesus of Nazareth*. One of them told me, that he had been three times at my house, but without seeing me or speaking to me, because his heart told him that master would recollect the bad words he had used of the Christian way, and would send him away again without any consolation; but he found it different. Both of them appear very anxious for instruction.

I witnessed other scenes also. Several persons, when coming to consult me, would fall down on their knees on the piazza of the house or in the room, and confess their sins, and cry for mercy and pardon. I was a little puzzled at such appearances, apprehending that they might do such things to imitate the conduct of some fanatics in Freetown and other places. I therefore did not say much to them at the time, but requested them to come to me the next morning, when I observed that their minds were generally more composed, and better qualified to listen to advice. I found it sometimes difficult to understand them, or to find out the cause of their coming to me. One man said he came to make his heart known to me; but whatever question I put to him, he could never

reasonably or correctly answer; and when I told him that he did not know what he was about, or why he came to me, he replied, "True, that make me come to you: you must teach me better." Others come to tell me their visions and dreams, and the troubles of their hearts which were occasioned by such things. Generally, some deceased person, with whom they were acquainted, is represented as having appeared to them in the night, or called to them, and admonished them to go to the Minister and ask his advice. It is not very easy to make always the best use of such things in speaking to their hearts, because it is necessary to reject, first of all, the foundation on which their fears are grounded, in order not to encourage them in their superstitions. Several persons, who had joined a fanatical set of people in Freetown, have returned, and applied to me for admission to the church.

Mr. Schön further relates the following brief particulars of the last days of an individual, to whom he was made spiritually useful at this Station.

I baptized one adult on his death-bed, who, I trust, has entered heaven. He was in a consumption for a considerable time. As he was in our employ as weaver, I had frequent opportunities of conversing with him. While he was in health, he showed little concern for his soul; and having been connected in America with separatists, he thought he might be a Christian without attending Church and without being baptized. In his late illness, however, his mind was changed. He deeply regretted having spent so many Sabbaths without hearing the Word of God preached: I believe he read it regularly at home. His views on Baptism also altered. He read the Baptismal Service for adults attentively over, as I had requested him. On the Sunday night on which I baptized him, he was very weak, and I did not expect him to live till the morning. I therefore put only those questions to him which appeared to me most essential; and he answered them to my satisfaction. All his expressions indicated that his soul had communion with God, and that a hope of eternal life animated his spirit. The man who attended him in his last illness was seriously impressed, and led to inquire after the way which leads to Heaven.

—at Negent.

From what Mr. Schön relates concerning this Station, it appears, that though his attendance there had not been frequent, yet the good work is advancing. He writes—

I have not been able to attend so regularly to the duties of this parish as in the preceding quarter. Rain has often prevented my going over, and sometimes indisposition. The public services, therefore, devolved more upon John Attarra, Native Teacher.

On Sunday the 13th instant, I baptized thirteen of the Candidates—five men and eight women, all belonging to this parish: all of them had been on trial for several years, and no charge was ever brought against any of them for misbehaviour. I met them for the last six months once a week, and endeavoured to instruct them in the doctrines of our blessed Religion, for which their hearts seemed open. After conversations with each of them separately, I was encouraged to administer the ordinance of Baptism to them, and should not have felt justified in refusing any one of them. And now I can only commend them to God, and to the word of His grace; which is able to build them up, and to give them an inheritance among all them which are sanctified.

Concerning these Candidates for Baptism, John Attarra likewise remarks—

They had been well tried, so far as human power and knowledge could try them; and I can speak favourably concerning them, that they have, so far as we have observed, conducted themselves agreeably to their profession; and have behaved themselves well, being very regular in the use of the means of Grace; constantly attending the House of God, and other means appointed for their improvement.

—at Bathurst and Charlotte.

At these villages, Mr. Schön had been able, during the quarter, to attend Divine Service but seldom, and then chiefly on occasions of administering the Communion. Mr. W. Young, the Catechist stationed here, writes, concerning those under his charge—

I have met the Communicants as usual at our Religious Meetings on the

Saturday Evenings. My plan at these Meetings is, that as many of the Communicants as can read the Scriptures should read a suitable chapter in turn; after which, a plain practical explanation is given: I at the same time endeavour to obtain a knowledge of their views of the nature of sin and of God, and the plan of Salvation, by simply catechizing them. I hope such plain remarks as are sometimes made, will be a means to help them in ordering their conduct and conversation as becometh the Gospel of Christ. A few, it is to be hoped, are sincere in maintaining their profession of Christianity, and feel the vital importance of their relation to the Lord Jesus Christ. But while we are encouraged to hope, in the Lord's own time, to see the blessed effects of our labours for the salvation of souls, we are often cast down to see the fall of one and another.

The apparent desire for Christian Knowledge, manifested by a few of the Candidates for Baptism, encourages me to persevere in endeavouring to impart unto these people, in much simplicity, a knowledge of our Lord Jesus Christ. Two Candidates, and one Communicant, have been suspended by the Rev. J. F. Schön. One of the Candidates and the Communicant are of Charlotte, and were suspended for openly fighting in the street. After I had prohibited them from coming for instruction, they very soon returned home, saying they had made peace.

The people attend on the public means of Grace as well as might be expected during the wet season, which is just ending. The Word of Life has been faithfully taught to our congregations during the past quarter. When I was not able, through sickness, to attend Divine Service, Mr. Schön either sent me help, or came himself with much willingness. As far as I am able to judge, from outward appearance, the Lord's Day is well observed among us.

One hundred girls are instructed in needle-work by Mrs. Young, assisted by the wife of our Native Assistant. Mrs. Young reports favourably of their diligence and progress in this branch of useful knowledge. Were these girls to apply themselves with equal diligence to acquire a saving knowledge of their Saviour, how should we see our labours more abundantly crowned with God's blessing!

To the preceding Quarterly Re-

ports we add several more detailed accounts of a spiritual and encouraging nature, selected by Mr. Kissling, chiefly from his Journal. They may be introduced with advantage, by the following extract from a more recent letter, written by him Nov. 19, 1835; in which he compendiously alludes to various indications of

Increasing and earnest Desire for Christian Teaching.

The hope held out to us by the latest communications from you, of having our hands strengthened shortly, is no small comfort to your Missionaries here, and demands our unfeigned thanks to the Lord of the Harvest. May He bring those dear friends safely over to us, and preserve them to much usefulness! In the midst of dangers, we give our souls over to the gracious keeping of the Lord, and fear no evil: why should we not also entrust our bodies, which are of much less importance, to His care, even in an unhealthy climate, when His Providence clears the way before us, and when the blessings which He bestows upon the labours of His servants shew that He has work here for us to do? May the Lord send us still more help; for we have reason to believe that the field here will ripen for a rich harvest. And it is not from mere hopes, but from facts, that I say that the Lord is prospering our labours. Never were the Africans more numerous, or more loud in their cry for instruction from the Agents of the Church Missionary Society; nor were their labours ever more appreciated than at present. Permit me only to mention, that the people of Kent are solicitous that the Society's operations should be extended unto them—that the inhabitants of Hastings have been urgent in their request to place, at least, a Native Teacher among them, if it should not be in our power to send them a Minister, or Catechist, "to teach them the true way of worshipping God"—that the Parishioners of Charlotte have addressed a letter to us, craving the privilege of having an Instructor resident among them—and that, from another direction, I understand, we have to expect a similar application. Some have collected a considerable amount of money for the building of a Place of Worship, and are only waiting for us to give them

a distant hope that their request will be complied with. Do not circumstances of such a nature very strikingly resemble the Macedonian language, *Come over and help us?* And shall not the voice be answered by our Christian Brethren, with a holy readiness to come to their relief, and to make known unto them the full and free salvation of Jesus Christ? May the love of Christ constrain many to lay their hands to this blessed work! I have, indeed, made an application to the Parent Committee, for leave of absence from this Colony: but were it even granted by them, I should consider it a duty to continue at my post under such encouragements, as long as my health would possibly permit. Our friends here have been mercifully preserved during the rainy season, which is now drawing to a close, and I have suffered much less during it than I anticipated. A late attack of illness, however, has rather reduced me; but I hope I am now again recovering strength.

Incident and Letter illustrative of this Desire.

As further illustrative of this earnest longing after the means of Grace, may be added the following incident, related by Mr. Kissling; and likewise a letter to him from nine of the inhabitants of Hastings, a copy of which he has sent to the Society. He relates—

A man from Waterloo, who had been a Communicant under the late Rev. J. G. Wilhelm, when stationed there, has also been allowed to attend the Lord's Table at Kissey. His hunger after God's Word is indeed astonishing; for he attends our Church very regularly, though in coming to it he has to walk a distance of 16 miles. Does not this single case alone speak for the necessity of extending our Society's operations over all the Colony? But there are many more, from other villages, exceedingly urgent in their applications to us, to come and feed their souls with the Word of Life. The description given of the proceedings of the people at Hastings, and the petition made for a Labourer of the Church Missionary Society among them, pierced my very heart. I understand that they are now making subscriptions to raise a place of Worship, whilst we cannot hold out even a distant hope to them of complying with their

request. Oh, that the Lord would send more Labourers into this harvest!

Letter from the Inhabitants of Hastings, requesting a Teacher.

Hastings, Aug. 14, 1835.

REV. SIR—We, the inhabitants of Hastings, humbly acquaint the Committee, that we are very sorry that we are now as sheep without a shepherd: we are left desolate; we are wandering from one way to another. If the Committee would take it into consideration to look on us with pity and compassion, as to send us a shepherd to lead us into the way of heaven: for we are ruined by the devil on every side; and have no guide. We know that the Missionaries have been concerned for us for a length of time. But our eyes cannot be satisfied with seeing, neither our ears be full of hearing. Therefore all of us, with much desire, humbly beg and beseech the Committee, for the sake of God, to grant our request, and not to leave us to ourselves. Perhaps they may know something about many different things which have taken place at Hastings. But all of us, who have been taught by the Missionaries of the Church Missionary Society, continue to remember them until now; and all of us beg the Committee to grant us a shepherd with a willing mind, who will lead us to the fold.

We are, Sir, your obedient servants in the Lord, &c.

It is very satisfactory to add, that, on application to the Lieutenant Governor, His Excellency, stating it to be "an occasion promising so much benefit to the inhabitants of Hastings," was pleased to permit Edward Bickersteth, formerly a Native Catechist, but subsequently employed under Government, to quit the Government Service, and occupy the charge of a School at Hastings.

Mr. Kissling then selects from his Journal several instances of the progress of the work of Grace in various parts of the Colony. The two following exhibit, in a penitent, the connexion between the duties of

Confession and Restitution.

July 1, 1835—A young person, whose name I omit for several reasons, came to me to-day, apparently much distressed,

saying that he had committed a sin several years ago, which much troubled his mind now. Instead of confessing it then, he had made it worse by denying it, and telling a falsehood about it. He could now find no rest for his soul: and as God could not forgive him before he had made his fault known to the individuals with whom he was then connected, he would ask me to assist him in informing them that he was guilty of what they once charged him with; and that he was sorry that such an evil thought ever entered his mind, and still more that he had not overcome it. Being fearful that the young man might labour under the mistake that a mere outward confession would set his mind at ease, I endeavoured to make him aware that his case required, above all, deep humiliation and contrition of heart before God, against whose laws he had chiefly offended. To this he emphatically replied: "Sir, I have for some time earnestly prayed that God would pardon my sin; but my heart always tells me, that I must make it known to those persons before whom I once denied it." I here remembered the words of St. James the Apostle, when he exhorted the Christians—*Confess your faults one to another; and pray one for another, that ye may be healed*; and accordingly, I acceded to his request. It appears that he has now obtained peace, and is anxious to be admitted into the Church of Christ by baptism.

Aug 4, 1835 — visited me this afternoon, relating how uneasy he felt on account of his sins. He said he had been coveting his neighbours' goods, and sometimes he took them away from them by violence. Some of his unlawful property he had returned to the owners; but some he could not, as he had used the articles so long, and as the person to whom they belonged was dead. I asked him whether there were no relations of that person left; and when he replied that there were, I advised him to pay to them the full amount of the property, since it was impracticable to restore to them the property itself; and offered to advance him the money, if he had none, so as to remove the burden from his mind as far as outward means were able to do it. He declined my offer of the money; but took the advice, saying, he would now at once pay the sum of — to the friends of the deceased. I said that that sum was too much; for such articles might

be purchased for half the amount. "Yes, Sir," answered he, "but at the time when I took those articles away the price of them was twice as high as it is now; and therefore I have to pay their value as it was at that time." The man's honesty and sincerity made me forget the pains with which it pleased the Lord to visit my feeble frame, so that I could continue my conversation with him. The thought struck me, that there might be, at the bottom of this man's confession, a desire to establish his own righteousness; and therefore I questioned him as to whether he thought his mind would feel easier, after he had made restitution for the injuries done. His answer was: "I feel no satisfaction: I am a great sinner, a wicked sinner. My heart often tells me, that my going to church is in vain, and reading the Bible is of no use for me; because, before I joined the church I was doing all manner of evil; and even now my heart is proud, very proud." I saw that he was labouring under deep convictions, while Satan was busily engaged in leading him into despair. I therefore encouraged him; saying, that he was now discharging his duty toward men, and that he had to entreat God's pardon for his sins; nor was there any cause to doubt His mercy. I then brought to his recollection the great condescension of Christ, in calling Matthew and Zaccheus, persons of the worst reputation, to be his followers. Christ, the good Physician, could heal the worst of sinners: he should therefore not give way to Satan's temptations, nor to the unbelief of his heart. The poor man pressed my hands several times, and went away much relieved.

The following brief narrative illustrates, in a very instructive manner, the

Grief of a Lukewarm, but Penitent Christian.

July 6, 1835 — I was informed this morning, that one of our Communicants was taken ill, and longed to see me. Being taught, by painful experience, that, by delaying visits to a sick bed, we may sometimes come too late, I immediately laid aside the business I had in hand, and repaired to her house. When expressing my regret to find her so ill, she said, "The sufferings of my body are great, but it is the state of my mind

which distresses me most. I have been too much after the things of this world: I thought little about my soul. And when you preached, the Sunday before last, on Rev. iii. 20," (here she repeated the passage very correctly), "my conscience smote me very much. True, the Lord Jesus has been standing at the door of my heart for a long time; but I locked it against Him, and opened it to sinful things. Like those Christians of whom you spoke" (Laodiceans), "I have lost that love which I once had to Christ, and become careless and lukewarm. And now this sickness has come upon me, I cannot tell whether it may bring me out of this world; and I do not know what will become of me in eternity." The interrupted strain in which she spoke these sentences shewed that her mind was full of the subject, and that I had come just in time. I told her, that it could be plainly discovered, from her situation, that Christ was still seeking admission into her heart, though she had driven Him away by her sins; and that, by her present affliction, the Lord was knocking, even warning her to repent, and to seek His face without delay. She answered: "I am a great sinner; and have deserved it, if the Lord should forsake me and turn away from me; but I hope, when I die, He will own me as His sheep!" This she said in a manner which indicated that she was much affected. When I then brought to her mind the words of our Saviour, *I came not to call the righteous, but sinners to repentance*, the glimmering spark of her hope revived; and she exclaimed, "Oh, how great is the mercy and love of Jesus!"

It has however pleased the Lord to add more to her days on earth: she recovered from her severe illness; and I have now supplied her with some Tracts; such as, "Go, and sin no more," "Thoughts on Eternity," and "Consolation to the Afflicted"; for which she appears truly thankful. May the Lord bless them to her soul's benefit!

We have had occasion, in former instances, to notice the prevalence of Idolatry in many parts of the Colony: and its influence in retarding, or harassing, persons desirous of quitting the tyranny of Satan for the service of Christ, is sufficiently manifest in the following account given

by Mr. Kissling. It exhibits also, in a very painful point of view, an

Instance of the Subtlety and Stubbornness of Idolaters.

August 14, 1835—A Candidate for Baptism, of Kissey, complained that her husband, a gross idolater, had ill-treated her, because she was desirous to join the Church. He ascribed the death of their only child to her way of worshipping God; and threatened that he would take away her life, if she did not leave off attending our Meetings, and join him again in the exercise of their "country fashion": in consequence of which, she had taken her abode with some of her friends, who joined in Christian Worship. This was the purport of her statement: whether it was altogether true, I am not able to say, though I see no reason to doubt it. The case presented itself as a very difficult one indeed: it had been already brought under the cognisance of the civil authority at the place; and no satisfaction could be obtained by the suffering woman, as her husband was cunning enough to deny having terrified her. Mr. J. Warburton and myself resolved, therefore, to try whether a visit to the idolater's house might not have a beneficial effect. Accordingly, I called upon him; but was grieved to find that his heart was *as fat as grease*: neither the terrors nor the love of God, of which I spoke to him, seemed to have any effect on his mind. In relating the conversation which I had with him, it will appear that he acknowledges the God who created heaven and earth, and all that in them is; yet it is but too well known, that he worships idols, and puts his trust in charms.

Q. "I hope you are well?" A. "I thank God, who keeps me well."—"Who is that God, to whom you offer your thanks?" "It is the God who made me: He made the trees in my farm, and all the things we see."—"How do you give thanks to God?" "My heart gives thanks to God, and all the works I do."—"But why do you not go to God's House, to praise Him there?" "What do you call God's House—that Church there? Has not God made all we see? Do not these houses belong to God, as well as that one? I can serve Him as well in my house as in the one you want me to go to; and God can hear my prayers here."—I endeavoured to convince him that God had appointed certain places

where He should be worshipped; but he utterly declined to listen to any thing that I mentioned of the Sacred Scripture; nor would he pay attention when I spoke of the expediency of such a worship: our conversation therefore continued on the former subject.—“You say, that both your heart and your works praise God: your heart, and the works you do, must be very good then: are they so, indeed?” “My heart and my conduct are good. I do not steal; I do not tell lies; I do not curse [swear]; I have murdered nobody: but I am a doctor; I heal the people, and do good to them.”—

“But do you not drink? and do you not know that drunkards cannot please God?”

“This I drink” (taking up a bowl with water in it).—“Do you not drink rum?”

“God made rum as well as water.”—

“Rum is an invention of men: God abhors drunkenness: and how can you praise Him when you are filled with rum?” “When I have taken it, I do not fight and quarrel, as other people do.”

—“You said your house, and these trees, belonged to God: does not your body belong to God, too? and how can you please Him, when you spoil it with spirituous liquors?” “Do not many people, and even white men, drink it?”—“Do not many people, and even white men, sin against God, and go to hell?” “All men have some faults: my heart is good, God knows.”—“You are now an old man, and will soon die: do you think your good heart can take you to heaven? To which place will you go, when you leave this world?”

“God knows that: I cannot tell.”—“So you are not quite sure that your heart is good; for you know God will accept of those who are of a pure heart.” “I think it is good; but I do not know what God will say to it, when I die.”—“God has made known to us His will, and what is evil or good in His sight: will you not learn His will, so as to be sure how the matter stands between you and Him?” “You mean to say again, I should go to Church?”—“I mean, you ought to make your peace with God, and settle the affairs of your immortal soul, before He calls you to judgment: will you not have compassion on your poor soul?” “If I go to Church to hear about God, a sick man may come to my house, and, when I am not at home, he will go away: I cannot help him, and I receive no pay; I lose the money.”

—“Then you care only for your body, April, 1836.

about eating and drinking; and your poor soul, which has to live for ever, either in heaven or hell, must have nothing; it must be starved, it must perish. How can you be so cruel to yourself, and so ungrateful to God, who gave you a soul to save, as well as a body to maintain?”

Here he began to feel uneasy, and attempted to break off, by saying, “This will do, Sir: too much pepper and salt may spoil the palaver-sauce (stew).” “True,” replied I, “too much salt and pepper can spoil the palaver-sauce; and a too-hardened heart can bring a sinner to everlasting destruction and misery.” This sudden application of his own proverb against himself arrested his attention a little longer to my discourse; and I then spoke of the folly and sinfulness of trusting in idols and charms, and the necessity of seeking for pardon and grace from God, through a crucified Saviour, even Jesus Christ. His mind was now confused, and his conscience appeared to be at work. I thought it proper, therefore, to leave the matter to his own reflection, and to go away without mentioning to him the object of my visit.—I intend to see him again shortly. He is a sensible man, and understands and speaks English better than the people generally do; though, at the commencement of our conversation, he pretended to know very little of it. May God’s Spirit awaken his soul to a lively interest in Jesus Christ and His all-atoning blood, of which he stands so much in need!

Summary of the Mission, Sept. 25, 1835.

Average Attendance on	Candidates	326
Public Worship:	Marriages	122
Sunday Morning	Burials	12
Evening	Students in the Insti-	
Week-day Evening, 1495	tution	16
Early Morning Ser-	Day Scholars	1562
vice	Sunday Scholars	1562
Communicants	Evening Scholars	164
Baptisms		57

South Africa.

LONDON MISSIONARY SOCIETY.

Visit to Mosolekatsi.

THE Expedition into the Interior, under Dr. Smith, was accompanied from Lattakoo by Mr. Moffat. Of Mosolekatsi and his country, Mr. Moffat thus writes, under date of Sept. 17, 1835:—

We reached the first Matebele Towns on the 3d of June. Having sent for-

ward messengers to apprise the Natives of our approach, we were met at the Molapo River by Kalepe, one of Mosolekatsi's greatest warriors, with attendants bearing supplies, and welcoming us to the country in the name of their king. At Mosega we halted a few days, until the will of Mosolekatsi should be known; when we received an invitation to go forward to his then place of residence, about forty miles east of Mosega, or Kurechane. We arrived on the 9th; and were kindly received and liberally treated.

According to his request, I preceded the waggons on horseback; and the manner in which he received me was both novel and interesting, as he exhibited much more feeling and affection than might have been expected from such a reputed tyrant. When we first met, he seized my hand, and gazed on me for some moments, as if he could not believe his own eyes; and then, repeating my name two or three times, added, "Now mine eyes see you, and my heart is as white as milk." We stood in this position for at least half an hour, in the centre of the fold; while a number of his warriors, drawn up in a semicircle, stood looking on us in profound silence.

When Dr. Smith and the waggons arrived, he seemed much pleased with his visitors; promising him every assistance which he might require in the prosecution of his object. After remaining several days, and experiencing much kindness from Mosolekatsi, the Expedition proceeded in a south-east direction.

I prolonged my stay until the 3d of July, when Mosolekatsi accompanied me in my wagon to several of the towns and outposts in the neighbourhood of Kurechane. After returning to Mosega, he tried every plan to delay my departure: this he had done all along; so that it was with some difficulty that I could get away, for he continued to load me with kindness. I started on the 1st of August, accompanied by Mosolekatsi, who had remained with me nearly the whole of the two preceding days. Early on the next morning he rode with me to a considerable distance west of his towns, attended by about 400 of his warriors, all unarmed; so that the affection he manifested on our first interview continued to the last. I was safely brought on my passage through the desert, and reached Motito on the 13th.

The attempt to visit that powerful Chief at the present time, after his being so exasperated with his southern neighbours, was, I believe, considered by many as fool-hardy; but I knew the man better, and had entire confidence in his friendship.

Good Prospects for a Mission near Mosolekatsi.

When I apprised Mosolekatsi that I expected Missionaries to come and settle with him, he seemed much pleased; and appeared also to wish that Br. Lemue, of Motito, would resume his Station: this, however, is impracticable. It gave me the most unfeigned pleasure, before I left the country, to receive a Letter from our American Brethren at Griquatown, the contents of which were intended chiefly for Mosolekatsi. He heard me read the Letter (which was translated to him) with great pleasure; assuring me, again and again, that there was room enough in his country for twenty Missionaries.

This Mission to the Matebele promises to be most important and interesting. It will require great prudence and perseverance, and strong faith; but we may calculate on the happiest results.

The country of the Matebele is mountainous and beautiful: indeed there is nothing like it in this quarter. The climate is fine—the soil exceedingly deep, rich, and fertile—and the fountains are large, numerous, and permanent; sending forth most delightful streams of excellent water, all running nearly eastward. Rains are also abundant, causing a profusion of millet, Indian-corn, pumpkins, kidney-beans, &c., grown without irrigation. Though the population has been reduced by an epidemic which appeared among them last year, it is yet very considerable, especially in the Baharutse and Banangkatse Countries. I frequently saw upward to 2000 of Mosolekatsi's machago, or warriors, at Mosega alone. There are fourteen towns and villages in the immediate neighbourhood of that place, and the cultivation of the ground is carried on to a great extent.

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WESLEYAN MISSIONARY SOCIETY.

From the communications of the Rev. W. J. Davis, we extract some recent intelligence relative to the Caffre Mission. From Salem, under

date of the 21st of October, after describing the distress arising from the war, the ravages of locusts, and the prevalence of drought, followed by chilling rains, he thus speaks of the *Sufferings of the Caffre Refugees in the Colony.*

The people belonging to our Butterworth, Clarkebury, Morley, and Buntingville Stations, are still living between the Keiskama and Fish Rivers; anxiously waiting for a door to be opened for their return with us to our different Stations. During the late rains, Mr. Palmer was with them; who writes to me, that they lost nearly 300 head of cattle, and nearly all their calves. This latter circumstance is distressing, as the poor people have, by this means, lost their milk, which was their only dependence for food; having left their standing and ripening crops at the Stations, to share with their Missionaries in the privations and difficulties arising from our leaving our Stations. Our people have been great sufferers; and the present loss of their cattle has doubtless arisen from their having left the Station with us, as the cattle were thereby hardly driven, and were brought into fresh grass. This induced a state of great weakness, and they were consequently unable to stand the cold and rain. May the Lord provide for them and their children! for we, as Missionaries, have it not in our power to help them.

Mr. Davis adds some notices of an

Intended Visit to the Caffre Nations.

I am expecting to leave the Colony in a few days, in company with Mr. Palmer, for the purpose of visiting our Butterworth, Clarkebury, Morley, and Buntingville Stations.

With the tribes, among whom the above-mentioned Stations are situated, we have had no communication since we left Clarkebury in May; the war having been continued till within a few weeks of the present time. The object, therefore, of our present journey, which will be performed on horseback, will be, to ascertain the actual state of the country beyond the Kei River, and to judge if it be yet safe to take our families, and again enter on our labours among our different tribes.

The Missionaries left Salem on the 30th of October, and returned

thither on the 3d of December: the Committee make the following

Favourable Report of this Visit.

We greatly rejoice to state, that the general tenor of our accounts from Caffraria is highly encouraging. There is good reason to hope that the Missions in that country will be resumed, with increasing facilities and prospects of success; and that *the things which have happened will fall out rather unto the furtherance of the Gospel.*

Mr. Davis, leaving to Mr. Palmer to report on other Stations, furnishes

Gratifying Details of the Visit to Clarkebury.

Nov. 11, 1835.—This morning we entered the tribe of the Amatambu, among whom I formerly laboured. We were surprised to find the whole of the country destitute of inhabitants, in the neighbourhood of the river Colosa: this part of the country was formerly the most populous in the tribe. Most of the huts were yet standing: we passed one little hamlet after another; but the houses were without inhabitants, and the cattle-folds without cattle. Neither on the hills around us could we see any cattle, until we began to approach the neighbourhood of the Mission Station, when, in the distance, we saw a drove feeding: this sight rejoiced all our hearts, as we knew it to be a true sign of the country being inhabited in that direction. We soon passed through an inhabited village, and there inquired the reason why the country through which we had passed the last evening and this morning was uninhabited; when we learned, that a Chief of the name of Magwa had been at war with the inhabitants of that part, and the people had, in consequence, removed farther up the country. Thus another fine tract of country is here, like many others in this part of Africa, depopulated by the scourge of war.

Riding on, we soon arrived at the village of Clumba, a Chief, brother to the late Vossanie. I requested him to send to Vadanna, the great Chief, and to Beda, the mother of the late Vossanie, to inform them of our arrival at the Mission Station; and to state, that on the morrow we would visit them at their residence. On arriving at the Station, I saw one of our school-girls; and, on inquiring after the rest, she informed me

that they had all taken care of their books, and of the frocks kindly sent them from England by the friends of Missions, and were anxiously waiting the return of the Missionary and Schoolmaster, together with Mrs. Davis, that they may again be taught to read and sew.

Every thing connected with the Mission House and Garden we found just in the state in which we left it: the greatest care had been taken of the whole. The fence of the Mission Garden had been repaired; and a fence of bushes placed round the windows of the Mission House, to prevent cattle from breaking the glass as they passed. On entering the house, we found every thing, with respect to cooking utensils, crockery-ware, and household-furniture, just as we left them in May last; and, notwithstanding that the people around the Station were suffering much from hunger, a quantity of Indian-corn which we left behind us was still untouched, and proved to us a providential supply of food, as our stock of provisions was but scanty.

I could not refrain from shedding tears of gratitude, when I beheld all this; and the language of my heart was, "With this people I can live and die." I was rejoiced to see those whom I had formerly known flocking round me, to welcome me on my return; and felt it no small privilege to again bow my knees to my God and Father, on that spot where I and my family had so often surrounded the family altar.

In the evening, Beda, the mother of the late Vossanie, sent to inquire if it were really TRUE that we had arrived, she having heard that I was killed by the Caffres.

Nov. 12, 1835—Vadanna sent for us; and we rode to his residence, where we found him, and the principal Counsellors of the tribe, waiting our arrival. Vadanna thanked the man who was sent by the Chief, Rilli, as our guide, for conducting us safely to his place; and stated, that, on our return, he would send a man to conduct us to Rilli, and Rilli must bring us to the nearest military post. A brother of Jumba, a Chief, then related to us the principal events which had occurred in the tribe during my absence: he stated, among many things of trivial importance, that, soon after our leaving, in May last, a body of the Abasutu made a descent upon them from the neighbour-

ing mountains: the Abasutu are a people under a marauding Chief of the name of Souitsue: these people have many horses and guns, which they use for the purpose of plunder and rapine: the Amatembu, however, worsted them; taking from them twenty horses and five guns, and killing forty of their men. The Chief, Faku, had also made three attacks, but with little success; and, in the last attack, he was defeated, with the loss of seventy of his warriors.

I then related the circumstances under which the late war had closed; and stated, that, as peace was now restored, we were about to return, with our wives and families, to our Stations. Vadanna said I must not delay, but come at once: Beda also sent a message, stating that I must come speedily: this I promised to do, if possible.

Nov. 13—We have been detained this day on the Clarkebury Station, waiting for horses, which the Chief, Vadanna, had promised to lend us. The detention was painful, inasmuch as every day we are now away from home is, to our dear wives, a day of great anxiety on our account; for we had left at a time when, from not knowing the actual state of things on this side of the Kei River, serious apprehensions were entertained respecting our personal safety. In the evening, the horses arrived, and we prepared to leave early for Morley.

We again passed through Clarkebury, on our return from Morley and Buntingville, on the 23d of November; when Vadanna brought four young oxen to the Station, stating, that an individual had stolen some trifling article from the house, and these oxen were the fine which had been imposed upon him. I gave one to the Chief—one to the man who had detected the thief—had one killed for a supply of food; and told the Chief, that one should remain on the Station, as a proof of the Chief's diligence in detecting, and his faithfulness in punishing, those who stole from the Mission Premises.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

SYRA.

A GENERAL view of the Progress of Education at Syra appears at p. 174

of our last Number. Some details will now be extracted from the Journal of the Rev. Frederick Hildner for 1835.

Demand for Books.

'Mar. 23, 1835—It is almost as if the sale of books were now, for the first time, beginning; I can dispose of a very considerable number. I wrote to our Brethren at Malta to send me as many copies of the Abstract of the History of the Old Testament as they can, and a box full of Chrysostom on the Reading of the Holy Scriptures (both printed at our press), as I have lately given away the last I had. Only a few days ago, Mr. Temple, at Smyrna, sent me about 500 Alphabetarions; and now there are so few of them left, that I must immediately write for more.

Sept. 9—Yesterday, the Directors of the Gymnasium requested me to let them have some books from my dépôt, which they intended to distribute on the occasion of the Examinations. I was of course willing to make them a grant for such a purpose; and sent them copies of several Publications, as specimens. They decided for the Abstract of Grecian History, from Mr. Temple's press at Smyrna; the Abstract of the History of the Old Testament, and a Treatise on Christian Education of Children, both from our press at Malta; and I consequently sent them twenty-five copies of each. To-day I received a very kind and cordial Letter, in which the Directors expressed to me their thankfulness and their good intentions. They wrote:—"The Directors of the Gymnasium have received with joy the present which you destined for the young students. Whilst they wish to express their hearty thanks for this new proof of your continual desire to promote the education and the moral improvement of our Youth, they consider it as their duty to communicate to you, that these books, received at the close of the Second Annual Examination of this Gymnasium, will, with other books, be distributed among the most diligent and advanced pupils. The students who deserve this distinction, knowing from whence the gift comes, will be the more thankful to one who has exerted himself so much, and is still struggling for the moral development of our rising generation; and the members of your benevolent Society will, no doubt, if made acquainted with the suitable application of

their gift, feel double joy, both for bestowing a benefit and for seeing its fruit." *Method of conducting the Greek Sunday-Schools.*

Nov. 30: *Lord's Day*—Our Sunday School went on as usual; but I shall this time give some more particulars about the manner in which it is conducted. More than 300 children were present; and, after returning from Church, received, in various classes, instruction in the Word of God. I went, to-day, first to the Boys' Infant School. After the usual prayer, Mr. Mariolakis explained to the children the Parable of the Talents, by asking them easy questions, which were answered by the little scholars in a very satisfactory manner. I could not wait until the end, but passed on to the Infant School for Girls. Here the Mistress had again begun the history of our Saviour; and told the little-ones about John the Baptist, addressing now and then some questions to them. Then I went to the Middle School for Girls, where the Conversion of the Eunuch (Acts viii.) formed the subject of instruction. After the Mistress had finished, I examined the children on this portion of Scripture; and, to my great pleasure, my questions were satisfactorily answered. From the passage quoted there from Isaiah, *He was led as a sheep to the slaughter*, I took an opportunity of enlarging upon the subject, in a short address; during which the children seemed very attentive. We concluded with a hymn, and this class was then dismissed. I then proceeded to the Second Class of the Higher School. The Mistress was just going to begin the Parables with the children. In order to give her some hints on the manner of explaining them, I began the Parable, at the end of the Sermon on the Mount, of the two houses, one built upon the sand, the other upon the rock. After some time, I let her go on, and went to the First Class. The Mistress had finished the usual exercises, in learning prayers, the Decalogue, and Bible History; and taking the class myself, I addressed the children on our Saviour's calming the sea. When I had done, the two classes joined in singing a hymn and in prayer, and then the girls were dismissed. When I came to the boys of the Middle School, I found them still in their semicircles, learning Prayers, the Creed, Bible History, or portions of the Gospel. They then partly

went to their seats, partly formed a line along the wall, and the Master examined them on what they had learnt. Then I addressed them, like the girls, on Jesus's calming the sea at the request of his timid Disciples. I felt more happy than I did whilst teaching the girls, and pointed out particularly these three things: 1. That difficulties and dangers must be expected in the performance of duty; 2. That every fear and apprehension ought to lead us directly to Christ; 3. That the strength or weakness of our faith can only be known by trial and exercise. When I had explained this sufficiently, by questions and remarks, the boys of the First Class wrote these three points upon their slates: and, among the twenty boys, there were only three or four who did not write the three sentences, either verbally, or, although in other words, precisely with the same meaning. The better ones had their writing read out aloud by the Master. We then sang two hymns; and concluded, at last, with a prayer, pronounced in a solemn and regular way by all the children together.

Assistance rendered to Education at Athens, Hydra, and Candia.

April 1-21, 1835—In order to mention briefly the most important points of the visit which I have just made to Athens, I must first say, that I was very kindly received, not only by Mr. and Mrs. Hill, in whose house I lodged, but also by Mr. King and Dr. Korck.

The Girls' School, conducted by Mrs. Hill, is very flourishing; and, as she has no family, the Mistresses live with her in the house; which is a very great advantage, because it gives so many opportunities for exercising a salutary influence over them. Miss Elizabeth Contaxi, the first Mistress, who formerly had the Infant School, is now teaching a class of 30 of the more-advanced girls. I witnessed myself the very able manner in which she discharged her duty, and had great joy in seeing it. When she left our Seminary, she was still very young. Having been engaged in teaching for the last three years and a half, and enjoyed the direction and care of Mr. and Mrs. Hill, she has, of course, gained a great deal since she left here. She is very affectionate and faithful to us.

Dec. 9—Some time ago, the community of Hydra requested a Mistress from our Seminary; but the only one who was

sufficiently qualified for that place was prevented by difficulties from accepting the offer. According to a proposition which I then made, the community now sent me a girl to be brought up as a Mistress, and who is to return to Hydra as soon as possible. She arrived here to-day, bringing me a Letter from the Demarch; in which he, among other things, says: "As the community of Hydra, notwithstanding the efforts made, has been disappointed in the hope of obtaining a Female Teacher from another place, they have determined to send P— 8—, a native of Hydra, to your Institution, in order to prepare her for a Mistress, and to meet afterward the want from which our country is suffering so severely. Our community therefore recommends her to your care and diligence; and hopes to see her return, at least within a year, in order to take charge of our rising female generation: and the girls of Hydra will feel the more warmly gratitude to you, the sooner they are, by your endeavours, enabled to enjoy the advantage of having a Schoolmistress."

Dec. 14—Received interesting news from Candia. The Mistress of the Girls' School sent me the Report for the past half year; from which I see with pleasure that the school and the children proceed well. The number of scholars is 29; two of whom have Jewish parents (at least Jewish fathers): several others have before been pupils of our Pædagogion here. The Mistress begs for school-books, which I intend to send to her as soon as possible.

Notice of Fugitives from Scio.

June 22, 1835—The Sciotes settled here, met to-day in the church, to consult about going to the Piræus, and establishing themselves there. Government has granted them several of the conditions they made, and they are now more inclined to accept the call; but the Government requires, that, within the next five months, fifty families should declare their resolution, and give their promise that they will settle there. Professor Bambas delivered a Discourse, in which he tried to encourage his compatriots to take this step; and the thing seems now to gain ground. If the Sciotes leave, Syra will lose; but if they can form a people of their own, with Professor Bambas among them, good consequences may result from it, advantageous to Greece at large; for they are certainly,

as a body, more enlightened than most other Greeks, and several of them are favourably disposed to Missionary Operations.

Thankfulness and Hope concerning the School's.

May 3, 1835—God be praised, for having allowed us and these numerous children to remain, to increase, and to take root, for these five years! O Lord, be pleased to keep us still longer with these children; and grant us grace, that much may be done for their spiritual welfare, to the building up of thy Church, and to the glory of thy Holy Name!

Sept. 7—The new beginning at the Pedagogion, after the holidays, was, upon the whole, rejoicing. The schools were all crowded, and the pupils of the Seminary also were all present. When considering the School, and the labours and cares which it involves, my heart is by no means void of hope and joy. May the God of all mercy grant that something may result from it, for the salvation of others, and to the glory of His Holy Name!

Mr. Hildner sums up his Journal with the following appropriate

Remarks at the Close of the Year.

Dec. 31—The Institution has been preserved during another year, and has taken a more solid stand on the foundation of the Gospel. All the Teachers labour, upon the whole, faithfully and diligently, and enjoy also good health. The Seminary for Female Teachers has taken a more decided form. A good deal has been done with regard to translation and revision for the press. Occasions for a proper distribution, and even for sale of books, occur frequently. I received, just at the end of the year, a Letter from Chalcis, in the Negropont, in which the Demarch and the Commission for Schools request very strongly books and tables for the schools which are to be established in that fertile island. More preaching of the Gospel, both in the schools and in conversation, might certainly have taken place; yet there has been not a little of it, which may be considered as seed sown in hope of a future harvest. In short, I would exclaim with the Psalmist, with regard to the year now gone by: *Bless the Lord, O my soul, and all that is within me, bless His Holy Name! bless the Lord, O my soul, and forget not all His benefits!* and, together

with my wife, conclude this year, which has so swiftly come to an end, with praise and prayer addressed to Him, who is the same yesterday, and to-day, and for ever.

SMYRNA.

The Rev. J. A. Jetter communicates some particulars of the

State of the Schools.

Boujah School—After the last Examination, the First-Class boys and girls left the school, with the exception of two boys and two girls—the former are training for Teachers—altogether about fifteen children. This is, more or less, the case every year. Their parents being very poor people, want especially the girls at home, and the boys they wish to earn their own livelihood. A few of these had been in the school from the very beginning, and may be said to have received an education sufficient for their station in life: indeed, they appear quite learned in the circles in which they move. To fill up the classes again, twenty of the most-advanced of the infants were promoted to the Boys' and Girls' School. The average attendance of children at present is 150 in all. About 80 infants, 45 boys in the higher department, and about 35 girls.

Antonio's School—The 26th of September last we held the Annual Examination. The rooms were, as usual, crowded, chiefly by parents and relations of the children. A First-Class Girl opened it, by delivering an address on the benefit of education: the Master then offered up a prayer. Four classes were examined in reading, writing, and arithmetic. The two first read in the Book of Genesis, the two others in the Gospels and Psalter, and answered to promiscuous questions on what they read. The First Class construed a part, and gave proof that they were acquainted with the Modern-Greek Grammar. These were likewise examined in geography, and a little in chronology; and the several classes in a Scripture Catechism and other useful subjects. The Master then read an address, stating the hindrances to the better progress of the children; among which, the plague was mentioned in particular, whereby the children were dispersed into the villages, whence they did not return, till a few weeks before the examination. The needle and fancy work was then exhib-

bited, which gave general satisfaction. After they had received rewards, consisting of books, work-bags, needles, pin-cushions, thimbles, scissors, &c., Mr. King, from Athens, gave a short but excellent address to the children and parents. A prayer, offered by a girl, closed the whole. Several parents, before they left the place, expressed their gratitude for our kind and benevolent efforts.

The High School—This now consists of about 70 scholars, formed into two divisions: the one being a Preparatory School to the other, where Modern Greek and the Elements of English are taught. Two ground-floor magazines of our house are occupied by this school: the higher classes, in Ancient Greek and English, count 35, and the other 40. We found this plan necessary; because, unless we educate them from the beginning, we cannot insure a select number of scholars in the higher classes.

Infant School at Vourlah—This school was opened in September last. Vourlah is a large Greek and Mahomedan village, in the Bay of Smyrna, about twenty miles from town; and is in the diocese of the Bishop of Ephesus, whom I mentioned in my last. It contains, they tell us, about 1000 Greek houses, and perhaps twice that number of Turkish. The Greeks are chiefly vine-dressers, and are generally very ignorant and superstitious. The place is considered one of the most healthy around Smyrna, and is richly provided with good water.

Mr. Jetter speaks, in the following passages, of the benefits attending the *Social Religious Meetings, and Poor Societies*.

Our English Prayer and Social Meetings have been particularly interesting this winter. We met often upward of twenty persons; which must be considered a goodly number for such a purpose, in a place like this. With God's help, we purpose to go forward; and, should it please Him to bless our humble efforts, we have every reason to expect a glorious change in this moral wilderness.

The Greek Bible Meetings have been likewise continued once a week: they are held at Antonio's School, being the most convenient place at present. I have, indeed, now more opportunities to explain the Gospel, and to recommend salvation by Christ, than I can well improve.

Every Sunday morning we have two schools in town, besides the one at Bou-

jah, where we may freely instruct the children in Religion. I go to one generally, and at the others the Masters read and explain the Gospel to the children; and, as far as it is in my power, I explain it to them privately.

The Boujah and Smyrna Ladies' Poor Societies have been very active during the year, particularly in town. Also the Dispensary in Smyrna, of which I have spoken in former communications, is still proceeding. At Boujah, I am still much engaged in giving medicine to the poor.

On occasion of a visit, with Joanis, one of the Schoolmasters, to Menemin, some distance from Smyrna, Mr. Jetter met with a Turk, whose character gave rise to some remarks on the

Excellent Traits in Turks of the Interior.

A Turk made his appearance, who entered into a conversation with Joanis, expressing a great desire to go to America. He thought that, in the New World, a person might get rich in a short time, as he was told that wages were very high—two dollars a day; whereas, here, scarcely so much in a whole month. He gave an outline of his whole history to Joanis. He said that he came from the neighbourhood of Cæsarea, in Cappadocia, where he had some fields, by cultivating which he earned his livelihood: but Government exacting such enormous taxes, he could no longer subsist; and then left home, to enter into the service of rich Turks, as, Pachas, &c. But here again he could not live, as they would give him no more than twenty-five piastres a month. "Thus situated," he continued, "I am wandering about for some subsistence; and hearing of America, I am desirous of going thither." The poor man, however, did not know that people in the New World could neither understand nor speak Turkish, the only language that he can speak. However, he soon overcame this difficulty: he thought some English Gentleman in Smyrna would be kind enough to procure him a master, to teach him the language spoken there; which he imagined would be the work of a short time. The simplicity of this Turk was surprising, and his confidence and good feelings toward us were truly laudable. Seeing that we were anxious to get up to the town, he began to persuade another Turk, who had horses there, waiting for the return of his master from Smyrna, to bring

us at least half way. This one objected at first; but at last, hoping to obtain a few piastres from us, he consented; and so we went to a Turkish coffee-house, from which it was still about five miles to Menemin. We stopt a little while here; but seeing no means of getting on, we asked them to convey us finally to town, which our friendly Turk did: for he went with us, whilst the other waited there; which we considered a very great kindness, as we must otherwise have remained at a miserable hut, without common necessities, for the night. He begged us very much on the road to do something for him, for he would have been willing to become a common servant in our house; but I saw no way of employing him, or doing any thing for him, however happy I should have been in doing him a friendly service. He wanted, at last, even to give us his horse, either to buy it, or sell it for him at Magnesia, and to send him the money from thence. Joanis asked him, "How can you trust us with your horse, as we are complete strangers to you?" He replied, "I know that you are true people, and that you will not deceive me." While we were thus conversing, we arrived, at last, at Menemin, just early enough to find out the house where we intended to lodge; and gave our Turk about half-a-crown, with which he was well satisfied. Before he left, however, he asked, "But what with the horse?" We said that we could not do any thing for him now. He then said, "I shall wait your return on this road." I have said so much about this Turk, because he affords a fine specimen of the Turks in the interior. If once the Gospel of Christ be received by them, we have reason to hope for more genuine and primitive Christianity among them, than among any nation of these regions. The Turks are barbarous when roused; but there appears more of the patriarchal simplicity and hospitality among them, than is the case with any people that I have had an opportunity of knowing.

At Menemin we were kindly received by a certain Anastasius, a Greek, one of the first men at the place, and Epitropos of the Archbishop of Ephesus. Our having met with the above Turk soon led our conversation to the Turkish inhabitants of the place. The account which our host gave of them was most encouraging: he said, in the Greek Revolution they took their Greek neighbours into

their houses, and fed and deinde them for upwards of a month, till the rage of the Turks in the neighbouring country had a little subsided, and they would not suffer any to do them an injury. He further assured us, that they were anxiously waiting for a change in the Turkish Government, and generally shewed themselves friendly to Christianity. This feeling is, however, not confined to the Turks at Menemin, but is met with among that people at other places: indeed, they are fast preparing for some great change. Oh, could they but see Evangelical Christianity exhibited among those who profess that holy Religion! we should soon see a great change wrought in them in favour of Christianity: but here lies the great obstacle.

CONSTANTINOPLE.

On occasion of a visit to Constantinople, with the view of obtaining the opinions of competent judges on some Turkish Elementary Books, Mr. Jetter gives a few details of the

Progress of Education among the Turkish Soldiery.

Oct. 19, 1835—Mr. Goodell went with me to Scutari, to see a Turkish School there. It is in the barracks, a fine extensive square, open toward the sea of Marmora, and washed, on one side, by that sea, and, on the other, by the Bosphorus. A more healthy and eligible place could not have been selected. We inquired after chocka (teacher) Ionos, the head master of this school. Coming up stairs, we were soon surrounded by young officers; and one took Mr. Goodell by the arm, and conducted him along the passage, directing us at once to the school. The scholars were not assembled at the time; but we saw a number of them, for they are lodged, like soldiers, in the barracks, and are fed and clothed by Government. They are lads, from eight years of age to fifteen; and I saw some of the eldest already exercising with their guns. I was informed that they were chiefly from Asia Minor and the Asiatic territories of the Sultan. The School-room is large enough to contain 200 scholars, all arranged according to the Lancasterian System. The benches are painted, and every thing done very neatly. The elementary tables are written, but beautifully adorned with gilt flourishes, to mark the divisions, &c.

Close to this room there is a lecture-room, with circular seats, and an elevated seat for the Master: the next to this is for drawing, furnished with a large table and chairs. We were not shewn into their store-room, where they have a large globe, and a smaller one drawn by themselves. They have likewise an electrifying machine: with a few other things, as, an orrery and quadrant. I saw, also, a selection of books, in Turkish, on mathematics, &c. They were anxious to shew us all they thought would interest us, and were exceedingly polite. After this, we were brought into their sitting and sleeping room, where pipes and coffee were served up. They then began to shew their drawings: they have copied some maps for Mr. Goodell's Geography. Some exercise themselves in astronomical figures, and plans of fortresses and roads. I had not the least idea of their having made so great progress in so short a time. Mr. Goodell tells me, that this is not their best school, it being one of those that have been but lately established. I now produced my manuscripts, to see what they would say about them. Each took a part, and began to read: and the first inquiry the chocka made of Panagisti was, "Are these books a present for our school?" They were told that we merely wished to know their opinion of them. On reading further, they seemed so much pleased, that they said, "We will not return them, as they will be very useful for our school." Both the style and matter pleased them; and they only pointed out some orthographical errors, which I expected. When looking at the natural history of animals, they said, "But why did you not put the animals also?" I told them, that as some of their people had an aversion to all sorts of figures, we left them out. "Oimali," ("they must be,") they said; adding, "We will do them ourselves." Only with the promise that I would send them a copy, they returned them to me. Going along the passage, I asked the chocka, whether I could not obtain a Firmān from the Sultan to open schools for the Turks in Smyrna? He replied, "When you present the copy of the books, you will have a fair opportunity of doing so." We then took leave of them; and one expressed a desire to come to Mr. Goodell's School, to learn English. They appeared very interesting young men, ready to seize upon every thing useful:

I saw nothing of the listless Turk about them. Greatly delighted, I left the place; and was confirmed in my conviction that it is high time to do something for the Turks.

Oct. 20, 1835—I made an effort to-day to see the first Turkish School at Beschick Tash; which is the best by far, as Mr. Goodell told me, being near the Sultan's winter-palace: but I was sorry to find that no one can enter, without special permission from Achmet Pacha, the Sultan's favourite. The Turkish Schools in Constantinople, on this improved plan, are ten in number, but all confined to the soldiery. Among the Turks in general none of these schools have, as yet, been introduced. It seems the Sultan does not wish to encounter the prejudices of the people too much; and he feels, that, if once he gets an enlightened and well-disciplined soldiery around him, he can do what he will. This may be considered as the principal reason why he has not yet broken through many more of their old customs than he has already.

JEWS' SOCIETY.

Mr. Ewald, under date of the 17th of October, gives the following account of a

Visit to the Jews between Tunis and Tripoli, and at Tripoli.

I embrace the first opportunity to inform you and the Committee of my safe arrival here from my Missionary Tour on Saturday last, after an absence of five months.

Soliman was the first village where I met with Jews, and where I stopped a few days to proclaim the Gospel of Christ to them. I then went on to *Nabal*, in the vicinity of the ancient Neapolis: here I remained seven days—lived at the house of a Jew—and preached Christ Crucified to the several hundreds of Jacob's sons who are settled there. Thence I took my way to *Susa*, where I stayed about twenty days, because a great many Jews reside there. I travelled to *Munaster*, where I met with a good reception by the Ancient People of God, and lived among them ten days. I passed on to *Media* and *Elgem*: here I fell into the hands of robbers, who stripped me of every thing; but, thank God! after some exertion, all was restored to me again, and I arrived in safety at

Sfax: a great number of Jews reside here, and I preached to them the Gospel of our Blessed Lord for twenty days.

Then I was told, that, about 100 miles more eastward, there was a country called the country of Gabis, where the sons of Kedar lived, and among them many of the sons of Abraham: I then resolved, in the name of the Lord, to go to these places. I hired a boat, and, after three days sailing, I landed on the wild shores of *Gabis*, and entered the chief village, by name *Menael*: here I met with a great many children of Jacob, who listened to my message with great attention, and bought the Word of God with great eagerness. I went also into another village, called *Shara*, where Jews reside; and many Jews of the surrounding places called on me, and asked for the Word of God; but, alas! I had no more: all which I had taken with me from Tunis had been bought up or distributed, and those which you had sent to Tunis arrived too late: I wrote, that they might be sent after me, but for want of opportunity it was not practicable.

Having stopped for some time here, I sailed to the charming island *Gerba*. Here live the most interesting Jews whom I ever met with: they have two villages of their own, where merely Israelites dwell: there is a synagogue, said to have been built immediately after the destruction of the Second Temple, some even say before. I had no more Bibles; but the great treasure of God's mercy, though in earthen vessels, I carried with me, of which I spoke to them.

From *Gerba* I sailed toward *Tripoli*, where I arrived safely, after having greatly suffered on sea for eight days. At *Tripoli*, it pleased God to visit me with a painful malady, brought on by sleeping the whole of the voyage on deck; particularly the night before we reached *Tripoli*, when a heavy dew fell, by which I got wet to the skin. I was obliged to have recourse to medical assistance: the Lord blessed the means; and, after a fortnight, I was able to go out, and to preach Christ to the remnant of Abraham's offspring at that town. Circumstances induced me to leave sooner than I could wish; yet not without first proclaiming and testifying that Jesus was the Lord Messiah.

On the 12th of last month I left *Tripoli* for *Gerba*, where I performed 20 days' quarantine; from whence I sailed for *Sfax*, and then came on by land to Tunis.

This journey was briefly noticed at p. 92 of the Survey.

AMERICAN BOARD OF MISSIONS.

SYRIA AND PALESTINE.

THE Missionaries of the Board—Messrs. Bird, Smith, and Thomson—have transmitted the following view of the sphere of their labours.

Geographical Limits.

The geographical limits of Syria and Palestine have varied in different ages. At present, they may be considered as containing the Four Pashalics of Aleppo, Tripoli, Damascus, and Acre; now under the government of the Viceroy of Egypt. Almost the entire population is gathered into cities and villages; and, consequently, these are more numerous than in other countries of the same number of inhabitants. Aleppo, Damascus, and Jerusalem deserve the name of cities. The population of Aleppo, according to the late census of the Viceroy, is about 80,000, and Damascus somewhat above this number: Jerusalem may contain 20,000 or 25,000. Besides these, there are numerous other towns of considerable size and importance. A multitude of villages exist north and east of Damascus, and, especially in what is called the Houran, east of the Jordan; about which, little is known, but which we hope soon to visit.

Sacred Interest attached to these Countries.

These limits, it will be seen, comprise by far the greater portion of country which belongs to Sacred Geography: in them are to be found nine-tenths of the scenes of the Sacred History. It was the only home for the Church for thousands of years: it was the *candlestick* for the only light which shined in a dark world for nearly twenty centuries: all parts of it have been trodden by the feet of the Son of God, or by His Prophets and Apostles: scarcely a hill or a valley but has resounded with the songs of Moses, of David, and of Isaiah; while, above all, here was shed that blood which taketh away the sin of the world. The whole country is one vast Living Commentary on the Word of God—spread out for the perusal of every age, and for the confusion of every sceptic.

And if these countries are unrivalled in the thrilling interest of their past history, they are equally so in the singular features of their present condition, and

in the solemnity of their future expectations. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ruins of her former greatness; and the remnant of the Jewish Nation, once the Entire Church of God, live like aliens and bond-servants in the land of their fathers. But if we have not read the Word of God in vain, there is much of unfulfilled prophecy and promise scattered along the whole track of Revelation, which, touching and glancing on every age, throw a strong and cheering light over the happy future; and faith rears assured, that "these ruins shall be built again, and all this dust shall rise."

Population and Language.

Our field of labour cannot be considered as densely populated. The number of inhabitants is variously estimated from 800,000 to 2,500,000. Probably it does not differ far from 1,000,000. This last estimate is somewhat confirmed by that part of the census which has already been taken by the present new Government.

In regard to the extent to which Arabic is in use, we scarcely know what answer to return. Henry Martyn, in speaking of the Arabic Translation of the Bible, says, "It will be of more importance than one-fourth of all that have ever been made." With this single translation, he says, "We can begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, and nearly all the sea-coasts of the Mediterranean, including Turkey."

Condition of the People.

The condition of this people is deplorable. Their wants cover the entire field of benevolent effort in this fallen world, for there is scarcely a vice which does not find its home in Syria. We have to say, however, that, from poverty and other causes, intemperance is not so prominent a vice among the people as in Europe or America; but their astonishing pride, jealousy, dishonesty, treachery, falsehood, and hypocrisy resemble in strength the spiritual wickedness of the fallen angels. As it has been intimated, the majority of the people are extremely poor, and suffer much from unrighteous oppression. Enterprise and industry have scarcely an existence. Of the number of Native Schools, there is a great deficiency; and those which exist are almost useless, for want of appropriate books and capable teachers: besides,

those who want to read are, to a great extent, shut out from the Word of God, either by poverty which prevents their purchasing Scriptures of their own printing, or by religious prejudices which prevent their receiving the Scriptures offered to them. Their religion, therefore, as might be naturally expected, is an empty form. Vital piety has, for many centuries, been a stranger to any Oriental Church.

Siberia.

LONDON MISSIONARY SOCIETY.

The Parent devoting the Mite of his deceased Child to the Lord.

It will have been seen at p. 94 of our present Volume, that the Society employs a Convert from among the Mongols, named Shagdur, in its Siberian Mission. The Rev. W. Swan, under date of Selinginsk, Dec. 24, 1835, has sent home the following translation of a Letter from Shagdur to himself:—

My Dear Sir — While you and I are, by the merciful providence of our Lord Jesus Christ, alive and in health, I desire to lay one little matter before you. It pleased God to give me a little son; and it has now pleased him to remove the child from me. Every day I think that one member of my body has been taken to heaven; and this thought is like a sweet savour in my heart. And when I think of my dear child as one of the countless assembly who are singing the praises of Christ in heaven, my heart longs to go up and join them: but, although the child, a part of myself, is separated from me, I hope, through my Saviour's power and mercy, one day to meet him in glory.

Now, Sir, when my little William was born, the neighbours came in, bearing to him gifts: some gave one copeck [about one-tenth of a penny]; some two; in all, forty copecks. When the child died, I did not know what to do with this money: but, at length, a thought came to me, which gave joy to my heart; and about this I write these few lines.

Among the many letters which go to make up the words contained in the New Testament, printed for the instruction of the Heathen Nations, *Tonigakahi* is often repeated. Now, although these forty copecks may not suffice to pay for more than the dot over the letter *i* in the

word *Tonigakahi*, I beg of you to accept of my little William's money for that purpose. Dear Sir, do not refuse it. I have not given it for you; but I have given it to print a dot over a letter in the name of my Saviour; and may this be a little memorial of my infant, for the benefit of my dear friends who are yet without Christ. I remain your Scholar,

SHAGDUR, the son of KEMUAH.

Mr. Swan makes good use of this affecting incident: he writes—

I hope the foregoing Letter will yet meet the eye of many a bereaved parent, to whom it may not have occurred to present to the Lord, in the form of an offering to His Cause, whatever belonged to some dear departed child; or whatever they had destined as that child's portion, had the Lord been pleased to continue it to their embraces. And, perhaps, the reading of this simple effusion of a heart but lately emerged from the degradation of a heathen state, and which has found a sweet solace under its bereavement in devoting the child's mite to the Lord, may induce some to go and do likewise. Some may be able far to surpass this offering: some parents may present, as having belonged to some dear departed infant, what may be enough to print, not merely the dots over a letter, but the whole of the Saviour's precious Name in some Heathen Language—others, a whole verse—others, an entire book—others, an edition of the New Testament, or of the whole Bible.

China.

LONDON MISSIONARY SOCIETY.

Improving Facilities of Access to the Chinese.

A SOMEWHAT discouraging view was given, at pp. 101, 102, of the Survey, of the difficulties arising in the way of intercourse with the coast of China: the Directors, in reference to these difficulties, say—

Such was the tenor of the latest intelligence received from this part of the world, until within the last few days; during which, more favourable accounts have been received of the facilities for access to the inhabitants of the coast, by means free from the serious objection which operated against a Missionary's going in a ship engaged in the illegal and injurious traffic in opium.

The Rev. W. H. Medhurst, who had proceeded from Batavia to Macao, writes from that place, on the 24th of August—

In conformity with your wish and my own desire, I began immediately on my arrival here, in June, to make inquiries about a voyage up the coast; but found that there were no vessels proceeding thither, except opium ships, in one of which I was offered a passage last month. On consulting with my friends, and weighing the matter in my own mind, I came to the resolution not to embark in such vessels; and rather to relinquish all idea of going up the coast, than connect myself, and the object which I had in view, with such a demoralizing and disreputable undertaking.

When I had almost despaired of accomplishing my design, a vessel arrived, consigned to our friends Messrs. Oliphant and Co., which they had chartered for the season; and which, as they had no particular engagement for until the tea season came in, they were willing to give up for a Missionary Expedition to the north-east coast of China, provided we paid all expenses connected with the trip. These I found would amount to 700 dollars per month; and I saw little prospect of being able to raise such a sum, when I learned that Mr. Morrison had authority to draw on the Bible Society for 300*l.* in order to prosecute such a voyage. Should the voyage last three months, as I expect it will, this will not be sufficient; and I shall be obliged to draw on you for the remainder: however, you may rest assured that I shall study the strictest economy consistent with the full accomplishment of the undertaking. An American Missionary, the Rev. Edwin Stevens, goes with me; who will bear part of the charges in as far as his personal expenses are concerned.

We have about 17,000 Volumes of Scriptures and Tracts with us. We expect to start to-day or to-morrow; and proceed, without stopping any where, to the Promontory of Shantung; when we hope, with the change of the monsoon, to coast to the southward, touching at every possible port or bay in our way. The coasts being unsurveyed will occasion us much difficulty, and our own inexperience much more; but we trust in the Lord of Missions, on whose errand we go, to bless our feeble efforts in endeavouring to open out a way for the introduction of

the Gospel to one-third of the human race. We have need of the prayers of the whole Church, that we may be enabled to maintain a due medium, between that heedless rashness which will expose us to dangers on the one hand, and that cautious timidity which will defeat the whole object of the enterprise on the other. Dangers seen and unseen beset our path: we go out not knowing whither we go; and have to expect the opposition of a hostile Government, and perhaps of an enraged multitude. Should we be called upon to lay down our lives for the sake of the Gospel, or should the Lord of All see fit to try the faith of the Churches by defeating the object of the expedition, I sincerely hope that the work will be followed up with tenfold vigour, and that my dear family will live in the affectionate remembrance of the Church and People of God.

The Rev. C. Gutzlaff writes, on the 7th of September—

Messrs. Medhurst and Stevens have proceeded up the coast, in the "Huron," an American Brig. Greatly do I rejoice at the thought that there is, at least, one vessel which goes thither to carry the glad tidings of Salvation to those benighted regions.

The books which we distributed during our last trip up the Min River have occasioned a very great stir. Copies having been forwarded to the Emperor, one containing the Life of the Saviour, search was made in Fokien, at Macao, and at Canton, after the printer, whom we trust the Lord will graciously protect.

During my stay in this place, I have frequent opportunities of circulating the Word of Life. The Local Government sent some of the Tracts to Canton, for the inspection of the Governor: thus the Word of God will be brought home to the grandees, who are as much opposed to Divine Truth as the Sadducees of old.

Mrs. Gutzlaff has established two flourishing schools, containing from thirty to forty children belonging to various nations, and among them some Chinese.

India beyond the Ganges.

Burmah.

AMERICAN BAPTIST MISSIONS.

THE sphere of operations in this Mission is about to be extended, by

occupying Sudiya, in the north-eastern extremity of Assam, about 400 miles North of Ava. The following extract, however, from a Letter written by the Rev. Eugenio Kincaid shews by what a precarious tenure the Missionaries keep their footing:—

Jealousy of the Burmese Authorities at Ava.

Some of the Ministers of Government have appeared very unfriendly from the first, and the Mea-wa-de Woongee has shewn himself particularly hostile: ten times he has forbidden me preaching the Gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the High Court of the Empire: but it was not till the twenty-second of March, that a message came, directing an immediate appearance before the Court.

The Mea-wa-de Woongee conducted the business alone. He requested Br. Cutter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the Eternal God."—"Dare you say that the religion of the king, his princes, his nobles, and his people, is false?" "No, my Lord, I do not say so; but, in my own country, and in all the world, before the knowledge of the Living God appeared, the people worshipped idols; and the command of God is, to go into all the world, and preach this religion."—"Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more."—"If you send us away, the whole world will ridicule you. Why, my Lord, are you afraid of two men?"—"We do not wish you to remain here: you may go to Rangoon."—"Are there no other towns where we can go?"—"Rangoon is a good place: go thither."

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of Religion. In my conversation, which lasted some time, I used respectful but firm language. I told him, that we had no political motive—no connexion with any earthly power; and that our only object was, to teach the people the Law of God. I observed, "Under all civilized governments, teachers of Religion are allowed to preach the Divine Law."

Toward the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God!—a few souls are gathered into the fold of God, and many others appear to be near the Kingdom. Must we leave them for ever? With feelings which brother feels for brother when about to be separated for ever, we returned to our home.

On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness. We resolved to continue in our various labours, until a written order, compelling us to leave Ava, should be put into our hands.

A few days after, Major Burney, the English Resident at the Court, having an opportunity, inquired of the Woongees, "Why do you wish to send them away?" They replied, "We do not intend to send them away: but we do not wish to have our religion subverted; neither do we wish them to live in the midst of the city, as they now do."

Mr. Kincaid subsequently adds—

By permission of the Government, we have rented a house, standing on the spot where Br. Judson lived for one year. Thus, the storm is past: blessed be the name of God! Our prospects are encouraging.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

Bishop Wilson's Call for a Prompt and Large Accession of Labourers.

ON the next division of my subject—the indispensable necessity of more Missionaries—my heart sinks within me, the difficulties are so great. You should never have less than twenty—twenty-five would be better still—on your list; so that fifteen or twenty might be in the field of labour.

Besides the places which I have mentioned, and where more Labourers are needed, the Society will not forget that Maura, Ramnad, Negapatam, the transferred Missions, the Coleroon Congregations, Combaconum, and Vellore, are utterly without aid.

The crisis, as the Reverend Secretary

justly observes to me, has arrived, which must be felt for good or for evil, by all Institutions intended to influence the Native Mind; and the Society, and its great establishment in Calcutta, must speedily rise or fall in public opinion to an unprecedented extent. I fully concur in these suggestions, and point them to Southern India more particularly. All that has been done hitherto, since the Caste Question was stirred two years since, is a mere commencement. The present Missionaries are unable to stand their ground and make their way: they must be supported, and that speedily; or all must, and will assuredly, fall back.

But the Society must allow four or five years—Mr. Denton says, seven—to elapse, before the Missions, Seminaries, Schools, and Congregations can be efficiently worked, even if sufficient men gradually come out. The sort of characters who alone can be of the least service in India is known to the Society. I would not advert to such a topic, if the conviction were not profoundly wrought on my mind that so much depends upon it. The Society will excuse me. A heart devoted to Christ—an entire evangelical spirit—a love to the souls of the Heathen—a tender cast of mind—good sense (a most rare quality, but most invaluable)—and superiority to indulgence and secular aims, are the chief qualifications.

State of the Caste Question.

This has been an occasion of so much trouble, that we subjoin some further statements on that subject.

Some of the Native Christians addressed the Governor of Madras, in February 1834, against the Abolition of Caste. "On behalf of themselves and all the Tamul Protestant Population in Tanjore and its vicinity, consisting of more than 3000 souls," they complain bitterly of the Bishop's Circular, and the consequent proceedings of the Missionaries in enforcing it, as destructive of that distinction of rank, which from the days of the "Rev. Father Schwartz until very recently, a period of nearly sixty years, had never been objected to as being incompatible with the humility of the Religion" which they professed.

Bishop Wilson writes—

The ramifications of the Caste Question have fixed my curiosity, and engaged my best and calmest reflections. It is the nucleus of the whole System of Idolatry: it had been eating, as doth a cancer, into the vitals of our infant Churches. The very lust of consideration and of intermarriages among the Heathen indicated the source of the mischief—Christianity misconceived—Heathenism tenaciously held in common with it—Christianity fainting under the grasp of Idolatry in the principles and habits of the Christians—Christianity almost extinct, in short, in the struggle.

The morals of the Native Converts corresponded with this state of corrupted faith.

Heathen Usages connected with Caste opened the flood-gates to these evils; and the sad conduct of a few of the Society's Missionaries, together with the early death of others, and the consequent destitution of the flocks, aggravated the torrent in its flow.

And yet God has had His secret ones. There are, doubtless, not perhaps seven thousand, but a considerable party, who have not bowed the knee to Baal.

The two things which I trust I have effected, under God's blessing, are: 1st, A thorough conviction of my love to them, and that nothing harsh was intended—that I never dreamt of extinguished society, forgotten grades and differences, as springing from station, age, property, learning, talent, &c.; or of the introduction of a confused and unnatural medley of clean and unclean, moral and immoral, masters and servants, virtuous and vile, old and young, magistrates and subjects, pious and impious, unlearned and learned, &c. 2dly, The other is, that a foundation is laid for an improved and peaceful restoration of all the Churches to a pure state, as Missionaries come out to teach them, and as a new description of Catechists and Schoolmasters are trained.

At the Coleroon, 247, without distinction of caste, approached the Holy Table; at Vepery, 115; at Trichinopoly, 147; at Tanjore, 350: of these, a small proportion only were of the higher castes; perhaps a third at Trichinopoly, and a fifth at Tanjore: while at Cuddalore and Vepery, nearly the entire number conformed to my wishes; but, in all cases, enough to lay a foundation.

I preached nearly fifty times in the

Archdeaconry of Madras, and almost wholly on subjects allied to that which absorbed my mind; so that I may reckon a third advantage gained—the fixed persuasion that my resolution of abolishing, wisely and kindly, but unalterably, the Heathen Usages of Caste from the Christian Churches, was formed—proclaimed—enacted.

SERAMPORE MISSIONS.

Discouragements and Supports of the Missions.

PECULIAR interest attaches to the subjoined statement, as it is the last document signed by the late venerable Father of the Mission:—

In the following Report, we have studied, as on former occasions, to tell the unvarnished truth; careless of any other result, than that of having a good conscience before both God and man.

To our minds, the paramount claim, which we, and all true Christian Missionaries, have on the sympathy and support of our Fellow-Christians, rests on the simple fact, that we are preaching the Gospel, *the unsearchable riches of Christ*, to the Heathen. This one thing is by divine appointment so estimable, and by divine promise and natural efficacy so pregnant with glory to God and happiness to men, that it is for us sufficient to shew that it is the labour of our lives, and of the lives of those dear Brethren associated with us in this service.

For proof that it is, we can safely refer to these pages. Here are no martyrs to Christ, by the sword or the flames; but here are faithful men—and there are women with them, too, of like mind—who are dying daily deaths, and languishing out lives of disease, for the testimony of the Gospel; and should we do dishonour to the charity of the Christian Church by hesitating to commend these our Brethren and Sisters to its sympathy, because their success is as yet small and their trials are many? What is the amount of all our disappointments? They merely shew that Satan's seat is very firm in India—that the corrupt heart of man here is very much set against *the truth as it is in Jesus*—and that not a few have got a *name to live, who are dead*. These are not new things. And can men who are met by such hindrances in the service of the Kingdom of God, and will not succumb

to them, be worthy of being forsaken? We have no fear of such a judgment.

We confess that, in shading our Report as we have done, with what is discouraging, we have kept in view, in no small degree, the effect which it would have on our dear fellow-labourers at the Stations. To depress their spirits is not our object. Depression is nearly allied to weakness; and that, of all things, is not a requisite for Missionary Usefulness. But the right ANTAGONIST to depression in a Missionary's mind is not a LIGHT exultation, the fruit of ignorance or oblivion of the difficulties of his service. He requires a holy, impassioned, and yet equally-sustained ardour in the prosecution of his labours. For this, the whole soul must be drawn out, and kept in continual play; and what can affect the soul better than a deep and solemn feeling of the sacredness, the magnitude, and the multiplied difficulties of the enterprise in which a Missionary is engaged?

When the Apostle would raise the spirits and courage, and, as it were, man the souls of his Fellow-Christians, he did not tell them of comfort and easy satisfaction in their work; but he wished them to have the elevation of a collected and courageous mind in danger and difficulty, and, therefore, he sets the danger before them:—*We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* We need, therefore, to *to take unto us the whole armour of God, and to quit ourselves like men.*

Dear Brethren, think of these things. We have small reason for complacent satisfaction in what we have done, or are doing, or with the present state of the churches under our care. Few in the whole Mission could accomplish more actual labour than they already do. But we all need, and we may all have, far more of the unction of the Divine Spirit, upon both ourselves and our congregations and occasional hearers, whenever we either pray with them or preach to them. For this let us earnestly strive, in fervent supplication to God, and the watchful maintenance of personal piety.

Ceylon.

CHURCH MISSIONARY SOCIETY.

THE Rev. Thomas Browning, in his Journal of the Mission at Kandy, April, 1836.

thus narrates the

Conversion and Baptism of a Singhalese Prisoner.

March 8, 1835: *Lord's Day*—After the Singhalese Service, I went to the jail, with the Tamul Probationary Catechist, to have some conversation with a man who has long been desirous of baptism. He appears to be earnestly seeking the salvation of his soul, so far as I can judge: he answered most of my questions satisfactorily. I told him, that as he seemed to be truly searching after Divine Truth, and desirous of admittance into the number of God's people, it would afford me pleasure to grant his request; and I appointed Easter Sunday as the time. In the mean while, I wished him to use his diligence in endeavouring to get fully acquainted with the Service appointed for that purpose, and the answers which he would have to give, and also to pray for the grace of the Holy Spirit to renew his heart. The poor man seemed very happy when I told him that I would baptize him. I trust he is a true convert, and that he will continue to serve the Lord all his days.

March 15: *Lord's Day*—The prisoner who wishes for baptism gave the Tamul Probationary Catechist to-day an account of his former life. He told him that he was at first a respectable person, and that he had realized a considerable sum of money: but by gambling, drinking, and associating with bad companions, he came into his present condition. He said, that by hearing the Word of God at the jail his mind was completely changed, and that it was his earnest wish to lead a new life. His native place is Nellore, where Messrs. Knight and Adley are stationed; and he told the Catechist that he had formerly mocked and reviled, when these good men went to address him and others on the subject of Religion. We should not, therefore, be discouraged: the Lord may call those by His grace who appear most remote from conviction.

April 12: *Lord's Day*—I went to the jail this evening, with the Tamul Probationary Catechist, to see the prisoner who is to be baptized on Easter Sunday. He seems to continue steadfast in his resolution to lead a Christian life. He said he had been much distressed during the last week, fearing that he should be sent to Kornegalle with a number of other prisoners who were ordered to go there, and that this would prevent his being

baptized. He said he was so much distressed about this, that he could not sleep in the night; but he cried to the Lord, and the Lord in mercy so ordained, that he was not included in the number of those sent to labour at Kornegalle. I asked what name he wished to be given him at his baptism. He said, Jacob. I inquired if he had any particular reason for selecting this name. He said he had been much interested in the history of Jacob, and especially in his prevailing with the angel of the covenant for a blessing; and therefore he desired to be called by the name of Jacob. May God make him a wrestling and persevering saint!

April 19: Easter Sunday—I had, this morning, the pleasure of admitting the poor prisoner into the Church by the sacred ordinance of Baptism. I obtained leave for him to come to the School-room at nine o'clock. There were not many persons present, beside the Tamul School-children and the godfathers. The Epistle for the day, the Confession, Collect, and the Lord's Prayer, were read in Tamul, as usual. I then addressed a few words to the children, and afterward proceeded to read the Service of Baptism for those of riper years. I read it in English, and the Tamul Probationary Catechist read it in Tamul. The prisoner made his answers very distinctly, and seemed much impressed by the Service. I then addressed the children and the other persons present; and, lastly, I said a few words to the newly-baptized person, earnestly exhorting him to lead the rest of his life according to this good beginning. I reminded him, that this was only the first step in this Christian Course; and that he must endeavour, by the help of God's grace, to live in the faith and fear of God all his days. May this fruit of our labours at the jail be to the praise and glory of God, and be an earnest of more!

Mr. Trimnell, in a Letter dated Baddagame, March 20, 1835, gives the following account of his feelings of hope, and of the opportunities which he has improved for

Religious Conversations with the Natives.

I am sometimes disposed to hope that more has been done than we had supposed—that the seed of the Word has taken root where we had not expected it. I have been led to this hope, not by seeing the green blade springing up and

giving us satisfactory proof of vitality; but by turning up the earth, as it were, in some places where the seed has been sown, to see if it were alive and sending down root.

I have lately been twice a-week to a native rest-house on the bank of the river, at a place where there is a ferry, for the purpose of holding religious conversation with the people, who, to rest themselves on their journey, or to wait for the boat, if on the opposite bank, sit down in the rest-house. I have not had many persons at a time to hear me: but when some go, others come; and I have in general been heard with attention. Being persons from various parts, some had never heard of the Saviour before; and perhaps will never hear of Him again, unless their minds should be so far affected with what they have heard, as to induce them to make further inquiry about Him. Once or twice, when there happened to be no travellers in the rest-house, I conversed with my palanquin-bearers—men, who, though not in our constant employ, have been so much so, that they have heard the Word, not only in church on Sundays, but very frequently on the week-days at the Schools, whither they have accompanied us.

Hopeful State of a Palanquin Bearer.

The conversation I had with them at this time afforded me some reason to hope that our labours have been not quite so fruitless as we had feared. In an affectionate and solemn manner I shewed the two to whom I addressed myself the many opportunities they had had of becoming acquainted with the Saviour and the only true Religion; and added, that I yet feared, notwithstanding the advantages they had enjoyed, that they were not earnestly and sincerely seeking the salvation of their souls; and that I could scarcely account for this, after all the preaching and exhortation they had heard, without supposing that there still existed some doubts in their minds respecting the truth of Christianity. I told them that I should not be angry with them, if they had any doubts of this kind: much less should I be angry at their making them known to me; for that I should then be able, I hoped, so to explain things, as that their doubts might be removed. They both declared that they had no doubt whatever of the truth of Christianity; and one of them said, that neither since I had been in the country, nor since Mr. Mayor had come, had he been

to any temple to worship, or to make offerings, or to any Maduwa to hear Bana (Buddhist sacred writings and preaching). I said: "That may be: you may have left off those idolatrous ways, and yet not be seeking in earnest the salvation of your soul. Do you really every day engage in serious, solemn prayer to God, who made you and all the world, for the pardon of your sins through Jesus Christ? I do not mean a mere mentioning the name of God, or a mere repeating words of prayer with your lips." He affirmed that he did. This was a better answer than I expected; but he seemed very serious, and, I trust, spoke the truth from his heart. I then asked him whether he assembled his family together, his wife and children, and prayed to God with them—one of his children, a little girl, comes to our School. He said he did not; that they would object to it; and that, though he spoke to them, they would not hear. He must have meant his wife, and his mother, who lives with them; as his children are too young to object to any thing of the kind. I told him, that I doubted whether that was the real cause of his neglecting to worship God in his family, as he was master in his own house; and if he had talked seriously with his wife, and endeavoured to convince her of the importance of Religion, and of the duty of worshipping the God who made them, I did not think that she would object to it: that I suspected that the real cause was a feeling of shame in his heart, that it should be known that he had become religious; that it should be said of Baba, that he, with his family, worshipped God every day; or, that he thought that he could not pray with his family easily, with propriety, and as he would wish to do. He replied, that it was not from this cause, but from the one he had before stated. I then endeavoured to encourage him to break through all difficulties, and make a commencement; and talked to him of the distress of heart it would occasion him, if the wife whom he

loved, and with whom he had lived many years, should be removed from him by death, if he had reason to suppose that she had died in her sins and had gone to hell: the consideration that he had not done what he could to induce her to repent, and seek mercy through Jesus Christ, would be most painful. He seemed affected, and made no reply. After a little pause, I said: "True believers in Christ give up their sins: they cast off their old and sinful works, and walk in holiness and righteousness of life:" and I begged him to tell me seriously from his heart, reminding him that God was present, and knew every word we uttered, whether he left off the things which he knew were sinful, such as lying, deceiving, pilfering, and every false way—these are sins which the natives are more addicted to than any others; and desired and endeavour to walk in holiness, and to do good according to the will of God. He replied, that he had left off those evil ways; and reminded me, as some proof of it, of his having returned me money when I had paid him too much, or had paid him part of his hire beforehand, and had forgotten it. I spoke of the true Christian's love to his Lord and Saviour, and asked him whether he thought that in his heart he really loved the Lord Jesus Christ. He said he did. I cannot but hope that what he said was said in sincerity, and not with a wish to deceive; and I do not know any thing in his conduct that should lead me to think ill of him. His state appears to me a hopeful one; but from what I have seen of others, who appeared, perhaps, not farther off from the Kingdom of God than he, I cannot rejoice over him.

The other palanquin man, to whom I more particularly addressed myself afterwards, also declared that he daily engaged in prayer to God, and had left off his evil ways; that is, open known sin. I have no ground for doubting his assertion, and hope there may be some good thing in him also toward the Lord our God, though it is not a hope without fear.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Committee have adopted the following Minute and Resolution in reference to the *Death of the Bishop of Lichfield and Coventry*:—

The Committee have this month the painful duty to record the death of the Right Rev. Henry Ryder,

Lord Bishop of Lichfield and Coventry. This melancholy event took place at Hastings on the 31st of March. The Bishop had long been in delicate health; but was not considered to be in danger until a few days before his death, the immediate cause of which was apoplexy. His Lordship accepted the office of Vice-President of the Society at its Annual Meeting in May 1813, and that of Vice-Patron in 1815, on his

being appointed Bishop of Gloucester. Dr. Ryder connected himself with it at a time when its early difficulties were not overcome; and to his dying hour, a period of twenty-three years, he continued its steady and attached friend. The Bishop had not completed his fifty-ninth year when he was called to enter into his rest.

At the Meeting of the Committee on the 11th inst., the Hon. Captain Waldegrave in the Chair, the following Resolution was unanimously adopted, in expression of their unfeigned respect and affectionate regard for this lamented Prelate:—

“RESOLVED—That while this Committee deeply participate in the sorrow felt by all the friends of the Church of Christ, on occasion of the decease of the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry, V.P. of this Society; yet, reviewing the devoted and self-denying course of that beloved and venerated servant of God, they are consoled by the conviction, that the event has been to him an unspeakable gain. More especially, the Committee desire to record their sense of the benefits which this Society has long derived from his Lordship's early, constant, and affectionate attachment to the object of this Institution: an attachment, manifested by his eloquent advocacy of the Cause of Missions in his Sermon at its Fourteenth Anniversary, antecedently to his elevation to the Episcopate; and, subsequently to that event, by the uniform extension of his influence toward the objects of this Institution; as well as, generally, to the promotion of the Redeemer's Cause throughout the whole earth.”

Baptist Miss. Soc.—Mr. Samuel Oughton has been appointed, at the earnest solicitation of Mr. Burchell of the Jamaica Mission, to be associated with him in the labours of his various Stations. The funds of the Society had, however, been so completely exhausted by the previous efforts in behalf of the West Indies, that it was necessary to borrow the money required for the outfit and passage of Mr. Oughton and his family.

London Miss. Soc.—Mr. E. Armitage, late of Eimeo, with his wife and children, arrived in London, on the 2d of March, by the “Stratford,” Capt. Locke, from Tahiti—On the 9th, the Rev. G. Forward and his wife sailed from Gravesend, in the “Highbury,” for Berbice.

INDIA BEYOND THE GANGES.

London Miss. Soc.—The Rev. Samuel Wolfe and the Rev. Evan Davies (see pp. 97, 98) arrived at Pinang, in the “Duke of Sussex,” on the 11th of September—Mr. and Mrs. Dyer have removed from Pinang to Malacca, where the field of operation in respect of Schools is much more extensive than at Pinang. Mr. and Mrs. Davies will take charge of the Schools at Pinang. Mrs. Dyer is anxious for a continued supply of articles for sale, in order to enable her fully to occupy her present enlarged sphere of labour. Mr. Dyer writes—

The interest excited by the periodical arrivals of useful articles is not in the least abated. You would be surprised to see how well the sales are patronised. Malacca is a fine place for Schools: children swarm like bees.

INDIA WITHIN THE GANGES.

Bishop of Madras—Bishop Corrie arrived at Madras on the 24th of October, and was installed on the 28th.

Church Miss. Soc.—Bishop Corrie's arrival will prove, it may be hoped, very seasonable,

in restoring order to the Society's Tinnevely Mission: his Lordship had the kindness to offer to proceed thither, if that step should be deemed necessary. We very much regret to have to report unfavourably of Mr. Rhenius's proceedings. From the notice at p. 528 of our last Volume, it would be inferred that he and his companions would pursue the course on which they had entered: but Mr. Rhenius, yielding to the flatteries of some evil-minded Natives in the Mission, returned to Tinnevely in the beginning of October, and threw the Mission into confusion, by attempting to resume his post there; notwithstanding that he had, in June, when he left Tinnevely, entirely relinquished his connexion with it, and transferred it to the Rev. John Tucker on behalf of the Society.

AUSTRALASIA.

Church Miss. Soc.—The Rev. H. H. Bobart (not H. B. Bobart, as printed on former occasions), with Mrs. Bobart and Mr. and Mrs. Ashwell (p. 157), arrived at Sydney on the 2d of November. On the 8th of February, the Rev. Robert Maunsell and Mrs. Maunsell (p. 157) left Sydney for New Zealand.

WEST INDIES.

Church Miss. Soc.—The Rev. J. F. Seasing and Mrs. Seasing arrived at Kingston on the 12th of March. He relates a remarkable incident on the voyage:—

On Feb. 6th, after having just cleared the Bay of Biscay, we fell in with an Indian. As she passed our stern, it struck my mind, Perhaps my friends, Messrs. Warth and Menge, are on board her. I took my spy glass, and saw two young men dressed in black, walking arm and arm, like Germans, to and fro on the poop, while some other passengers stood by themselves on one side. I watched them closely, and soon was able to recognise them as my Brethren. Oh, how cheering was the thought to me, to know that some were near me on the wide ocean, united with me in the same bonds of love and peace, and animated and upheld by the same Almighty Power that I also pray for and depend upon. I now commenced waving my hat, to give them an opportunity of being cheered by the same reflections; but it was not before some time that they observed and answered me, by doing the same. I doubt not but they knew me. While the vessels were gradually parting, each pursuing her own course, I blessed them, and prayed for good speed on their voyage and future labours. But how surprised was I, when, on Feb. 18th, in Lat. 35° 58', and Long. 20°, about 200 miles west of Madaira, the same ship neared us again. When she was nearest, I perceived both my friends again, and we waved our hats and handkerchiefs—the only way to communicate of love to each other—till we were tired; and the vessels parted once more, not to meet again.

Messrs. Warth and Menge embarked at Gravesend on the 15th of January, and Mr. and Mrs. Seasing on the 25th. See p. 64.

London Miss. Soc.—On the 1st of January, Mr. and Mrs. Russell (p. 573) arrived at Falmouth, Jamaica: on the 11th, Mr. and Mrs. Howell were landed from the “Undaunted,” at Port Morant; and, on the 14th, the Rev. C. Brainsford and his Wife, with Mr. and Mrs. Brown and Miss Barrett, reached Kingston: see p. 573 of our last Volume, where “Mr. and Mrs. Howell and Mr. and Mrs. Brown, Schoolmasters and Schoolmistresses,” are, by mistake, twice mentioned.

Miscellaneous.**ACCOUNT OF THE CHURCH-MISSION STATION AT WAIMATE,
(WITH AN ENGRAVING.)**

The following extracts are from the Rev. W. Yate's Volume on New Zealand.

Views in forming the Waimate Station.

Till the formation of the Waimate Settlement, the Missionaries had been hovering, as it were, on the skirts of the country; and, with all the efforts that had previously been made, no permanent footing had been obtained beyond those outposts. We had long been watching the workings of the native mind, and looking for the openings of Providence, for the preaching of the Gospel of Jesus Christ. We felt assured that no great work would be accomplished, till we could establish a Mission Station in the interior of the island, and in the midst of its cultivable and populous districts.

Experience has taught the New Zealanders, that the Missionaries sought, not theirs, but them; that their objects were, to add to their temporal comforts, and to endeavour to ensure their eternal welfare. Having been urged by the Natives to take up our abode more in their immediate neighbourhood, the Local Committee, with the advice and assistance of Mr. Marsden, who happened at that time to be paying us a visit, resolved to select a site at the Waimate, which should possess these two advantages; namely, suitableness for a Missionary Station, from its near connexion with great numbers of Natives; and a sufficiency of good land, for the purpose of agriculture, with a view to supply the whole Mission with flour and other produce. A fine spot was marked out, possessing, in a high degree, both these advantages. The people expressed their willingness to part with it; and the land was made over, in proper form, to the Church Missionary Society and its Agents.

Difficulties in forming the Settlement.

There were many difficulties in the way of forming this establishment: the first of which was, the want of a road, over which a cart could be driven, to convey stores to and from the coast, or the Kerikeri, a distance of about ten miles. After much research, a road was at length found, which headed most of the deep ravines, and avoided the swamps. By the erection of three substantial bridges—one of them over the river Waitangi, a deep and rapid stream, and two others over smaller and less important streams; and by cutting through a wood for about a quarter of a mile; a good road was formed, passable for drays and carts, both in summer and winter. The span of the bridge over the river Waitangi is sixty feet; and its height, from the bed of the river, forty feet. This great work was performed, in little more than three months, by the Natives themselves, with the assistance of Messrs. Clarke and Hamlin; who, in conjunction with Mr. Davis and myself, were appointed to reside at the New Settlement. Early in the year 1830, the Station was formed: the spot was admirably adapted for all the purposes for which it was intended, being in the centre of a numerous body of Natives, within a reasonable distance of other tribes, with land available for all the purposes of agriculture; and, with a good agriculturist

to superintend that branch of the work, expectations were raised, which, as far as can be inferred from four years' experience, have every prospect of being realized.

Site of the Settlement.

The settlement is beautifully situated on a plain, surrounded by hills: the front view, looking towards the north, is a long range of hills, covered with the most magnificent kauri-trees, and affording a superabundant supply of the best timber, within the reasonable distance of two miles from the spot where it is wanted for use. At the foot of these hills roll the limpid waters of the Waitangi, irrigating the fertile valley through which they flow: to the right of the Station is the noble hill called "Puke-nui," or the "Great Hill"; the whole of which, as well as the surrounding country, seems to be of volcanic origin.

Progress of the Mission.

To all the native residences in connexion with the Waimate, stretching thirty-five miles to the south-west, roads have been cut by the people, to facilitate our visits to them, for the purpose of preaching the Gospel. The villages are very numerous, and the inhabitants scattered over a large tract of country: in most of these villages, and where the population is so great as to require them, Chapels have been erected, strictly native; and have been dedicated to the service of the Redeemer. Some of them are constructed with rushes; others, with bark neatly sewed together; others, with both these materials, conjointly; and one, more substantial, has been erected with weather-board. They are spacious enough to contain between 150 and 200 persons each; and though much cannot be said for their internal decorations, yet they are, for native workmanship, peculiarly neat, comfortable, and well secured from all the inclemencies of the weather. A regular course of visiting is kept up by the Assistant Missionaries, every Sabbath; and the Service of the Church of England is performed by them, whenever the weather does not prevent travelling. At other times, they are visited by the resident Clergyman of the Waimate; and occasionally, on the Sabbath-day, his attention is directed towards them, but only when it is not likely to interfere with the spiritual duties of the Settlement.

In these villages, Sabbath and Week-day Schools have been established, with the sanction of the Chief, under the instruction of some of the people who have previously been taught in the Mission Schools. In the Settlement itself, there are four Schools in active operation; an Infant School, at which there is an average attendance of twenty-five; a School for youths and adults, open from six o'clock till eight in the summer, and from seven till nine during the winter months; a School in the afternoon for the women and girls living in the Station, of which there are generally about fifty; and a School for the infant children of the Missionaries, whose age does not permit them to go to the general European Schools at Pahia. After morning-

school is ended, the remaining portion of the day is devoted to the work of the Settlement, which must necessarily be very various; and all of which is done by Natives, under the immediate direction and superintendence of the lay-members of the Station. Excepting a millwright to erect a mill, and a blacksmith to prepare the iron-work for that mill, no European has been employed in the work of the Settlement. By the Natives, and, as was said before, under the direction of Messrs. Clarke, Davis, and Hamlin, upwards of fifty thousand bricks have been made and burnt, most of which were used in building chimneys: upwards of seven hundred thousand feet of timber have been felled, and sawn up into plank, board, scantling, &c.; and more than two hundred thousand shingles have been split, and made use of. Three substantial weather-board dwelling-houses, forty feet by twenty, with skilling at the back, and returned at the ends, have been erected; likewise stables for the accommodation of twelve or fourteen horses; stores, carpenters' shops, blacksmiths' shops, out-houses, eight or ten weather-board cottages, twenty feet by fifteen; and a spacious Chapel, capable of holding from three to four hundred persons.

The Mission-houses are fenced in with paling, and contain upwards of thirty acres; and all the inner fences and arrangements are completed. Such was the state of the Waimate early in 1834, the commencement of its fourth year. The whole of the ground within these fences is broken up; some laid down with clover and grass: other parts appropriated to orchards, well stocked with fruit-trees; others, to good vegetable gardens; and portions, also, devoted to the service of the Married Natives, as gardens around their neat little domiciles. Outside the fences, and in what may be properly termed the farm, there are more than forty-eight acres sown with wheat, barley, oats, maize, lucerne, &c., of which about thirty acres were reaped last season. A prospect more pleasing cannot meet the eye of the philanthropist than the sight of the British plough breaking up the deserts of New Zealand; and the youth of New Zealand, themselves the drivers of that plough, and the conductors of the whole business, after they have received their instructions from their teachers and friends. The introduction of ploughs and harrows, all of which were made at the Waimate, constituted an era in the history of the country. Till these implements were brought into use, the people little knew what their land was capable of producing; as but very small portions of it were brought under cultivation, owing to the great difficulty of breaking it up with the hoe or the spade. Further, all the blacksmith-work necessary in a farming establishment, for carts, waggons, drays, ploughs, harrows, &c., was done here. Three wells, upwards of fifty feet deep, have been dug; a dam has been erected, and a race cut for the mill; all the bricks, boards, and timber, used in the Station, have been carted from the places where they were respectively made and sawn; all the stores, household-furniture, coals, &c., brought in from the Kerikeri, a distance of ten miles; and numerous other works have been completed, or are

now in hand. The whole of this has been accomplished by about forty adults and forty youths, who never before were accustomed to labour, and amidst all the difficulties attendant on efforts made in an uncivilized land.

Lord's Day at Waimate.

The Sabbath Services are as follows:—The bell rings at half-past eight in the morning, and Divine Worship commences in the Chapel at nine. A native hymn is first sung: the Liturgy of the Church of England, which has been translated and printed in the language of the country, is then read; which is followed by another hymn, and an address delivered to the Natives: the Morning Service then concludes with a Sermon in English to the Europeans; all of whom, belonging to the Station, are present; with the exception of one, who, in rotation, visits a distant native village. The Chapel at this time is crowded to excess, by an attentive and devout congregation; and I have seen hundreds pressing for admittance, for whom room could not be obtained. After Service, each one has his particular duty to attend to: some to teach in the Schools, and others to visit the Villages, taking a circuit of about five miles in each direction. The day concludes with the Evening Service of the Church of England, and another Sermon to the Natives in the Chapel. How many happy Sabbaths have I spent at the Waimate! and how has my inmost soul rejoiced, as I have seen the once-deluded people of this land listening with delight to the sound of the "church-going bell," and hastening with willing feet to the House of the Lord! There is something peculiarly pleasing in the sound of the bell, amidst the wilds of New Zealand. Ours, at the Waimate, is erected at the back of the Chapel; and its mellow notes are echoed from the sacred grove above mentioned. In the spring of the year, at the time of its first sounding in the morning, the mountain mists are just descending, and resting upon the valleys beneath: the stillness of nature has previously been broken in upon by the lowing of oxen, the bleating of sheep, the singing of birds, and the rustling of the rising wind:—then follows the murmur of approaching voices, as the worshippers are drawing toward the House of God: then the flag, on which is emblazoned the cross of Christ, with a dove bearing an olive-branch and the words "RONGO PAI," or, THE GOSPEL, begins to unfold itself, and to display its colours to the freshening breeze: again, the notes of the bell strike upon the ear, and proclaim the hour of worship, the glad and holy hour of Christian Worship in a Heathen Land—the hour when Jesus, by His ambassadors, proclaims the blessings of His Gospel, causes the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose; and so waters the garden which He has planted, and the seeds of grace which He has caused to be sown, that the earth brings forth, and buds, giving seed to the sower, and bread to the eater; and instead of the thorn, comes up the fir-tree; and instead of the briar, comes up the myrtle-tree; which is to the Lord for a name, for an everlasting sign, that shall not be cut off.

CHURCH MISSION STATION AT THE WAIMATE, IN NEW ZEALAND.



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school is ended.
day is devoted
which

Missionary Register.

MAY, 1836.

Biography.

MEMOIR AND OBITUARY OF BENJAMIN,

A NATIVE CONVERT AT BURDWAN.

FROM the communications of the Rev. J. J. Weitbrecht, Church Missionary at Burdwan, in North India, the following affecting account is given of the conversion and happy death of a young Native, who had, through the blessing of God on Missionary Labours, been brought to embrace the Christian Faith.

On Tuesday, the 25th of November 1834, died an interesting Youth, named Benjamin, belonging to the Native-Christian Congregation at Burdwan. In the hope that a few particulars concerning him may prove encouraging and useful to others, the following short account is compiled.

Benjamin's Hindoo name was Moddoo. He was an orphan, adopted by an uncle at the early age of six months. He was for some years a pupil in a daily school at Chinsurah, and afterward attended for a short time at the free school in the same place, where he learnt to read a little in English. When he was about sixteen, his uncle, a true Hindoo, though well acquainted with the theory of Christianity, brought him to the notice of the Missionary, in whose service he himself was. There existed such a remarkable simplicity of manner and disposition in this lovely youth, that he immediately excited a feeling of deep interest in the family, which was not lessened by repeated opportunities of seeing him. After a few weeks, he became ill, and for a long time his life was despaired of; and, as he was under the care of his uncle's wife, a strong objection was made to his being visited by the Missionary. Much anxiety was felt for his spiritual welfare; but prayer was the only resource opened to those who desired his salvation. It pleased God to hear prayer; and, contrary to all expectation, he was raised up, as it eventually proved, to the obtaining of the blessing which had been so ardently desired for him.

May, 1836.

When he was sufficiently recovered, he was received into the service of a Christian Family, where his education was carried on, and his knowledge of English increased. Frequent conversations were held with him on the all-important subject of Christianity; and he seemed to feel a conviction of its truth and importance, as well as to perceive the folly and wickedness of idolatry; but his heart remained unaffected by the truths of which his judgment approved, and, when urged to decision, he would frequently reply, "I am not prepared to give up my caste." Notwithstanding this state of apparent indifference, he manifested very affectionate feelings toward the family in which he lived, and often expressed these feelings in the most simple and engaging way, being remarkably free from the deceit and dishonesty so common among Hindoos. He also showed his esteem and value for the instruction he was in the habit of receiving, by bringing other youths with him to his reading lessons, for whom he modestly requested the same privilege which he enjoyed; but probably the influence of his uncle prevented him from giving any hope to those around him of his speedily entering the Christian Church.

While in this state of mind, the providence of God opened a way for his removal to Burdwan. By this means, he was removed from heathen influence, and placed under regular Religious ordinances; and in a little time he evinced the deepest attention to that preaching, which is the appointed and all-powerful means, through the Spirit's influence, of drawing

hearts to God. He would on no account miss an opportunity of Public Worship, and was equally regular in his attendance at Evening Prayers among the serious Christians in the Mission Chapel. During the sermon, it was usual for him to take his place near the Missionary, from whom he scarcely ever was seen to take off his eyes. When these things were perceived, little was said to him in private; the Word of God was left to work its own way, accompanied by earnest prayer for the manifestation of that grace which was able to make it efficient.

At length, he ventured on the first step toward renouncing caste, by beginning to eat with one of the Christians in the Mission Compound; and, a few weeks after, he expressed his intention of becoming a Candidate for Baptism, as soon as he had acquired a better knowledge of the Scriptures. For several weeks he studied diligently for this purpose; and at the close of this period he appeared very deeply convinced of the necessity of faith in Christ, as the means of obtaining eternal life. The attentive perusal of God's holy book had evidently made him, as it is able to make others, *wise unto salvation*. The way in which he solicited admission to the Christian Church, by the initiatory rite of Baptism, was equally simple, sincere, and satisfactory. He came forward one day, after the conclusion of some usual business, and, with a hesitating modesty of manner, remarked, "I can no longer remain a Hindoo: will Mr. — receive me among the Christians?" He then went on to relate his entire conviction of the truth and importance of real Religion; and his views were so correct on every point, as to leave no room for hesitation respecting his admission. After passing through a thorough examination in the presence of the "little flock" which he desired to join, and having exhibited an uncommon degree of acquaintance with Christian doctrine, he was admitted into the family of that dear Saviour, with whom, it is hoped, he now rejoices in glory. Little did those, who were on that occasion affected by his interesting demeanour, imagine how very short his Christian race was destined to be. Much was hoped for in regard to him, and an extended and useful course was anticipated. But He, whose ways are not as our ways, saw fit to disappoint such expectations, and to cut him off, as a beautiful flower, in the

very morning of his days. During the short period that intervened between his baptism and his death, nothing particular occurred. Yet there was an evidence of a transformation of the inner man, and that of a peculiarly satisfactory nature. It is often remarked, as a proof of David's piety and love to God, that he *was glad, when they said, Let us go up to the House of the Lord*; and he rejoiced for his feet to stand *within the gates of Zion*. Such was the case with Benjamin. The feeling of his heart evidently was similar to that which prompted the exclamation, *One thing have I desired of the Lord—that will I seek after—that I may dwell in the House of the Lord, to behold the beauty of the Lord, and to inquire in His temple*.

On Friday the 14th of November he first felt indisposed; and being considered as the subject of fever, was treated accordingly. After a few days, however, his disease assumed another and a more alarming aspect, and it was then that he began to manifest the value of the principles which he had been led to adopt. His frequent and affectionate inquiry was for those who had been the instruments of his salvation; and his proofs of regard for them were continually manifested in a way that might truly be called refined. Once, in a fit of delirium, he conversed with his Minister in the familiar style common among natives to each other. On the return of consciousness, he, on hearing of the circumstance, immediately requested a visit. "Sir," said he, "I am grieved to hear that I made use of an improper expression toward you; I feel very sorry for it; will you forgive me?" Upon a repeated assurance that nothing was thought of it, he felt comforted. On another occasion he remarked, "Every body is kind to me; but it is not for my own sake, but through the regard you feel and shew toward me."

On the Lord's Day previous to his death, an excellent Christian Catechist, who acted as a father toward him, considered him dying; and called the family, as he imagined, to witness his departure. A little wine was administered; and he revived, so as again to be sensible to surrounding objects. His Minister then said to him, "You appear to be dying: should you like to go to Jesus?" "O Sir," replied he, "whom else have I now but Jesus? what earthly friend is of any avail to me? I love you all very much, and I wished to stop to be useful

to my dear mistress; but I feel I am dying, and I do rejoice in the thought of going to Jesus."—"Do you then believe Jesus has received you, notwithstanding all your sins?" He replied, "Surely He has, when He says, He will, when we come to Him."—"Is He, then, your only dependence?" Again he replied, "Whom have I but Jesus?" He then broke out into a most earnest and affecting prayer, joining his hands in supplication, and closing his languid eyes, "Oh yea, Jesus, dear Jesus! thou art my Saviour! Come, O come quickly, and save me! Send thy holy angels, and take me to thee." In this strain he continued for some time, till all around were in tears. He then suddenly opened his eyes; and perceiving Mrs. — weeping, the tears quickly rolled down his own faded cheeks. "Oh," said he, "there is Mrs. —, my dear Mrs. —, crying for me!" Then seizing her hand, and pressing it to his mouth, he added, "Do not cry for me, my dearest friend: this is a good day" (Sunday); "I will go to Jesus to-day. When I am dead, then cry, but not now." He inquired for some Christian girls, to one of whom he was to have been united at a future time, and requested that they might be called. When they came in, he said, "I have much that I wished to say to you, but now I cannot say it: only pray, pray very much." Such and similar expressions he was continually uttering, while reason held her seat; but the violence of

his disease caused his mind to wander much. He revived so greatly after this, that hopes were entertained that he might again rally; but they were disappointed, for he speedily sank; and on the Tuesday following, about 11 A.M., he resigned his soul to Him, whom, having not seen, he loved, and whom he now beholds face to face. His early removal was severely felt by those who knew and loved him; but it was the work of Him who doeth all things well, and who can judge far more wisely than the sons of men, as to the best sphere for those whom He has redeemed; and it is an abundant consolation, to believe that they will recognise him again among that number, *of all nations and kindreds and people and tongues, who stand before the throne and before the Lamb, clothed with white robes, and palms in their hands.*

The preceding narrative affords a rich encouragement to the Christian Missionary, suffering under trials and constant disappointments, in his difficult, but glorious work. Here is another proof that labours and efforts among Hindoos are not all in vain. No, assuredly, God has a chosen seed among them; a remnant, yea, and more than a remnant, who will be saved according to the election of grace. Go on to labour, then, with increased faith, and strength, and hope; and may many such "Benjamins" prove your joy and crown of rejoicing in the Day of the Lord Jesus!

DEATH OF MR. AND MRS. LIMA, AT COCHIN.

IN the "Madras Church Missionary Record" for November 1835, an account is given, by the Rev. S. Ridsdale, of the death of his fellow-labourer, Mr. Stephen Lima, and Mrs. Lima, under circumstances of a truly melancholy description. Mr. Lima originally belonged to the Roman-Catholic Communion, but in later years had approved himself as a faithful and valuable Protestant Helper to the Mission at Cochin. The following passages are taken from a Letter written by Mr. Ridsdale to the Rev. J. Tucker, dated, Cochin, October 6, 1835:—

With feelings that baffle description, I sit down to communicate to you the sudden removal of my valuable assistant, Mr. Lima, who, together with his wife and child, was buried under the ruins of his house, early in the morning of the 13th ult.

When the melancholy tidings were brought, I hastened with my people to the spot, and my heart sickened at beholding

a silent heap of ruins. The back part of the house only, where they were sleeping, had fallen; and the only road to it lay through a long passage under the remaining part of the house, which seemed to threaten destruction to any who might enter it; for the whole building was very unsound, and Mr. Lima had often been warned of the danger of occupying it.

The further end of the passage was almost choked by the fallen ruins, and over these we had to make our way. We immediately began clearing away the stones, &c.; and were soon joined in the work by the commanding officer, with a file of sepoy; J. Morphew, Esq., with his servants; and others. The rain was incessant, and increased the difficulty of the work and the melancholy of the scene. It was about two in the morning when the house fell, and it was near four before the bodies were discovered. To our astonishment, the child, though lying on the same bed with his parents, was found alive, and almost unhurt, but from both the parents the vital spark had fled. Mr. Lima appeared to have died apoplectic, from suspension with the head downwards; and Mrs. Lima from suffocation in the mattress, which was folded around her. The marks of contusion on both were very slight, and by no means sufficient to account for their death.

The sensation caused in the town and neighbourhood by this appalling catastrophe may be better conceived than described. On the following Sunday, I endeavoured to improve the afflictive event, by preaching from St. John xiii. 7: *What I do, thou knowest not now, but thou shalt know hereafter*; when there were, I believe, very few dry eyes in the church. Mr. Lima, when harassed by temptations or disappointed of the fruits of his labours in the case of those whom he was endeavouring to lead to Christ, has frequently said to me, with tears in his eyes, that, if it were the will of God, he should be thankful to be delivered from this miserable world. He has obtained his wish;—his passage was rough, but short. The aspect of the messenger sent to summon him was stern and forbidding; but whatever may be the circumstances of their death, *Blessed are the dead which die in the Lord*.

The more ignorant and bigotted of the

Papists, as might be expected, regard this event as a judgment on Mr. Lima, for his secession from the Church of Rome. The more candid and enlightened among them, however, confess that Mr. Lima was an excellent man; and several of them have since offered themselves as candidates for admission into our congregation. Mrs. Lima, from her very retired habits, was not so well known, but there is satisfactory reason to believe that she was a member of Christ.

By this lamented occurrence, two children have been brought under our immediate charge, and are now living in our house—Mr. Lima's son, named Samuel, whose age is about seven; and the son of a relation, a boy about fourteen, named Jeremiah, whom Mr. Lima was bringing up. As Samuel's nerves had evidently suffered from fright, I forbore for two or three days telling him that he had lost his parents: he frequently asked to see them, but the subject was evaded. When I perceived that he was more composed, I told him that his father and mother were gone to heaven. "What!" said he, "are my father and mother dead?" Being answered in the affirmative, he wept for some time. He then asked to see their remains. He was told he could not see them. "What!" said he, "are they already buried?" Being answered that they were, his tears broke out afresh. His cousin also, who was standing by, was weeping bitterly. After a while, Samuel, as if suddenly recollecting himself, said to his cousin, in an emphatic tone, "It is enough! Why should we weep? We have a God!"

Mr. Lima, in addition to his public duties, was accustomed to go from house to house, imparting private instruction and advice to those who needed it. I deeply feel the want of such assistance; as it is impossible for me, with all my other engagements, adequately to discharge these duties myself.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

SUNDAY-SCHOOL SOCIETY.

FIFTIETH ANNIVERSARY.

Jubilee Meeting.

Wednesday, April 27, at vi½ p.m.; in Exeter Hall; Thomas Wilson, Esq. in the Chair.

Movers and Seconders.

Rev. Joseph Haslegrave; and Rev. N. M. Harry: supported by Joseph Gutteridge, Esq. — Mr. W. F. Lloyd; and Professor Hoppus—Rev. W. Thompson; and Mr. Wilson, Travelling Agent of the Sunday-School Union — and Thomas Thompson, Esq.; and Mr. Slatterie.

Resolutions.

—That the gradual progress and extension of Sunday Schools, during the past Fifty Years, afford much occasion for devout gratitude to Almighty God; whose blessing has made them signally beneficial to the Church and the World, and should excite to fervent prayer that the Divine Benediction may yet more abundantly succeed the future operations of this Society.

—That the vast increase of population, and the extension of general knowledge in our country, demand that Christians should be more than ever alive to the duty of grounding the youthful mind in the truths necessary to Salvation; which knowledge will render all other information more useful to themselves and others: and, believing Sunday Schools to be a most efficient means to this end, this Meeting would earnestly urge on Ministers of the Gospel and other persons of influence, the duty of exerting their efforts to enlarge, and render more efficient, Schools which do exist, and to form them where not yet established.

Summary of the Year.

Receipts, 279*l.* 11*s.* 4*d.*—Payments, 763*l.* 10*s.* 7*d.*—Schools assisted, 1057; of which, 423 had been assisted in previous years—Books circulated: Bibles, 2670; Testaments, 5758; Class Books, 50,203; Collective Lessons, 1020; Alphabet Boards, 9910.

Total Books circulated.

Bibles, 28,737; Testaments, 179,996; Class Books, Collective Lessons, and Alphabet Boards, 1,210,183.

The Committee would most earnestly urge the claims of the Society on the Christian Public for greater pecuniary support. Its

founders and early friends, almost without exception, are gone to their reward: the number of Annual Subscribers is now only about sixty; and while, during the last seven years, the Society has expended more than Six Thousand Five Hundred Pounds, the contributions received during that period are but little more than One Thousand Pounds; the remainder of expenditure being defrayed by sales of funded property, dividends on stock, or legacies from early friends, who no longer remain to assist in the great work.

[*Report.*]

LORD'S-DAY OBSERVANCE SOCIETY.

FIFTH ANNIVERSARY.

Meeting.

*Friday, April 29, at i; in Exeter Hall; Bishop of London in the Chair: Collection (including 33*l.* 10*s.* Donations, and 7*l.* 14*s.* 6*d.* Subscriptions) 95*l.* 16*s.**

Movers and Seconders.

Sir Oswald Mosley, Bart. M.P.; and Rev. Dr. Dealtry—W. Roberts, Esq.; and Rev. George Cubitt, of the Wesleyan Society—Bishop of Chester; and Rev. Christopher Benson, Master of the Temple—John Hardy, Esq. M.P.; and Rev. J. H. Stewart.

Resolutions.

—That the Society desires again to record its firm belief of the Divine Authority and Perpetual Obligation of the Sabbath; and of the blessings, temporal, spiritual, and eternal, which God has been pleased, in His mercy, to connect with its religious observance: together with its thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations; and its sense of the duty, incumbent on both Private Christians and Christian Rulers, to exert their influence to promote its due observance.

—That the Society, considering it to be the duty of a Christian Government to promote the glory of God and the best interests of the Community, by providing for the due observance of the Lord's Day, earnestly commends the adoption of such measures as shall be best calculated for securing that object; trusting, however, that those measures will be such as to prohibit every public and outward desecration of the Lord's Day.

—That the Society would express its fervent gratitude to Almighty God, for the exertions which have been made since its formation, throughout the Kingdom, in fur-

thering its designs, and its unabated confidence in the advancement of a Cause on which the blessing of God has so manifestly rested; and would exhort its friends not to be discouraged by apparent difficulties, but to persevere in faith and patience and prayer, being assured that *in due season we shall reap, if we faint not*; and would earnestly impress it on each member of the community to keep prominently in view the duty of promoting, not merely the cessation of labour on the Lord's Day, but also its spiritual observance in his own family and neighbourhood.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	175	3	6
Donations	566	1	7
Collection at Annual Meeting, exclusive of Donations	28	7	1
Sundries	5	0	0
	774	12	2
Sale of Publications	26	0	9
Total	£. 800	12	11

Payments of the Year.

Paper and Printing	348	0	0
Salary and Poundage	111	17	6
Rent, Use of Exeter Hall at two Anniversaries, Advertisements, Postage, Carriage, and Sundries, 280	4	9	
Total	£. 740	2	3

Summary.

The evils of Sabbath-breaking, as far as regards trading, amusement, the transit of goods and passengers on public roads, canals, and rivers, are not abated; though, with respect to travelling by stage-coaches, a small decrease in the number employed has taken place. Out of 3000 coaches licensed in 1832, no less than 1633 were licensed to run on the Lord's Day: the number licensed this year is 2950, of which 1521 travel on the Lord's Day, performing thereon 8294 journeys. This calculation does not include glass-coaches, hackney-coaches, and cabriolets.

The pestilential evil of Sunday Newspapers is spreading; and, considering the malignant form which it has assumed of late, it may be a question whether the Enemy of Souls wields any more destructive weapon.

The Society is, however, gaining strength. The movements in the North of England, and especially in Derby, are very gratifying. Auxiliaries have been established in Yorkshire, Cheshire, Lancaster, Buckingham, Devon, Salop, Norfolk, Northumberland, and Sussex. No one year has been so productive of interesting correspondence as the last; during which the Committee have circulated 15,000 copies of the Tract containing portions of the evidence on Sabbath-breaking, given before a Committee of the House of Commons; and 113,250 copies of the Society's own publications.

[From the Report.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Thursday, April 23, at vii p.m. at the City-Road Chapel; by Rev. Dr. Bunting; from Rom. xv. 15—21—April 29, at xi; at Great-Queen-Street Chapel; by Rev. Theophilus Lessey; from Mal. i. 11—Same Day, at vii p.m. at 'Spitalfields Chapel; by Rev. Robert Wood; from Rev. vii. 9—17.

On Sunday, May 1, One Hundred and Five Sermons were preached in behalf of the Society, in Fifty-three Chapels of the Wesleyan Methodists in and near London.

Meeting.

Monday, May 2, at xi; in Exeter Hall; Sir Oswald Mosley, Bart. M.P. in the Chair.

Movers and Seconders.

Sir Andrew Agnew, Bart. M.P.; and John Hardy, Esq. M.P.—Edward Baines, Esq. M.P.; and Col. Conolly, M.P.: supported by Rev. Thomas Waugh, of Belfast, Representative of the Irish Conference—Andrew Johnston, Esq. M.P.; and Capt. Pakenham, R.N.: supported by Rev. W. Shaw, from South Africa—Rev. John Pye Smith, D.D.; and Rev. W. Thompson, Minister of St. Barnabas' Church: supported by James Heald, Esq. of Stockport—Rev. Theophilus Lessey, of Liverpool; and Rev. Egerton Ryerson, from Canada—and Rev. Robert Wood, of Manchester; and Sir William Ellis.

Resolutions.

—That this Meeting devoutly acknowledges the goodness and condescension of Almighty God, in vouchsafing His sanction and blessing to the several Missionary Societies, in their endeavours to extend the Kingdom of Christ in the world; and that, while it offers more especially its thankfulness to God, for the success which has crowned the plans and operations of this Society during the past year, the Meeting dwells with peculiar feelings of grateful delight on the beneficial results of the labours of the Missionaries in Jamaica, and on the extraordinary Work of Grace which has been effected in the Friendly Islands and the adjacent groupes.

—That, while this Meeting rejoices in the growing spirit of liberality in support of the Missionary Cause, as evidenced in the increased income of the Society for the last year, it at the same time expresses its solemn conviction, that a much larger augmentation of funds is necessary, to enable the Society to re-establish and extend its interesting Missions in Caffraria—to meet the expense which will be incurred in promoting the important work of Negro Education in the West Indies

—to execute the plans which have been formed for extending the Society's sphere of operations in India—and, in short, to maintain in a state of vigour and efficiency all the existing Missions of the Society, and embrace those opportunities for usefulness which are presenting themselves in various parts of the world.

—That this Meeting earnestly and affectionately recommends it to the Friends and Supporters of the Society, while they renew their exertions in the support of the Missionary Cause, to combine with all their efforts fervent and persevering Prayer for the outpouring of the Holy Spirit—on all Christian Churches—on Heathen Nations—on Missionaries engaged in preaching the Gospel in distant lands—and on the Managers and Directors of the several Societies at home.

State of the Funds.

The Receipts of the Year amounted to 70,196*l.* 1*s.*, and the Payments to 72,527*l.* 5*s.* 9*d.* The Receipts include the Legacy of the late Horatio Cock, Esq., amounting to 5170*l.* 13*s.* 11*d.*; and also the sum of 8280*l.*, as Donations on Annuities for Life, which Donations are not yet available for the purposes of the Society, having been funded in order to secure the Annuities with which they are charged.

Collections at the Anniversary.

The Rev. Robert Newton, on presenting to the Society, at the Annual Meeting, from Isaac Crowther, Esq., of Morley, in Yorkshire, a Donation of ONE THOUSAND POUNDS, enforced on the Meeting the duty of enlarged liberality. He was followed by Thomas Farmer, Esq., of Kennington, who closed his Address by presenting for himself a Benefaction of FIVE HUNDRED POUNDS. Other contributions were announced: and such was the feeling awakened at this Anniversary, that the entire amount of the Collections exceeds TWO THOUSAND EIGHT HUNDRED POUNDS!

General Summary.

The Stations occupied by the Society, in different parts of the world, are about 177; each Station being, in general, the head of a Circuit of Towns and Villages around. The Missionaries, accredited Ministers of the Methodist Connexion, are about 270: they are assisted by Catechists, Local Preachers, Assistants, Superintendants of Schools, School Masters and Mistresses, and Artisans; of whom about 260 are employed at a moderate salary, and 1400 afford their services gratuitously. The Members of the Society under the care of the Missionaries, exclusive of those in Ireland, are about 54,000: the Members of the Mission Congregations, not in Society, may be fairly estimated at an equal number: to these may be added, the number

under school-instruction; making a total of more than 150,000 individuals, who are directly receiving spiritual advantage by means of the Society's Missions. In Ceylon, in Southern Africa, in Tongataboo, and in New Zealand, the Society has Printing Establishments. Valuable Translations of the Scriptures, and of various other Works, have been effected by the Missionaries; by whom, in about Twenty different Languages, the Gospel is preached to some of the most remote and idolatrous nations of the earth. [*Circular.*]

CHURCH MISSIONARY SOCIETY.

THIRTY-SIXTH ANNIVERSARY.

Sermon.

*Monday, May 2, at vi½ p.m.; at St. Bride's, Fleet Street; by the Ven. William Spooner, M.A., Archdeacon of Coventry; from Phil. ii. 16—Holding forth the Word of Life: Collection, 120*l.* 17*s.* 2*d.**

Meeting.

*Tuesday, May 3, at xi; in Exeter Hall; the Earl of Chichester, President, in the Chair: Collection, 254*l.* 14*s.* 10*d.**

Movers and Seconders.

Bishop of Winchester; and Rev. Dr. Duff, from Calcutta—Bishop of Chester; and Rev. John W. Cunningham—Marquis of Cholmondeley; and Rev. Professor Scholefield—Dean of Salisbury; and Rev. Hugh Stowell—and Capt. Allen F. Gardiner, R.N.; and Rev. Peter Roe.

Resolutions.

—That this Meeting cordially and gratefully rejoices in the enlargement of the Society at home, and the growth of its pecuniary resources, as a means, under the Divine Blessing, of extending its operations abroad.

—That this Meeting learns with satisfaction, that a Mission is about to be commenced to China; and that, though deeply impressed with the difficulties of the undertaking, the Meeting is encouraged by the Divine promises and present providential indications, to trust, that, through the outpouring of the Spirit from on high, barriers hitherto insuperable will be surmounted, and the glorious Gospel of the Blessed God at length win its way to the millions of perishing Idolaters in the vast Chinese Empire.

—That this Meeting has learned with deep concern the trying and painful situation in which the Tinnevely Mission is at present placed; but that, while the Meeting derives its chief consolation from committing the future course of the Mission to Him who loved the Church and gave Himself for it, it thankfully recognises the advantages which the Madras Committee enjoy in the experienced and affectionate mind of Bishop Corrie, President of that Committee, for concerting and carrying into execution suitable measures for the restoration of peace and good order in the Mission.

— That this Meeting thankfully recognises the favour of God, manifested to the Missionaries in New Zealand, in protecting them, and in blessing their work during more than twenty years: and that while it cordially rejoices in the enlargement of the Society's operations in that Island, it prays that *the Word of God may have free course, and be glorified, till all New Zealand be made obedient to the faith.*

— That this Meeting contemplates with mingled feelings of encouragement and responsibility the openings presented at the present day for the extension of Missionary Labours in different parts of the World; and regards that in Southern Africa, recently brought under the notice of the Committee, as a hopeful field of exertion: and that, in the want of means adequately to improve opportunities presented, the Meeting recognises the solemn duty of imploring, from on High, a larger measure of that primitive love for Christ, and zeal for the salvation of souls, which may constrain suitable men willingly to give themselves to the service of the Lord, as Missionaries.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Paid direct to the Society—			
Congregational Collections..	544	3	8
Benefactions	2788	16	6
Annual Subscriptions.....	1546	4	0
Legacies.....	1604	19	1
Contrib. through Associations..	52,093	8	10
Foreign Contributions	2656	1	7
West-Indies' Fund.....	3862	17	8
Waimate Chnrch, New Zealand,	1111	11	3
India Native-Female Schools..	62	1	2
Allepie School Fund	77	10	0
Interest on Government Securities,	739	10	5
Interest on Exeter-Hall Shares,	10	0	0
Sale of Publications	195	13	0
Drawbacks on Books & Paper,	398	7	0
Net Total for General Purposes,	67,691	4	2
Disabled Missionaries' Fund ..	630	7	6
Institution Building Fund	32	18	10
Total.....	£.68,354	10	6

Payments of the Year.

Missions—			
West-Africa	2182	5	1
Mauritius-School	50	0	0
Mediterranean.....	4994	2	10
China	1	1	5
Calcutta and North-India....	7447	8	6
Madras and South-India....	9140	6	2
Bombay and Western-India..	992	14	11
Ceylon	3718	8	0
New-Holland.....	577	13	6
New-Zealand.....	12,305	1	8
West-Indies,.....	6474	2	9
North-West-America	810	3	4
Students—			
Institution:			
Salaries.....	641	8	0
Maintenance, and all Educational Expenses	2127	7	2
General Expenses:			
Travelling, Ordination, &c..	691	14	6

Bible Seminary	343	12	11
Sick and Disabled Missionaries, their Widows and Families, (including a Grant of 1000 <i>l.</i> from General Fund).....	4588	17	1
Publications—			
11,750 copies of 35th Report..	684	4	8
19,500 ditto of Abstract of ditto,	24	3	2
120,000 ditto of Miss. Record,	835	6	6
3000 ditto of Miss. Register..	67	14	2
535,000 ditto of Quarterly Papers,	483	13	7
Miscellaneous Printing	210	4	8
Sundries—			
Associations: Travelling of Deputations, Salaries of Visitors &c.....	2465	3	4
Salaries of Secretaries, Clerks, and Collector's Pounage..	1271	12	3
House, Office, & Warehouse—			
Rent, Taxes, Stationery, &c..	559	10	6
Postage	340	10	1
Incidental Expenses	186	6	6
Total.....	£.64,213	17	3

The number of Members who attended being greater than could be accommodated in the Hall, a Second Meeting was held in the Lower Room, the Treasurer, John Thornton, Esq. in the Chair; where the Report was read, and different Gentlemen addressed the assembly.

CHRISTIAN INSTRUCTION SOCIETY. ELEVENTH ANNIVERSARY.

Meeting.

Tuesday, May 3, at vi p. m.; in Finsbury Chapel; John Labouchere, Esq. in the Chair: Collection, 160*l.*

Movers and Seconders.

Rev. A. Tidman; and Rev. R. W. Hamilton, of Leeds—Rev. Dr. Cox; and C. Lushington, Esq. M.P.—Rev. John Young; and Rev. T. Smith, of Sheffield—and Rev. G. Clayton; and Mr. John Pitman.

Resolutions.

— That this Meeting, entertaining the conviction that it is the duty of Christian Churches to diffuse around them the truths and charities of our Holy Religion, contemplates with grateful satisfaction the zealous efforts of more than Eighteen Hundred Gratuitous Agents in this Metropolis and its vicinity; who, regardless of denominational peculiarities, are steadily employed in making known to their untaught neighbours the truths of the Common Salvation: and that it approves of the plan of the Stipendiary Agents to cooperate with them, as recommended in the Report of the Committee; wherever it shall be judged that such remunerated services will not supersede, but sustain and confirm the voluntary efforts of the benevolent and devoted visiters.

— That the melancholy indifference, which

vast multitudes in this Metropolis manifest to the sanctity of the Sabbath and the claims of Public Worship, renders it necessary to employ additional means of Christian Instruction: and this Meeting, therefore, recommends it to the respective Associations united in this Society, to increase, in their different sections, the number of stations for preaching and prayer; and especially approves of the increased exertions made during the past year to proclaim the Gospel of Salvation in the public thoroughfares, and other parts of the City; and trusts that this Society will continue to enjoy the valued sanction and assistance of the stated Ministers of the Gospel in the furtherance of this apostolic work.

State of the Funds.

Receipts of the Year, 1061*l.* 17*s.* 9*d.*
Payments, 1045*l.* 19*s.* 4*d.*

Summary of Proceedings.

Associations, 83—Gratuitous Visitors, 1867—Families visited, 46,448—Prayer Meetings held, 115: being an increase of 8 Associations, 237 Visitors, 5909 Families, and 24 Prayer Meetings. In the year, 766 copies of the Scriptures were circulated, 1814 cases of temporal distress were relieved, and 357½ children were sent to Sabbath or Day Schools.

BRITISH AND FOREIGN BIBLE SOCIETY. THIRTY-SECOND ANNIVERSARY.

Meeting.

Wednesday, May 4, at xi; in Exeter Hall; Lord Bexley, President, in the Chair: Collection, 304*l.* 2*s.* 2*d.* including 140*l.* Donations.

Movers and Secondors.

Bp. of Winchester; and Lord Glenelg—Bishop of Chester; and Rev. Richard John Breckinridge, of Baltimore—Rev. John Pye Smith, D.D.; and Rev. W. Jackson, Rector of St. Stephen's, New York, and Deputy from the American Bible Society—Rev. W. Shaw, Wesleyan Missionary from South Africa; and Rev. Mr. Keuntze, of Berlin—Josiah Foster, Esq., of the Society of Friends; and Rev. W. Acworth—and Marquis of Cholmondeley; and Rev. Dr. Longley, Bishop Elect of Chichester.

Resolution.

—That this Meeting unite in a devout and thankful recognition of their dependence on Almighty God, encouraged thereto by the manifest proofs that His blessing has hitherto been granted to the Society—proofs everywhere manifest, whether among former spheres of the Society's labours, or in the

promising fields now first opening before it, or in the happy entrance to the hearts of many which the Scriptures, through grace, have found.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Annual Subscriptions.....	1936	18	2	
Donations and Life Subscriptions,	2863	19	8	
Collections	294	9	9	
Legacies	4612	13	1	
Dividends and Interest	1692	6	5	
Donations to the Negro Fund..	967	7	6	
Auxiliary Societies	27502	0	8	
Drawbacks on Books and Paper,	1093	3	0	
	40,982	18	3	
Sale of the Scriptures, &c. ...	45,856	10	4	
Total.....	£.86,819	8	7	

Payments of the Year.

Printing the Scriptures:				
In the Languages of Great Britain and Ireland	67991	10	0	
Other European Languages, Languages of Asia, Africa, and America	15488	18	7	
Translating, Revising, and Editing the Scriptures in Foreign Languages, with Grants of Money and Printing Paper	4434	2	9	
Stipends & Expenses of Agents for Foreign Parts.....	3919	1	3	
Travelling Expenses	3322	2	4	
Printing Reports, Abstracts, Monthly Extracts, &c.	1197	11	2	
Sundries — including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Taxes, Office Expenses, Depository, Books, & Incidentals,	3080	12	8	
	8050	1	3	
Total....	£.107,483	19	7	

A Meeting was held in the Lower Room, Lord Teignmouth in the Chair, for the benefit of such Members as could not gain admittance into the Hall.

METROPOLITAN CITY MISSION.

TENTH ANNIVERSARY.

Meeting.

Wednesday, May 4, at vi p. m.; in the Lower Room, Exeter Hall; John H. Calcraft, Esq. M.P. in the Chair.

Movers and Secondors.

Capt. V. Harcourt, R.N.; and P. St. Leger Grenfell, Esq. — John Labouchere, Esq.; and T. Lewin, Esq.—Hon. Capt. Wellesley, R.N.; and Sir Walter R. Farquhar, Bart.—and Rev. Dr. Holloway; and W. Malton, Esq.

Summary.

Receipts, 82*l*. — Gratuitous Agents, 20—Stations, 15; making a total from the beginning of 32—Persons visited for their spiritual good, 1730; of whom, 540 have removed to other places—Persons supplied with Religious Tracts, 734.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-FOURTH ANNIVERSARY.

Sermon.

Wednesday, May 4, at vi½ P.M., at St. Dunstan's-in-the-West; by Rev. James Scholefield, M.A. Regius Professor of Greek in the University of Cambridge, from Isaiah lix. 19—*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him:* Collection, 31*l*. 3*s*. 3*d*.

Meeting.

Thursday, May 5, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, Chn.: Coll. 49*l*. 13*s*. 6*d*., including 314 Donations.

Movers and Seconders.

Lord Mountsandsford; and Rev. A. S. Thelwall—Rev. Edwin Sidney; and John Poynder, Esq.—Rev. Peter Roe, of Kilkenny; and Rev. Prof. Scholefield—Rev. W. Jackson, of New York; and Mons. Gourrier, of Paris—and Rev. Edward Bickersteth; and Rev. Edward Tottenham.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	547	8	9
Donations	131	17	6
Associations	481	2	2
Congregational Collections	154	3	5
Legacies	212	10	6
Dividends	128	10	3
Drawback on Paper	13	4	6
On Account of Seamen	7	12	3
On Account of Foreign Objects	23	8	9
	1699	18	1
Sale of Books	455	0	7
Total.....£.	2154	18	8

Payments of the Year.

Prayer Books, & Homilies in Vols. 1090	13	4
Homily Tracts	188	2
Reports, Circulars, & Stationery, 144	7	6
Travelling & Associat. Expenses, 164	7	8
Salaries and Poundage	366	10
On Account of Seamen	46	17
On Account of Foreign Objects ..	218	7
Advertisements, General Meeting, Rent, Office Expenses, Postage, and Sundries	230	3
Total.....£.	2449	10

Summary.

Issued in the Year, 16,015 Prayer Books, and 114,272 Homily Tracts; making a total of 309,417 Prayer Books and 1,937,259 Homily Tracts—Ships visited, during the Year, in the Port-of-London, 3019; in 838 of which, the crews were particularly conversed with, and supplied with Books and Tracts.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THIRD ANNIVERSARY.

Meeting.

Thursday, May 5, at vi P.M., at the City-of-London Tavern; Lord Mountsandsford, President, in the Chair: Collection, 41*l*. 1*s*., including 31*l*. Donations.

Movers and Seconders.

Rev. W. Rookes, of Tavistock; and Rev. W. Blood, of Carlow—Rev. John Clayton; and Rev. R. Carr, Sailors' Missionary of the Society in Sunderland—Lieut. Fabian, R.N.; and John Walsh, a Bethel Sailor—Rev. G. Evans; and Mr. Maddox, an Agent of the Society: supported by Rev. John Williams, of Raiatea—and Capt. Hindmarsh, R.N., Governor of New South-Australia; and G. F. Angus, Esq.

Resolutions.

—That this Meeting, reviewing the varied, extensive, and increased Operations of the Society, at home and abroad, during the past year, and reflecting on the Success which has attended the labours of its several Agents in the progress of Religion among Seamen, cannot but feel constrained to offer thanks to Almighty God for such evident tokens of His blessing, and desires humbly to depend in future on the Grace of the Holy Spirit.

—That this Meeting, contemplating the immense body of British Merchant Seamen, amounting in the aggregate, including fishermen and others occupied around our coasts, to the number of at least 250,000 persons, separated in a great degree, by their occupation, from the regular administration of the ordinances of Christ, and whose spiritual welfare has hitherto been lamentably neglected, is deeply impressed with a sense of obligation on all Christians to seek their salvation; and pledges itself, depending on the Spirit of God, to prosecute all practicable means in promoting their evangelization.

Summary.

Receipts, 1924*l*. 15*s*. 1*d*.—Payments, 1940*l*. 14*s*. 3*d*.—The Port-of-London is divided into 7 Bethel Stations: 12 Preachers, beside Meetings on shore and Services in the Sailors' Chapel, hold 16 Meetings on board ship weekly. The Thames Missionary has, during the year, visited

7000 vessels, conversing with the Sailors to the number of 50,000; and distributed among them about 60,000 Tracts. Provincial Agents visit ships, distribute books, and preach to Sailors, in various ports of the United Kingdom; and Foreign Agents have been appointed in different parts of the world—The Day and Sunday Schools are continued for the Children of Seamen and Rivermen—There were circulated during the year, 210 Bibles, 16 Testaments, 4000 Bound Books, 20,000 Pamphlets, and 100,000 Tracts. From the Sailors' Library, about 250 Loan Ship-Libraries have been supplied to vessels bound to all parts of the Globe, and 50 smaller Libraries to fishing-smacks, besides about 3000 Volumes on loan to individual Sailors.

SUNDAY-SCHOOL UNION.

THIRTY-THIRD ANNIVERSARY.

Meeting.

Thursday, May 5, at vi p.m.; in Exeter Hall; Edward Baines, Esq. M.P. in the Chair (the President, the Earl of Roden, not arriving at the beginning of the Meeting, and then declining to supersede Mr. Baines): Collection, 81*l.* 4*s.* 3*d.*

Movers and Seconders.

Earl of Roden; and Rev. A. Tidman—Rev. John Leifchild; and Rev. C. Stovel—Rev. Dr. Morrison; and Rev. W. Thompson—Rev. J. P. Haswell; and Rev. W. Beale—and W. B. Gurney, Esq.; and Mr. W. F. Lloyd.

Resolutions.

—That the establishment of Religious Circulating Libraries for the Senior Scholars be recommended to all the friends of Sunday Schools, as adapted, through the Holy Spirit, to carry on the religious instruction of those who are rising up into life, and to qualify them to become instructors of others.

—That the establishment of Sunday Schools abroad, and especially in the British Colonies, is eminently calculated, through the Divine Blessing on their instrumentality, to train up the young in religious principles, to preserve the sanctity of the Sabbath, and to exemplify the free and diffusive character of Christian Benevolence.

—That it is very desirable that Ten Thousand additional Sunday Schools should be established in England and Wales; and that, while the Travelling Agent is endeavouring to promote the increase and efficiency of Sunday Schools, it is imperatively necessary that great local efforts should be made to supply this deficiency.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Collection at the Anniversary	...	104	17	6
Dividends	.....	4	0	0
Contributions	.....	422	7	2
		531	4	8
Sale of Publications	.....	7756	0	10
Total	....	£.8287	5	6
Payments of the Year.		£.	s.	d.
Publications	.....	6998	8	6
Missionary's Salary	.....	262	10	0
Home Grants	.....	422	0	8
Colonial Grants	.....	30	4	1
Salaries of Depositary, Clerks, &c.	.....	275	10	0
Printing	.....	43	0	6
Rent, Taxes, Annual Meeting,				
Postage, Freight, & Sundries	.....	302	1	3
Total	....	£.8333	15	0

Four London Auxiliaries.

The Returns of the Year are, 551 Schools, 7866 Teachers, and 80,631 Scholars; being an Increase of 17 Schools, 245 Teachers, and 1927 Scholars.

Labours of the Missionary.

Your Agent having been engaged for the last eight years in travelling through the whole of England to promote the objects of your Society, it may be interesting to state the results of his arduous labours. Mr. Wilson has travelled through Thirty-two of the most populous Counties of England; and has visited the Schools and held Public Meetings at 160 of the principal towns; where, on a moderate computation, he has delivered Addresses to at least 100,000 children, and the like number of teachers, parents, and friends of Sunday Schools. He has succeeded in the formation of 70 Sunday-School Unions; and in the visitation and, in many instances, the re-organization of 46 Unions previously established. To accomplish which objects, he has delivered at the least 600 Public Addresses.

[Report.]

JEWS' SOCIETY.

TWENTY-EIGHTH ANNIVERSARY.

Sermon.

Thursday, May 5, at vi½ p.m.; at the Episcopal Jews' Chapel; by Rev. Hugh Stowell, M.A. Incumbent of Christ Church, Salford, Manchester; from Rom. xv. 27—*It hath pleased them verily; and their debtors they are:* Collection, 27*l.* 17*s.* 9*d.*

Meeting.

Friday, May 6, at xii; in Exeter Hall; the President, Sir T. Baring, Bart. in the Chair: Collection, 10*l.* 6*s.* 5*d.*

Movers and Seconders.

Rev. Edward Bickersteth; and Rev. T. S. Grimshawe—Rev. Peter Roe; and Rev. D. Wilson—Rev. Hugh Stowell; and Rev. Mr. Keuntze, of Berlin—Rev. T. Woodroffe; and Rev. A. Thomas

—and Rev. John Hall, of Bristol; and Rev. Prof. Alexander.

Resolutions.

—That this Meeting rejoice to hear of the progressive increase of the Funds of the Society, and of the highly-satisfactory state of its general Proceedings; for which they would offer up humble thanksgiving to Him, from whom all blessings flow: they would regard this as an earnest of renewed zeal and augmented contributions throughout the country; so that, by God's blessing, the Gospel of His Son Jesus Christ may be faithfully and effectively proclaimed to the Children of Israel in all the countries of their dispersion.

—That this Meeting look forward, with great earnestness, to a much more extensive distribution of the Word of God among the Jews than has yet taken place; and that, in their view, the great desire manifested among that people in different parts of the world for this Divine Treasure, as attested by most decisive evidence, affords a striking reproof to the past neglect, as well as a powerful encouragement to the future exertions, of the Christian Church.

—That the establishment of a Hebrew Church at Jerusalem, in which the Liturgy of the Church-of-England shall be regularly used in the Hebrew Language, connected with the enlargement and extension of the Society's Mission in the Holy Land, is an object which this Meeting contemplate with deep interest; and in behalf of which they sincerely pray, that the God of Israel may supply adequate means and raise up efficient instruments for its accomplishment.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	642	2	6
Donations & Life Subscriptions,	1117	1	11
Legacies	851	11	6
Associations	10519	5	11
Hebrew Old & New-Test. Fund,	530	15	6
Foreign Mission & School Fund,	103	1	4
Palestine Mission	58	13	2
Hebrew Church at Jerusalem ..	552	6	2
Hebrew-Liturgy Fund	20	16	0
Rents of Houses	501	1	3
Sundries	28	17	7
Total	£.14,925	12	10

Payments of the Year.

Jewish Children	1429	15	4
Adult Jews and Jewesses	111	1	0
Palestine Mission	431	8	11
Other Foreign Miss. & Schools ..	5251	16	7
Home Mission	719	7	5
Mission House and Library	325	18	3
Hebrew Old and New Testaments, ..	572	2	11
Hebrew Liturgy	27	4	6
Tracts, Reports, &c.	768	18	9
Episcopal Chapel	345	6	8
Salaries, Travelling, Rent, and Sundries	1912	13	10
Total	£ 11,895	14	2

The past year has been marked by increased exertions on the part of the old friends of the Society, and by a gradual accession of new supporters; and the consequence has been, a corresponding increase of funds.

Yet, notwithstanding the encouragement which they have lately received, the means at the disposal of the Committee are still inadequate to the demands on their exertions. The want of the Scriptures for circulation among the Jews is growing most urgent: there is a call from every Missionary Station, and from almost every country where the Jews are dispersed, for a liberal supply of the Word of God. The Committee might also allude to the present situation of the Jewish Schools in Prussian Poland—to the want of a greater number of suitable Tracts, especially in Hebrew—to the publication of the Hebrew Liturgy, which is now rapidly proceeding—to the necessity of meeting the increasing spirit of inquiry among Jews of all classes—to the efforts in active progress for opening a Hebrew Church at Jerusalem—and to the actual want of Missionary Labourers, especially Clergymen of the Church-of-England, to occupy some of the most important posts in the Jewish Missionary-Field. For all these important purposes, they still stand in absolute need of a large increase of pecuniary means.

The Committee cannot but see, in common with many pious and distinguished friends of the Jewish Cause, and, they may almost add, in common with all who seriously study the Word of God and attentively mark the character of passing events, that this is peculiarly the time for active exertion among the Jews. The history, condition, and prospects of the Jews are exciting increased attention in the world at large—great changes are taking place in the Jewish Mind—and the eyes of serious Christians are opening more and more to the great purposes of Jehovah respecting this wonderful people, as revealed in the Scriptures. In the view of the important duties and obligations which devolve on all Christians, on the Ministers and Members of the Church-of-England, and on themselves in particular, they treat the zealous co-operation and the fervent prayers of all who profess to adopt the language and feelings of the Apostle Paul, *My heart's desire and prayer to God for Israel is, that they might be saved.*

[Circular.

RELIGIOUS-TRACT SOCIETY.

THIRTY-SEVENTH ANNIVERSARY.

Meeting.

Friday, May 6, at vi p. m.; in Exeter Hall; Samuel Hoare, Esq., Treasurer, in the Chair: Collection, 106l. 2s.

Movers and Seconders.

Rev. T. S. Grimshawe; and Rev. H. F. Burder, D.D. — Hon. and Rev. B. W. Noel; and Rev. Henry Townley—Rev. Hugh Stowell; and Rev. W. Jackson, of New York, and a Delegate from the American Tract Society — Rev. John

Cumming; and Rev. Dr. Cox—and Rev. R. W. Sibthorp; and Rev. Francis Cunningham.

A Second Meeting was held in the Minor Hall, George Stokes, Esq. in the Chair, where the Resolutions were moved or seconded, by Rev. Peter Roe, Rev. A. S. Thelwall, Rev. J. Haslegrave, Rev. John Clayton, Rev. Dr. Morrison, Rev. J. Williams from the Society Islands, and Rev. W. Wild of Market Harborough.

Resolutions.

—That this Meeting sincerely rejoices in the extension of the Foreign Objects of the Society during this year; particularly in the efforts made to procure for the Christian Converts in India translations of Standard Religious Works, which the Meeting trusts will be the means of building them up in their most Holy Faith, and of calling others into the fellowship of the Gospel.

—That the extension of Religious Knowledge, by the establishment of Circulating Libraries, appears to be an object highly deserving the increased support of the Public: and that the Meeting has heard with satisfaction the efforts which have been made by the Society, through such Libraries, for the benefit of Soldiers, Sailors, and persons residing in many destitute districts of our country.

—That this Meeting highly approves of the numerous Grants which have been made during the year to the West-Indies, British North-America, and other Colonial Possessions of our country; and trusts that these efforts to enlighten our fellow-subjects will be followed by the Divine Blessing, so that many of them may be led to the saving knowledge of the Redeemer.

—That this Meeting, humbly acknowledging that every good and every perfect gift cometh from God, without whose blessing all efforts for the conversion of sinners must be in vain, commends to Him the labours of the Society, both at home and abroad; particularly the efforts which have been made for the spiritual good of the Metropolis of our land, of Ireland, and of various districts of Great Britain.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at Anniversary.....	52	11	9
Annual Subscriptions.....	1839	12	0
Donations and Life Subscriptions,	961	8	6
Donations to Library Fund.....	55	12	0
Donations for Stereotyping.....	192	0	0
Congregational Collections.....	25	0	6
Legacies.....	1552	18	9
Auxiliary Societies.....	1902	10	3
Christmas Collecting Cards.....	319	12	3
Drawback on Paper and Books..	619	11	0
Ground Rents.....	48	18	0
	7569	15	0
Sale of Publications.....	54	686	18 11
Total.....	£ 62,256	13	11

Payments of the Year.

Cost of Publications.....	51179	0	11
Grants in Money, Paper, & Tracts,	5835	9	11
Grants from Library Fund.....	394	16	2
Salaries, Wages, and Poundage,	2398	9	0
Rent, Taxes, and Insurance...	593	8	4
Shipping Charges, Packing Cases, Travelling Expenses, Repairs, Advertising, Postage, and Sundries.....	2149	1	8
Total.....	£ 62,550	6	0

HIBERNIAN SOCIETY.

THIRTIETH ANNIVERSARY.

Sermons.

Thursday, May 5, at vii p.m.; at St. John's Chapel, Bedford Row; by Rev. R. W. Sibthorp, B. D.; from 1 Cor. ii. 2: Coll. 74l. 2s.—*Tuesday, May 10,* at vi½ p.m.; at St. Swithin's, London Stone; by Rev. J. N. H. Thomas; from 1 Cor. x. 15: Coll. 6l. 6s. 10d.—*Thursday, May 19,* at vi½ p.m.; at the Poultry Chapel; by Rev. Henry Grey, M.A., of Edinburgh; from Matt. v. 8: Coll. 9l. 1s. 10d.

Meeting.

Saturday, May 7, at xi; in Exeter Hall; Lord Teignmouth, V.P. in the Chair: Collection, 120l. 15s. 11d.

Movers and Seconders.

Lord Mountsandsford; and the Dean of Ardagh—Rev. Peter Roe, of Kilkenny; and Rev. Thomas Smith, of Rotherham—Rev. Hugh S. Hamilton, Rector of Garvaghy, County Down; and Rev. Hobart Seymour—Rev. J. Nevill Houghton Thomas, late of Queen's County, Travelling Secretary of the Society; and Rev. Edward Tottenham, of Bath—Rev. Robert Monro; and Rev. Horace Mann, Rector of Mawgan St. Martin, Cornwall—and Rev. W. Blood, of Carlow; and Rev. W. A. Evanson, Vicar of Blewberry, Berks.

Resolutions.

—That this Meeting, while it rejoices in the steady progress made by the Society in the prosecution of its great object, and desires to offer to Almighty God its sincere tribute of Thanksgiving for the same, cannot but feel deep regret at learning that so many of the Schools under its fostering care in the previous year have DECLINED, and THAT chiefly from the want of Means on the part of the Society to give Remuneration to the Teachers.

—That, in the estimation of this Meeting, the principles of the Society, and especially that one which requires that all its instructions shall be based upon the BIBLE, are eminently calculated, by the Divine Blessing, to bring peace and lasting benefit to mankind; and,

encouraged by the most satisfactory proofs that the people of Ireland are favourably disposed to receive the blessing of a Scriptural Education, they trust that its future Managers will persevere in extending its operations, grounded on those principles by which it has always been governed, until the whole of the population of the Sister Island be brought out of darkness into the marvellous light of the Gospel.

—That this Meeting desires to sympathize with the Committee of Management in their apprehension regarding those numerous Day Schools, now under the Society's System of Education only so far as respects its supply of Books and Inspection; and sincerely and anxiously trusts, that sufficient means will be obtained, so as to impart such a measure of remuneration to the deserving Teachers, as will secure a continuation of Bible Instruction to the Scholars.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at Anniversary	210	13	1
Annual Subscriptions	629	5	6
Donations and Life Subscriptions,	608	3	0
Legacies	954	9	1
Auxiliaries and Collections	5071	14	0
Ladies' Hibernian Society.....	95	1	11
Contributions in Ireland	2843	3	3

Total.....£.10,412 9 10

Payments of the Year.

Salaries of Schoolmasters, Readers, Inspectors, Agents, and Clerks	6555	11	10
Printing and Stationery	997	5	11
School Houses	41	1	7
School Expenses	34	2	9
Travelling Expenses	737	4	4
Salaries and Poundage	811	2	2
Rent, Taxes, Carriage, Freight, Postage, General Meeting, and Sundries	711	17	2

Total.....£.9888 5 9

Summary of the Year.

Schools and Scholars—Day, Sunday, and Adult Schools, 1962; Scholars, 115, 323: being an increase on the returns of the last year of 17 Schools, and 837 Scholars. There have been eight exclusively Irish Schools for Adults, with 216 scholars; and also 361 children, forming the Irish Classes in the Day Schools. Of the Day Schools, 115 have declined, chiefly owing to want of means in the Society to pay the Teachers. The Roman Catholics in the various schools of the Society amount to about 40,000.

Inspectors and Readers—Of these, 59 have been employed during the year.

Local Superintendence—Of the Day Schools, 554 have been under the immediate patronage of Clergymen of the Established Church—68 under the care of Ministers of other Denominations—362 under that of Noblemen, Ladies, and Gentlemen—and 27 without any Local Patrons or Visitors.

Circulation of Scriptures—During the year, there were granted to the Society, by the British and Foreign Bible Society, in addition to former munificent grants, 4000 Bibles and 31,000 Testaments: the actual distribution amounted to 26,093 copies—forming a grand total of 369,868 Bibles and Testaments distributed by the Society in Ireland; while the number of persons who have received Scriptural Education in its schools during the same period exceeds half a million of the peasantry of that country. [From the Report.

BRITISH AND FOREIGN SCHOOL SOCIETY.

FOURTEENTH ANNIVERSARY.

Meeting.

Monday, May 9, at xii; in Exeter Hall; Viscount Morpeth in the Chair: Collection, 70l.

Movers and Secondors.

Sir Cullen Eardley Smith, Bart.; and Rev. Sanderson Robins—J. Ivatt Briscoe, Esq.; and Sir Harry Verney, Bart. M. P.—Rev. R. W. Hamilton, of Leeds; and Rev. T. Smith, of Sheffield—Rev. Henry Wilkes; and Rev. J. Breckinridge, of Baltimore—and Captain Young, R. N.; and Rev. Dr. Schwabe.

Resolutions.

—That this Meeting, deeply impressed with the importance of maintaining the Normal School or Training Establishment of the Society, rejoices in its recent extension, and trusts that the increased annual expense consequent thereupon will be promptly and cheerfully met.

—That this Meeting views with sincere pleasure the progress of education in the Colonies of the British Empire, as well as in Foreign Countries; and anticipates the day, when, through the agency of this and kindred Societies, the blessing of Scriptural Education shall be imparted to the ignorant and destitute of all nations.

State of the Funds.

The Receipts of the Year were 3144l. 1s. 4d; and the Payments 3631l. 15s 10d.

CHURCH PASTORAL-AID SOCIETY.

FIRST ANNIVERSARY.

Meeting.

Monday, May 9, at xii; in the Lower Room, Exeter Hall; Lord Ashley, M. P., President, in the Chair: Collection, including some Donations and Subscriptions, 116l. 1s. 2d.

Movers and Secondors.

Bishop of Chester; and Rev. Dr. Dealtry—Dean of Ardagh; and Rev. Hugh Stowell—John Weyland, Esq., of Woodrising, Norfolk; and Rev. T. Vowler Short, Rector of St. George's Bloomsbury

—Rev. H. R. Duckinfield, Vicar of St. Martin-in-the-Fields; and Rev. Thomas Snow, Rector of St. Dunstan-in-the-West—and the Dean of Clogher: and W. Garratt, Esq.: supported by Richard Alsager, Esq. M.P.

Resolutions

—That this Meeting, deploring the state of spiritual destitution in which many and large districts of this land are found, by reason of the vast growth of the population beyond all the existing means of instruction, rejoices in the establishment of a Society, which appears calculated, under God's blessing, to furnish, in a simple but effective mode, some of that Aid which such districts so imperatively demand.

—That this Meeting recognises, with much satisfaction, the principles on which this Society proceeds; as affording to Churchmen an opportunity of increasing the facilities of attending the Ordinances of Religion through the land, in perfect accordance with a conscientious regard to the claims and responsibilities of the Parochial Clergy.

—That this Meeting, approving of the steps which the Conductors of the Society have hitherto taken, trusts that it will please God to enable them to persevere in the prosecution of their plans, in such a way as to secure the confidence of the Church, and promote the extension of True Religion in the land.

Sermon.

Wednesday, May 11, at vi½ p.m.; at St. Bride's, Fleet Street; by Rev. Hugh Stowell; from Luke xiv. 23: Collection, 70l. 15s. 2d.

Funds.

The total amount of Annual Subscriptions, up to the 21st of May, was 529l. 8s.6d., and that of Donations 1653l. 1s. 10d.

NAVAL AND MILITARY BIBLE SOCIETY. FIFTY-SIXTH ANNIVERSARY.

Meeting.

Tuesday, May 10, at xii; in Freemasons' Hall; Marquis of Cholmondeley, President, in the Chair: Coll. 89l. 7s. 6d.

Movers and Seconders.

J. P. Plumptre, Esq. M.P.; and General Tolley—Capt. Hon. Francis Maude, R.N.; and Rev. Peter Roe—Capt. Pakenham, R.N.; and Rev. W. Clayton—Captain Elliott, R.N.; and Rev. T. S. Grimshawe—and Capt. Vernon Harcourt, R.N.: and Capt. J. W. Bazalgette, R.N.

Resolutions.

—That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, witnesses, with heartfelt pleasure, the continued circulation of the Holy Scriptures among the Seamen of His Majesty's Navy; as also the dis-

tribution among Sailors in the Merchant Service: and, relying on the Divine Promise that His Word shall not return unto Him void, they would thank God for the past, and take courage for the future.

—That, while this Meeting, desirous that the funds of the Society should be adequate to the demands upon it for the Holy Scriptures, would urge on their friends the necessity of continued exertions, they feel thankful that 3233 Bibles have been distributed to Soldiers within the last twelve months; and would record, with adoring gratitude to Almighty God, the encouraging fact, that in a period of eleven years, during existing regulations, this Society has distributed to the British Army nearly 55,000 Bibles: and they would thankfully acknowledge the facilities afforded in the Military Department of the Society's labours, through the friendly co-operation of the Principal Chaplain to the Forces.

Summary.

Receipts, 2570l. 9s. 1d.—Payments, 2561l. 8s. 7d.—Issues of the Scriptures, during the Year, to the Navy 995 copies, to the Army 3233, and to Merchant Seamen and others (including 500 Bibles to Libraries at the Coast-Guard Stations, being one Bible for each Station) 6983: making a total of 11,211 copies in the year; and forming a Grand Total, from the beginning, of 308,249 copies. The total supply to the Army, since the existing Regulations were adopted in 1825, has been 54,801 copies.

DISTRICT-VISITING SOCIETY.

EIGHTH ANNIVERSARY.

Meeting.

Tuesday, May 10, at xii; in the Lower Room, Exeter Hall; Earl of Galloway in the Chair: Collection, 13l. 2s. 6d.

Movers and Seconders.

Rev. T. Vowler Short; and Lord Radstock—Lord Teignmouth; and Rev. Hugh Stowell—Rev. Christopher Benson; and Hon. Capt. Waldegrave, R.N.—Rev. W. S. Rowe; and Rev. Mr. Hensman.

Resolutions.

—That each Local Visiting Society be requested to communicate, from time to time, to the General Society, full particulars of the state of the district under its superintendence; and of any improvements or defects, which may be discerned in the working of the system of District Visiting, with a view of rendering the experience of each Institution available to all who are engaged in the like pursuits.

—That this Meeting approve of the plan adopted by the Committee, of publishing

periodically the "District Visitor's Record;" and earnestly recommend it to the attention and support of the Clergy and others interested in the subject of District Visiting, as a medium through which useful and practical information on subjects relating to the welfare of the poor, and the formation and promoting of District-Visiting Societies, may be circulated.

The subject of the last of these Resolutions is thus spoken of in the Report.

At the commencement of the present year, the Committee, after much deliberation, issued the first number of a small periodical publication, called the "District Visitor's Record;" the design of which is, to circulate useful practical information on the best means of improving the circumstances and moral character of the poor—to give publicity to facts, which, by shewing the system of District Visiting in detail, are calculated to instruct and direct the less-experienced Visitors in their duty, to cheer the desponding, and to animate the zeal of all in that work of faith and labour of love in which they are engaged.

As such a Miscellany is necessarily dependent for interesting and useful matter on the contributions of those who are practically engaged in the work of District Visiting, your Committee earnestly entreat their friends to favour them, from time to time, with such facts and observations as occur in their respective districts, and are calculated FOR GENERAL UTILITY.

Sermon.

*Sunday, May 22, at vi½ p.m.; at St. Mary-le-Strand; by Rev. Christopher Benson, M.A. Master of the Temple: Collection, 11*l*.*

State of the Funds.

The Receipts of the Year were 359*l*. 2*s*. 3*d*.; and the Payments, 307*l*. 2*s*. 8*d*.

CHURCH OF SCOTLAND'S FOREIGN MISSIONS.

LONDON COMMITTEE.

Meeting.

*Tuesday, May 10, at vi p.m.; in Exeter Hall; Marquis of Breadalbane in the Chair: Collection, 77*l*.*

Movers and Seconders.

Rev. J. Macdonald, of the Scottish Church, Islington; and Alex. Pringle, Esq. M.P.—Rev. Dr. Duff, Senior Missionary of the Church of Scotland in Calcutta; and Hon. and Rev. B. W. Noel—Rev. Dr. Bunting, President of the Wesleyan Institution; and Rev. John Cumming, of the Scottish Church, Drury Lane—and Thomas Balfour, Esq. M.P.; and Rev. Dr. Brown, of the Scottish Church, Swallow Street.

Resolutions.

—That this Meeting, contemplating the spiritual condition of the Heathen, the divine constitution of the Church, and the last great command of the Lord Jesus to *preach the Gospel to every creature*, do acknowledge the Missionary Obligations of the Church of Christ to be solemn and supreme.

—That this Meeting rejoice in the Missionary Character which the Church of Scotland has, of late years, more decidedly assumed, in her ecclesiastical capacity; and in those tokens of success which it has pleased our God and Saviour to vouchsafe to her in India, the first field of her direct Foreign Operations.

—That this Meeting, while duly marking and honouring the human instrumentality which is God's ordinance in the Missionary Work, do unfeignedly ascribe the whole glory of all success to His Holy Spirit, and do confidently entrust to Him all future results.

The Scottish Presbytery in London form a Committee, in Correspondence on Missions with the General Assembly of the Church of Scotland; and have acted in that capacity for the last three years. The sum, remitted by them to the Assembly's Fund for Foreign Missions, has amounted to 790*l*.

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermons.

*Tuesday, May 10, at vi½ p.m.; at St. Clement Danes; by Rev. W. Dalton, M.A. Minister of St. Paul's Church, Wolverhampton; from Eph. iii. 8: Collection, 28*l*. 11*s*. 5½*d*.—Thursday, May 12, at vii p.m.; at St. Dunstan-in-the-West; by Rev. R. W. Sibthorp, B.D. Minister of St. James's, Ryde; from Deut. xxxii. 4—He is the Rock: Collection, 48*l*. 7*s*. 4*d*.*

State of the Association Funds.

Receipts of the Year, 5147*l*. 17*s*. 1*d*.—Payments, 1027*l*. 17*s*. 3*d*.—Balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen", 4119*l*. 19*s*. 10*d*.

NEWFOUNDLAND AND BRITISH NORTH-AMERICA SCHOOL SOCIETY.

THIRTEENTH ANNIVERSARY.

Sermons.

*Tuesday, May 10, at vi½ p.m.; at St. Dunstan-in-the-West; by the Lord Bishop of Chester; from 2 Cor. v. 14, 15: Collection, 18*l*. 5*s*. 6*d*.*

Meeting.

Wednesday, May 11, at xii; in Exeter Hall; Lord Mountsandsford, v. p., in the Chair: Collection, 12l. 10s. 6d.

Movers and Secondors.

Rev. Dr. Dealtry; and Rev. Edwin Sidney, of Acle—Rev. Henry Budd, of White Roothing; and Rev. John Hall, of Bristol—Hon. Capt. Maude, R.N.; and Percival White, Esq.—Thomas Lewin, Esq.; and Rev. James Poulton, of Fylton—and Rev. Peter Roe, of Kilkenny; and Rev. Andrew Brandram.

Resolutions.

—That this Meeting desires to acknowledge, with devout gratitude to Almighty God, the signal blessings with which the Society has been so much favoured; and would earnestly call on the friends of Scriptural Education, to persevere in faith and prayer for extending the usefulness of the Society, not only in Newfoundland, but throughout the vast territories of British North-America, to which it has been long pledged.

—That, while this Meeting is deeply impressed with the duty and necessity of giving Scriptural Education to the Poor of Newfoundland, they desire to record their earnest hope and prayer, that it may please Almighty God to qualify and send forth, at this important crisis, a sufficient number of devoted Clergymen, as Missionaries, to preach the Gospel of the Lord Jesus Christ throughout the length and breadth of that destitute Colony; and thus, through the Divine Blessing, confirm and bring to good effect the labours of this Society.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Contributions at Home.....	1869	19	9	
Ditto in Newfoundland.....	324	13	10	
Total....	£.2194	13	7	
Payments of the Year.		£.	s.	d.
Expenses in Newfoundland.....	2093	13	4	
Ditto at Home.....	709	9	5	
Total....	£.2803	2	9	

Summary.

Schools, principal and branch, 38—Scholars, 2347. Total admitted: Day, 6111; Sunday, 4042; Adult, 1187.

LONDON MISSIONARY SOCIETY.

FORTY-SECOND ANNIVERSARY.

Sermons.

Wednesday, May 11, at x½; at Surrey Chapel; by Rev. Henry Grey, M.A., of Edinburgh; from Psalm lxxii. 17—*Same Day*, at vi P.M., at the Tabernacle; by Rev. G. Redford, LL.D., of Worcester; from Rev. xiv. 7—*Thursday, May 12*, at vi½ P.M.; at St. John's Chapel, May, 1836.

Bedford Row; by Rev. Sanderson Robins, M.A.; from John xvii. 21.

Meeting.

Thursday, May 12, at x; in Exeter Hall; T. Wilson, Esq., Treasurer, in the Chair.

Movers and Secondors.

Rev. Prof. Vaughan, of the London University; and Charles Lushington, Esq. M.P.—Rev. John Williams, Missionary from Raiatea; and Rev. R. W. Hamilton, of Leeds—Rev. W. Campbell, Missionary from Bangalore; and Rev. George Gogerly, Missionary from Calcutta—Rev. Henry Townley; and Rev. Henry Grey—Rev. J. A. James, of Birmingham; and Rev. John Leifchild.

Resolutions.

—That this Meeting ascribes the entire glory to the Triune God, for that measure of success with which He has crowned the labours of the Society during the past year, both at home and abroad.

—That, while this Meeting gratefully acknowledges the indications of Divine Approbation, it feels an imperative call—to Humiliation before God, who has been pleased, for the trial of faith and patience, to permit the operations of the Society to be suspended in some of its most interesting spheres of labour—to the exercise of Sympathy with those Missionaries who have been obstructed in their course—and to more earnest, believing Prayer for the promised effusion of the Spirit on the newly-planted Churches among the Heathen.

—That this Meeting, contemplating with increased impression and interest the present position and rising importance of the Eastern Nations, including the Chinese Empire with her dependencies, but especially those countries which are under the influence of the British Government, and which include more than One Hundred Millions of the Human Race, where there are wide and effectual doors opened for labour, among those in whom a spirit of free and religious inquiry has been happily excited, and to whom not one Missionary has been sent by the Society through the past year, calls upon all the friends of the Society, and especially on Pastors of Churches and Tutors of Seminaries, to come forward by their prayers, their counsels, and their efforts, to the help of the Society at this important and most urgent crisis.

—That the desirableness of Special Prayer, in reference to the present state of the Heathen, be brought under the notice of the Churches of Christ, in town and country; and that they be invited to adopt forthwith such measures as they may deem most suitable for the purpose of furnishing, if practicable, during the present year, Fifty additional Labourers for the service of Christ among the Heathen.

State of the Funds.

The Receipts (including 3000l. granted by Government in aid of erecting School-
2 H

Houses in the West Indies) amounted to 55,865*l.* 2*s.* 11*d.*: those of the preceding year were 58,091*l.* 2*s.* 3*d.*: the deficiency has arisen in the Legacies, which were upward of 7000*l.* less in the last year than in that preceding; while the Contributions exceeded those of the preceding year by about 2000*l.*—The Payments amounted to 60,627*l.* 8*s.* 5*d.*; exceeding those of the former year by 15,016*l.* 14*s.* 7*d.*

Collections at the Anniversary.

	£.	s.	d.
Annual Meeting	1191	14	0
Sermons—			
Surrey Chapel	185	5	6
Tabernacle	54	4	8
St. John's Chapel	59	1	9
Communications—			
Sion Chapel	51	0	0
Silver-street	24	2	6
Tottenham-Court-Road	25	0	0
Orange Street	30	0	0
Maberly Chapel	14	5	4
York Street, Walworth	41	0	0
Hanover Chapel, Peckham ...	18	17	1
Stockwell	17	5	5
Claremont Chapel	50	10	3
St. Thomas's Square, Hackney,	30	0	0
Total.....	£.1792	6	6

These Contributions exceed those at the Forty-first Anniversary by 801*l.* 8*s.* 9*d.* The Collection at the Annual Meeting exceeded that of the preceding year by no less a sum than 895*l.* 8*s.* 2*d.*; but the other Collections fell short of those of the Forty-first Year, by the sum of 93*l.* 19*s.* 5*d.* The Collection at Exeter Hall was made in the course of the Meeting, after some stirring Addresses by Missionaries, by handing boxes round the Hall. The Chairman invited such persons as were able, to send Donations to the Platform, as the Directors were anxious to obtain a liberal sum; and set the example himself by a Benefaction of 50*l.* The Contributions, toward the close of the Meeting, amounted to 600*l.*; when the Secretary stated, that if 500*l.* more should be contributed, a friend had offered to add 50*l.* Various sums were handed to the Platform, and the Meeting closed with a total sum of nearly Twelve Hundred Pounds.

The Collections above stated were afterward increased to 1795*l.* 3*s.*; and a Benefaction from George Davenport, Esq. of 1000*l.* South-Sea Stock, value about 950*l.* sterling, carried the total Contributions at the Anniversary to 2745*l.* 3*s.*

Summary.

Stations and Out-Stations, 272—Mis-

sionaries, 111—Native Teachers, 223—Schoolmasters and Assistants, chiefly Natives, and more or less dependent on the Society, upward of 450—Communicants, 5239—Schools, 443—Scholars, 29,601.

BRITISH REFORMATION SOCIETY.
NINTH ANNIVERSARY.

Sermons.

Thursday, May 5, at vi½ p.m.; at St. Clement Danes; by Rev. Mortimer O'Sullivan; from Jer. vi. 16: Collection, 20*l.* 7*s.* 3*d.*

Tuesday, May 10, at vi½ p.m.; at the National Scottish Church, in Regent Square; by Rev. John Cumming; from Rev. xviii. 4: Collection, 10*l.* 1*s.*

Meeting.

Friday, May 13, at xii.; in Exeter Hall; George Finch, Esq. m.p. in the Chair: Collection, 100*l.* 0*s.* 9*d.*

Movers and Seconders.

J. E. Gordon, Esq.; and Rev. Peter Roe—Rev. Dr. Holloway; and the Dean of Ardagh—Rev. Edward Tottenham; and Rev. John Cumming—and Rev. John Harding; and Nadir Baxter, Esq.

Resolutions.

—That the rapid and progressive increase of Popery in England, Scotland, and Wales demands all the awakened energies of the Protestants of these kingdoms, to preserve, under God's blessing, the Religious Principles of the Reformation.

—That the British Society for promoting the Religious Principles of the Reformation desires the assistance of the Protestants of these kingdoms, as a means, under God, of effectually checking the further extension of Popery.

State of the Funds.

Receipts of the Year, 2876*l.* 9*s.* 6*d.*—Payments, 2633*l.* 6*s.* 5*d.*—Debts owing by the Society, 1388*l.* 2*s.* 1*d.*

LONDON CITY MISSION. :
FIRST ANNIVERSARY.

Sermons.

Wednesday, April 27, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Rev. J. M. Rodwell, m.a., Minister of the District Church, Saffron Hill; from Ezek. xxxvii. 9: Coll. 17*l.* 12*s.* 5*d.*—*Sunday, May 15*, at vi½ p.m.; at Orange-Street Chapel; by Rev. James Sherman, of Reading; from Acts v. 47: Coll. 32*l.* 6*s.* 10*d.*; and Subscriptions, 6*l.* 16*s.* 6*d.*

Meeting.

Monday, May 16, at xi; in Exeter Hall; Thomas Fowell Buxton, Esq. m.p. in the Chair; Collection, 111*l.* 3*s.* 10*d.*

No Resolutions were adopted; but the Meeting was addressed by the Chairman—Sir Andrew Agnew, Bart. M.P.—Charles Lushington, Esq. M.P.—Andrew Johnston, Esq. M.P.—Hon. and Rev. B. W. Noel—R. E. Dear, Esq.—Rev. John Leifchild—Rev. Sanderson Robins—Rev. James Shearman—Rev. J. M. Rodwell—Rev. Dr. Cox—Capt. V. Harcourt, R.N.—and Rev. John Garwood.

Summary.

Districts, each under an Agent, 40; containing 678 Courts, 8733 Houses, and 13,979 Families—Visits made, 43,962; including 3856 to the Sick—Time spent in Visits, 16,304 Hours—Meetings held, 469; at which the attendance varied, in some cases amounting to nearly 200 persons, and exceeding, in the total number, 13,000—Copies of the Scriptures on loan, 300—Children added to Sunday and Day Schools, nearly 1000.

**BRITISH AND FOR. TEMPERANCE SOCIETY.
FIFTH ANNIVERSARY.**

Sermon.

Thursday, May 12, at vii P.M.; at the Scottish Church, Drury Lane; by Rev. Henry Grey, M.A., of Edinburgh; from Eph. v. 18.

Meeting.

Tuesday, May 17, at xii; in Exeter Hall; Bishop of Chester (in the absence of the Bishop of London from indisposition) in the Chair: Coll. 98l. 7s. 5d.

Movers and Seconders.

Lord Teignmouth; and Basil Montagu, Esq.—Rev. Hugh Stowell; and John Hockings, a Blacksmith, and a Reformed Drunkard: supported by Rev. George Evans—Mr. George Thompson, lately returned from a visit to the United States; and Mr. J.V. Hall, of Maidstone, a Reformed Drunkard: supported by J. S. Buckingham, Esq. M.P.—and Rev. Denis Kelly, Curate of St. Bride's; and Rev. W. Blood, of Carlow.

Resolutions.

—That this Meeting devoutly acknowledge their gratitude to Almighty God, for the blessing which has followed the labours of this Society during the past year; and particularly exult in the union of this Society with the Temperance Societies of Scotland and Ireland, and with various similar Societies in England: and they would endeavour themselves, and encourage others, to press forward in more vigorous exertions in this Good Cause; humbly relying on Divine Aid to render them subservient to the

promotion of Temperance and the triumphs of True Religion.

—That this Meeting regard with peculiar satisfaction the establishment of Temperance Societies at Moravian Missionary Stations: and sincerely trust, that an example, so honourably set by that Ancient and Devoted Church, will be followed at the numerous other Stations occupied by Missionaries of the National Church, and of other Denominations of Christians; so that, at no distant period, the beneficial influence of Temperance Principles may be diffused throughout the whole world.

Summary.

Receipts, 1631l. 8s. 7d. — Payments, 1471l. 2s. 3d. — New Societies formed in the year, 108 — Tracts distributed, 680,050; making a total, from the beginning, of 3,865,750.

TRINITARIAN BIBLE SOCIETY.

FIFTH ANNIVERSARY.

Sermon.

Thursday, May 5, at vii P.M.; at Trinity Chapel, Conduit Street; by Rev. J. L. Galton; from 1 Cor. ix. 22—*I am made all things to all men, that I might by all means save some:* Coll. 12l.

Meeting.

Tuesday, May 17, at i; in the Lower Room, Exeter Hall; Rt. Hon. Thomas Erskine in the Chair: Coll. 20l. 10s.

Movers and Seconders.

Rev. H. H. Beamish; and Rev. R. Shanks—Hon. J. King; and Capt. V. Harcourt, R.N.—Rev. J. R. Page; and Rev. F. Silver—and Rev. G. W. Phillips; and Rev. A. S. Thelwall.

Resolutions.

—That, under a deep conviction of the pernicious results arising from the specious liberality of the day, by which the essential differences which exist between Vital Truth and Fatal Error are so concealed as to render them indistinct, this Meeting deem it imperative to mark, most strongly and pointedly, the evils of this System, by a Scriptural, faithful, and bold declaration of the Truth as it is in Jesus.

—That this Meeting cordially rejoice in the ground which is taken by the Trinitarian Bible Society; not only because it affords a rallying point and opportunity for Christian Union to all those who fully embrace the same principles, but also because it is convinced that the good Confession witnessed by this Society must conduce, under the blessing of God, to raise the standard among many who are not prepared to join them, and to detect the false position and the fatal errors of some, who have been too long secretly opposing and undermining those important Truths of Scripture, which it is the privilege of this Society to maintain and avow.

Summary.

Receipts: Free, 1753*l.* 2*s.*; for the Scriptures, 1573*l.* 17*s.* 2*d.* Payments: for the Scriptures, 2403*l.* 4*s.* 5*d.*; for Management, 534*l.* 14*s.* 10*d.* — Issues: Bibles, 7093; Testaments, 5382.

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

FOURTEENTH ANNIVERSARY.

Meeting.

*Wednesday, May 18, at xii; in Hanover-Square Rooms; Earl of Galloway in the Chair: Collection, 72*l.**

Movers and Seconders.

Marquis of Downshire; and Rev. Peter Roe — John Weyland, Esq.; and Rev. H. H. Beamish — Hon. Henry Bernard; and Rev. Edward Tottenham — and Rev. J. H. Woodward; and Rev. Hobart Seymour.

Resolutions.

—That while this Meeting record, with feelings of unmingled sorrow and affectionate respect, the death of the Hon. and Right Reverend the Lord Bishop of Lichfield and Coventry, the justly-revered President of the Society from its earliest formation, they humbly beg to acknowledge with gratitude the mercy of God in having spared him to see the triumph of the application of that principle to Ireland for which he so earnestly contended, that *every man should read in his own tongue wherein he was born the wonderful works of God*: and they ever hope to remember, with unfeigned satisfaction, the holy and fervent desire which he always manifested, to promote, by every means in his power, and even beyond his strength, the moral melioration of the Native Peasantry of the Sister Kingdom.

—That the experience of the past not only confirms, by facts the most powerful and convincing, the justness of the principle on which this Society is established, and justifies our attachment to its Cause, but calls for this our renewed determination, under God, to facilitate, through the medium of their Native Language, the Scriptural Education of the immense body of our fellow-countrymen, who are either unable or unwilling to receive it in any other form.

Sermon.

*Friday, May 20, at St. John's Chapel, Bedford Row; by Rev. Peter Roe; from John x. 16: Coll. 17*l.* 15*s.**

Summary.

Remitted to the Irish Society of Dublin, 2270*l.* — Scholars under that Society, 38,368, in 642 Schools: of these Scholars, 15,009 were Adults, 551 above 50 years of age, 2776 Females; and 20,032 were

children who passed inspection and entitled their Teachers to pay — Books distributed: Bibles, 569; Testaments, 1615; Portions of Scripture, 6280; Prayer Books, 106; Primers, 12,109; Irish-English Dictionaries 191, and 84 Grammars.

Results of the Society's Labours.

1. A universal desire among the people for the Education of their children.

2. An equally universal removal of the jealousy of Protestant Interference, where the Irish Language is employed as a medium.

3. An almost universal anxiety to hear and learn to read the Irish Bible.

4. As a very general result, the Aged becoming pupils in the schools.

5. There commonly follow, a comparison between the Irish and English Versions, both Douay and Protestant — the removal of prejudice — a suspicion of the Priest's veracity — and a determination to abide by the study of the Word of God.

6. Everywhere, after this step, follows the demand for English Bibles; chiefly those with marginal references, as the Irish Editions contain none.

7. Meetings very commonly succeed, to study the Word of God; which are commenced with prayer, and are usually attended by Protestant Clergymen. On the other hand, we witness universal persecution on the part of the Romish Clergy, which always produces the effect of disgust at spiritual tyranny. This is generally attended by an effort to obtain mental emancipation, often followed by the persons abstaining from Roman-Catholic Communion, and not unfrequently by throwing themselves into the arms of a Purer Church: and, thanks to the Lord! there then follow many instances of spiritual regeneration, evinced by consistency of life, and working to the glory of God; in many cases sealing their creed with their blood.

[*Report.*

EUROPEAN (LATE CONTINENTAL) SOCIETY.

EIGHTEENTH ANNIVERSARY.

Sermons.

*Tuesday, May 3, at vi½ p.m.; at the National Scottish Church, Regent Square; by Rev. John Cumming: from Matt. xxiv. 14: Coll. 7*l.* 6*s.* 9*d.* — Wednesday, May 4, at vi½ p.m.; at Percy Chapel; by Rev. Edward Bickersteth; from 2 Pet. iii. 9, 10: Coll. 23*l.* 1*s.**

Meeting.

*Wednesday, May 18, at xii; in the Lower Room, Exeter Hall; W. Anderson, Esq. in the Chair: Coll. 19*l.* 7*s.* 10*d.**

Movers and Seconders.

Rev. Edward Tottenham; and Rev. Thomas Kelly, of Dublin: supported by

Rev. Mr. Edwards—F. B. Gourrier, Esq. and Rev. Robert Shanks—and Capt. V. Harcourt, and Rev. John Cumming.

Resolution.

—That the objects of this Society are truly important: That its Missionaries have been blessed of God in their work: That the services of an increased number are deeply needed: but That more adequate support for their maintenance is urgently required.

State of the Funds.

Receipts of the Year.	£.	s.	d.
In England.....	1012	9	5
In Ireland.....	400	0	0
In Foreign Parts.....	20	0	0
Total....	£.1432	9	5

Payments of the Year.

Salaries and Grants to Agents....	875	5	2
Travelling Expenses, Printing, Rent, Salaries, and Sundries.....	514	12	5
Total....	£.1389	17	7

DESTITUTE SAILORS' ASYLUM

AND

DESTITUTE SAILORS' HOME.

NINTH ANNIVERSARY.

THESE two Societies having a common object, now hold their Annual Meeting conjointly.

Meeting.

Friday, May 20, at xii; in the Lower Room, Exeter Hall; Captain Lord Radstock, R.N., in the Chair.

Movers and Secondors.

Hon. Capt. W. Waldegrave, R.N.; and Capt. V. Harcourt, R.N.—Rev. N. Jones, Chaplain of the Floating Ship; and Rev. Sanderson Robins—B. Hyndman, Esq.; and Capt. Saurin, R.N.—and Capt. Sir H. Hart, R.N.; and Capt. Elliott, R.N.

Summary.

Sailors' Asylum, for the Relief of Seamen falling into distress—Receipts, 945*l.* 2*s.* 8*d.*: Payments, 947*l.* 14*s.* 9*d.*—Receipts for Building Fund, 793*l.* 11*s.* 9*d.*: Payments from that Fund, 886*l.* 7*s.*—A new Building was opened on the 23d of December, which has since afforded an asylum to 70 Sailors, on the average, every night. An average of 100 attend Divine Worship on Tuesday and Thursday Evenings. *Sailors' Home*, for providing a Home for discharged crews, till they can again find employment—Receipts, 2123*l.* 8*s.* 8*d.*: Payments, 2163*l.* 19*s.* 10*d.*—Sailors received into the House in the year, 531. The Society is now in a condition to supply full crews to

vessels. The crews of an American Temperance Ship and of an English Indiaman, both received into the House, exhibited a striking contrast, greatly to the discredit of the Indiaman; the chief part of her crew manifesting the insubordination of habitual spirit-drinkers, while nothing could exceed the orderly conduct of the Americans.

EPISCOPAL-FLOATING-CHURCH SOCIETY.

EIGHTH ANNIVERSARY.

THE Meeting was held on Tuesday, the 24th of May, at noon, in the Lower Room, Exeter Hall; Capt. Lord Radstock in the Chair. Motions were made or seconded by Capt. Allen, R.N.—A. Heaviside, Esq.—Hon. Capt. Maude, R.N.—Rev. N. Jones—Rev. W. Sawyer—and Capt. Elliott, R.N. The Receipts had been 293*l.*, and the Payments 317*l.* The attendance of Sailors afloat had not been so good as was expected; and, in order to greater efficiency, it was proposed, if funds can be obtained, to open an Episcopal Chapel on shore.

PEACE SOCIETY.

TWENTIETH ANNIVERSARY.

Meeting.

Wednesday, May 25, at vi P.M.; in the Lower Room, Exeter Hall; George Bennet, Esq., of Sheffield, in the Chair: Coll. 11*l.* 16*s.* 8*d.*

Movers and Secondors.

Rev. James Hargreaves, Honorary Home Secretary; and Mr. Joseph Slaterie—Rev. Nun Morgan Harry; and George Thompson, Esq.—John S. Elliott, Esq.; and Joseph Price, Esq.—and Rev. J. W. Wayne; and Thomas Sturge, Esq.

Resolutions.

—That this Society, distinctly recognising the principle "That ALL WAR is alike inconsistent with the Spirit and Precepts of the Gospel," while it hears, with pleasure, of the prosperity of the Cause in America, regrets the general apathy manifested, on this subject, in our own Country.

—That this Meeting, deeply sympathizing with the Committee, in the present depressed State of the Funds, is of opinion that immediate and vigorous efforts should be made to aid the Society in the prosecution of this important Cause.

This Resolution was followed by Contributions from five Gentlemen, toward the liquidation of the Society's Debt, to the amount of 75*l.*

State of the Funds.

Receipts, 504*l*. 18*s*. 1*d*.—Payments, 653*l*. 5*s*. 10*d*.—Debt owing by the Society, 321*l*. 19*s*. 5*d*.—Fund in hand for paying Travelling Agents, and subscribed on the engagement that it shall be strictly applied to that purpose, 326*l*. 17*s*. 6*d*.

Summary View.

It is stated in the Report, that the Fundamental Principle of the Society, given in one of the above Resolutions, is making progress, both in England and on the Continent; and that, in America, where, for many years, that principle was scarcely recognised, it is now gaining ground with rapidity.

Testimony to the late Assistant Secretary.

Mr. John Bevans, late Assistant Secretary of the Society, departed this life on the 31st of January. In a Circular from the Committee, the following honourable testimony is borne to his character and exertions:—

In defending the interests of our Society, the advocacy of his able pen was equalled by few, and certainly surpassed by none. Many articles written by him in the "Herald of Peace," though at present too much overlooked, will nevertheless remain as lasting memorials of his talents; and will be duly appreciated by posterity, as displaying the vigorous powers, the matured experience, the conciliatory manners, and the assiduous exertions of a mind of no ordinary character, in a Cause so truly philanthropic and divine. His varied and powerful arguments against ALL WAR have already produced a very beneficial effect on some of the Peace Societies in America. But he has finished his course; and, for all his usefulness as an instrument of good during his abode on earth, let grateful acknowledgments be made to the Fountain and Father of all our Mercies, from whom cometh every good and every perfect gift.

Continent.*Germany.*

UNITED BROTHERS' MISSIONS.

THE Synodal Committee, in their Annual Circular, dated Berthelsdorf, Aug. 17, 1835, give the following details of the Missions.

State of the Funds for the Year 1834.

Receipts.	£.	s.	d.
Brethren on the Continent	1204	12	2
Friends on the Continent	1169	6	6
Brethren in Great Britain	1234	13	1
Friends in G. Britain & Ireland	5037	6	10
Brethren in North America	124	18	1
Friends in North America	29	18	0
Pennsylvanian Society in connexion with the Brethren	2000	0	0

Legacies: on the Continent	910	9	8
in Great Britain	1271	7	5
in North America	20	0	0
Interest	22	12	0
Total	£. 13,025	3	9

Payments.

Missions—			
South Africa	871	19	9
Antigua	2268	12	0
Barbadoes	268	12	5
Jamaica	1620	13	8
St. Kitt's	544	10	7
Tobago	642	0	8
Surinam	78	0	0
North-American Indians	243	4	5
Labrador	72	16	9
Greenland	681	15	8
Pensions—			
To 15 Married Brethren and 3 Widowers	667	5	6
To 39 Widows	387	4	8
To 99 Children at School	1656	18	8
To 21 Youths apprenticed	155	9	3
To 8 Girls	44	0	1
Expenses of Management, &c.	1024	7	7
Total	£. 11,227	11	8

Remarks on the Funds.

After noticing with gratitude the State of the Funds, the Synodal Committee remark—

The extraordinary expenses which must be anticipated in the course of the present year will scarcely fail to absorb the balance which we have just had the pleasure to report; without this providential supply, we should have been apprehensive of an actual deficiency.

The Editor of the "Periodical Accounts," in confirmation of this anticipation of the Synodal Committee, states, among other evidences—

Notwithstanding the zealous efforts of the London Association, and other esteemed friends, to recruit the exhausted Fund for the extension of the West-India Missions, the expense incurred by our Brethren in Jamaica, in the attempt to avail themselves of the several important openings for the preaching of the Gospel, has already far exceeded the amount hitherto raised for this specific object. Undertakings of a similar nature in St. Kitt's, Antigua, and Tobago, desirable as they appear to be to all who are acquainted with the circumstances of the Missions in these Colonies, must, however reluctantly, be postponed, until the result of the present year's accounts can be ascertained with some degree of accuracy.

Summary View of the Missions for 1834.

South Africa—The awakening among the Colonists in the neighbourhood of Gnadenthal and Elim proceeded without interruption. The work of Education has received a new impulse, owing to the establishment of Infant Schools; the evident blessing attendant on those founded at the Settlements above mentioned having led to the introduction of similar institutions at Groenekloof and Elim. The month of December was rendered memorable by occurrences, partly of a joyous, partly of a distressing nature: among the joyous, deserves to be specially noticed the Abolition of Slavery, which was carried into effect on the 1st December, agreeably to an Act of the British Legislature, in the most peaceful and satisfactory manner: of the distressing, the most prominent was the incursion of a horde of Caffres into the eastern districts of the Colony, whose course was marked by plunder and bloodshed, till checked by the advance of a strong body of English Troops and Militia. To the colonial force were attached several hundred Hottentots belonging to Gnadenthal and other of our Stations, whose orderly and Christian conduct gained them general respect and good-will. When the danger seemed at its height, Enon was deserted for a season by the major part of the Hottentot Congregation, who, under the guidance of the Missionaries, found a hospitable asylum at Uitenhage. The close of the year was thus marked by many anxieties and apprehensions. In the midst of these troubles, Shiloh remained unmolested, and our Brethren were able to proceed with the erection of a church: the commencement of the preaching of the Gospel in their own language caused great joy to the Tambookies; and inspired the hope, that the small flock of converts already gathered from that nation would increase both in number and in grace.

British West-Indies—It is well known that serious apprehensions were entertained by many persons, in regard to the immediate consequences of the Emancipation of the Negroes: the Lord was, however, pleased to put these fears to shame, and to render the First of August—the Day of Freedom—a season of festive joy and devout thanksgiving; not only to the Negro and Coloured Population generally, but also to their Spiritual Teachers, and no inconsiderable portion

of their fellow-subjects of European extraction. On this memorable day, the Churches at our several Mission Stations could scarcely contain a third of the eager worshippers; and, from that time, the desire after the Word of God has everywhere continued unabated, and, in some instances, has evidently increased. May the outward liberty now enjoyed be improved by all those who hear the Gospel, for the attainment of the true liberty of the children of God; that, when their race here below is run, they may receive the end of their faith, even the salvation of their souls! Throughout the remaining months of the year, a very commendable diligence was to be observed among the hundreds of children who frequent the Mission Schools, that they might severally become entitled to the copy of the New Testament and Book of Psalms, which the British and Foreign Bible Society had generously engaged to present to every enfranchised Negro, who could read the Scriptures by the Christmas ensuing. At several Stations, new school-houses were erected; which have been diligently attended by adults as well as children.

Danish West-Indies—In these Islands tranquillity continued to prevail; though the Danish Government had not deemed it expedient to authorise the manumission of the Negroes. The ministry of our Brethren was profitable to the souls under their care; and they were cheered by the evidences afforded them, on occasion of the happy departure of not a few members of their church, that their labour was not in vain in the Lord.

Surinam—The Society, formed in Holland, for the Propagation of the Gospel in this Colony, purchased, in the course of the year 1824, a Plantation called Charlottenburg, occupying a central position in a populous neighbourhood, the buildings on which they immediately appropriated for the residence of a Missionary of the Brethren's Church.

North America—The believing Cherokees in Georgia appear to have been exposed to many vicissitudes, but to have been enabled to maintain their confidence in the Lord. The Delaware Congregation in Upper Canada were favoured with many times of refreshing from the Divine Presence, especially at the celebration of the Festivals of the Church.

Labrador and Greenland—A severe winter caused much distress among the

Native Converts; yet at Lichtenfels alone was actual want of the necessities of life experienced. Our Brethren, in both Missions, found frequent occasion to seek counsel and help from the Lord, by reason of the trials and difficulties which impeded the progress of their labours.

No exact Summary of all the Missions has appeared since that given at p. 47 of our last Volume.

Sweden.

SWEDISH MISSIONARY SOCIETY.

THE formation of this Institution was reported at pp. 237—239 of our last Volume. The following Letter, dated Stockholm, Dec. 4, 1835, and addressed by the Directors to the Committee of the Wesleyan Missions, contains some information of the

Proceedings of the Society.

Knowing how readily you adopt the Christian sentiment of the Apostle of the Gentiles, *Grace be with all them that love our Lord Jesus Christ in sincerity*, we confidently claim a share in your affections and prayers; as co-workers with you in the hallowed employment of extending the kingdom of our Lord and Saviour Jesus Christ. As members of the Swedish Church, we pray, *God be merciful unto us, and bless us*; and this, not for the purpose of "eating our morsel alone," but that His way may be known in the earth, and His saving health among all nations, being well convinced that Christianity must be disseminated by Christians, and that, having freely received, we ought freely to give.

This great principle has hitherto only been partially acknowledged in this land. Many pious individuals have undoubtedly devised liberal things, in support of existing Foreign Missionary Institutions; and some, constrained by the love of Christ, have gone forth, publishing Salvation to the Heathen: but still we had no public, combined recognition of the duty and design of the Church in this respect, till the last Epiphany, when the first step was taken toward the formation of the Swedish Missionary Society. It was not, however, till March, that we obtained the Royal Sanction to our rules. We immediately—by Circulars to the various Consistories, and a plentiful distribution of a suitable Address through the length and breadth of the land—sought

to draw the attention of our countrymen to the subject; and they have responded to our call in a manner greatly exceeding our expectations: for although, to you, the sum of 3500 rix-dollars banco (or nearly 300*l.*), collected in nine months, may appear but trifling, yet, to those who know the circumstances of this country, this result is most encouraging, and we humbly acknowledge it to be *the Lord's doing*.

A well-conducted Monthly Missionary Journal, published by private friends of the Cause, forms a valuable ally; and it not only spreads important information as to the nature and successes of Christian Missions to the Heathen, but, the profits being sacredly devoted to the Mission Cause, we have thereby been relieved from all printing-expenses, and anticipate a considerable donation from the Editors, at the close of the year.

Besides the weighty reason for desiring intercourse with you, founded on the oneness of our principles and objects, we feel united to your Society by a very affecting tie. You have, in the spirit of Gospel Love, remembered our Heathen Fellow-subjects in a distant land, and conveyed to them a precious stream of the water of life. Be assured we do not, we cannot, forget your disinterested and persevering exertions on the Swedish Island, St. Bartholomew. The Christians of the mother country stand indebted to your Society, to an extent which they can never repay; but we know that you seek a higher, a richer reward in the redeemed souls, who shall be the crown of rejoicing of your Missionaries who have laboured there, and of your Society which has sent them to, and supported them in, their work and labour of love. If, in the distribution of the Funds entrusted to us, we have an opportunity of giving a practical evidence of our gratitude, it will afford us sincere pleasure; nor can we possibly lose sight of your Society, while we have in our Direction one of your accredited Representatives, of whose services as Foreign Secretary we have been happy to avail ourselves.

It will afford us unfeigned joy, and be greatly encouraging, to have frequent intercourse with you on Missionary topics.

The Swedish Society has presented a Donation of 100*l.* in aid of the Wesleyan Missions.

South Africa.

LONDON MISSIONARY SOCIETY.

At the Anniversary of the Cape-Town Auxiliary, held on the 20th of January, the Rev. Robert Nesbit, of the Scottish Missionary Society, on a visit from India, was present, and gave the following satisfactory

Testimony to the State of the Missions.

As I have lately visited most of the Stations referred to in the Report, and have myself seen what has been reported; you will give me credit when I say that my own gratitude and satisfaction are of a peculiarly pleasing kind.

I have visited the Stations and Institutions at Tulbagh, Zuurbraak (Caledon Institution), Pacaltsdorp, Hankey, Port Elizabeth, Bethelsdorp, Uitenhage, Theopolis, Grahamstown, and Graaff-Reinet. I have particularly inspected the various operations carried on at these places, and have seen the practical effects of them. I have mingled freely with the people, and have conversed with them, and preached to them, chiefly through the medium of an interpreter; and I must say, that the Missionary Success which I witnessed far surpasses any thing that I have seen in other lands.

Never had I greater pleasure than in addressing congregations of Hottentots. The people listened with so much stillness and attention, and hung upon my lips with such a desire to drink in all that I said, that I could not help feeling myself in the most interesting situation in which I could be placed. I realized, accordingly, the spirit of my office much more powerfully among them, than ever I did among men of any other class or nation; and this I attribute to the full sympathy which the pious individuals among them felt in connexion with what I said, and to the fervent prayers which they offered up in my behalf. Of their sympathy I was made aware, by their requesting the resident Missionary, at more Stations than one, that I might be invited to preach the same or similar words to them again: on one occasion the request was conveyed in a Letter written by one of themselves, in which remarks were made on what they had heard, and scriptures quoted in reference to it, which shewed that they fully understood it, and were able to compare it
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with the standard of truth, and to judge of its correctness: the communication shewed, indeed, that, limiting their literature to the Bible, the people had a literary taste both genuine and keen; and not only felt the truths of Religion, but were able to reason and write on them too.

Mr. Nesbit proceeded to a

Vindication of the Hottentots, by the Success of the Kat-River Settlement.

One great regret I have, that I could not even visit the site of the Kat-River Settlement. That Settlement, you have heard, has been destroyed; and, although it is painful, in present circumstances, to think or to speak of its past prosperity, it involves a present value which cannot be counted, and which future time can never destroy or diminish. It embodies a moral truth, and teaches a moral lesson, of infinitely greater importance than all the Settlements in the Colony.

Hottentots, Sir, are said to be thievish and idle, and drunken and impure; and these characteristics are pointed out as peculiarly their own—distinguishing them as special objects of contempt and disgust. But I read in the Scriptures of Truth, that these are the common characteristics of the human heart and of human conduct. I read that *THE heart is deceitful above all things and desperately wicked*—that there proceeded out of it *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*—that *there is none righteous, no, not one*—that *there is none that understandeth, and none that seeketh after God*—that *they are all gone out of the way, and are all together become unprofitable*—that *there is none that doeth good, no, not one*—that *their throat is an open sepulchre*—that *with their tongues they use deceit, and harbour under their lips the poison of asps*—that *their mouth is full of cursing and bitterness*—that *their feet are swift to shed blood*—that *destruction and misery are in their ways*—that *the way of peace they have not known*—that *there is no fear of God before their eyes*. This is the description, not of the Hottentot's heart, but of a *MAN's* heart—not of the conduct of Hottentots, but of the conduct of *MEN*. Of course, Hottentots, being men, they think, and feel, and act as their brethren.

And yet they are complained of for this, and reproached as monsters of iniquity,

by many who made not a single effort to communicate that Truth which can alone change the heart and reform the conduct. Did those, whose servants they were, expect them to conduct themselves with moral purity and propriety, and to serve them with all the fidelity and diligence of children? Why, then, did they not (as scarcely any of them did) receive them into their houses, and teach them to surround, with them, the family altar? Why did they not tell them of a Father in Heaven, who was willing to be reconciled to them, notwithstanding all their offences against Him; and who had given His Only-begotten Son for this very purpose, that they might believe in Him, and through Him have life everlasting? Why did they not tell them of that Holy and Almighty Spirit, who alone can change their nature, and purify their affections, and reform and regulate their conduct? If those who have been, or still are, thus negligent, will tell us that such a method of treatment would be of no avail with Hottentots, we point them to the Kat-River Settlement, and demolish at once all their lazy excuses and all their contemptuous surmises.

There, the means, of which I speak, have been employed. There, the people have been *taught publicly and from house to house*. There, the Preacher, who understood the Truth and who could bring it into close application with the heart and conscience, has collected hundreds around him, and announced to them *life and death, the blessing and the curse*—has set before them the love of a Saviour, and, by every motive of terror and tenderness, has urged them to accept of and embrace His offers. There, the Schoolmaster has planted his subordinate institution in every little village; and has, in connexion with general knowledge, instilled into the minds of the rising generation a knowledge of the great principles of Christianity, and prepared them for understanding and receiving it as a complete system of faith and of practice. There were no fewer than Twelve Schools in the Settlement, in which 700 children were receiving a Christian Education.

And what has been the result of these combined and conspiring operations? The Christianity, which several of the Settlers took with them from other Missionary Stations, has stood its ground in the midst of the severest difficulties and trials. The Christianity, which was

preached to others of them who were either ignorant of its message or strangers to its power, has been received and exemplified by great numbers of them; and such has been the general and indirect influence of Christianity upon all, that the whole Settlement has assumed the appearance of a Christian Community—guided by Christian Principle, and exhibiting Christian Conduct. In a population of Four Thousand, there has not taken place a single criminal conviction in the course of seven years! And these are the men who are incapable of understanding Religion, or of feeling its power! And this is the truth of all those complaints and reproaches which are cast on them and on their brethren! Let them henceforth recoil on those who made them and put them forth; and, if they do not produce a reformation, let them impose at least an everlasting silence.

WESLEYAN MISSIONARY SOCIETY.

Proceedings among the Corannas and Mantatees.

A GENERAL view of this Mission appears at pp. 67, 68 of the Survey. Mr. Jenkins, having paid a visit to Grahamstown, reached his Station again, after a journey of five weeks, on the 21st of May: he writes—

We were exposed to many dangers, especially from the invasion of the Colony by the Caffres: the Lord was our Protector. On arriving at the Station, the Bechuanas commenced a general dance, as expressive of their joy on my return. On endeavouring to check so much noise, they said, "But we are glad; for we heard that our Teacher was killed by the Caffres, but now he is alive again."

He afterward adds—

There came to the Station a number of men, women, and children, with some sheep and cattle. On inquiry, I found that they fled hither for refuge from a banditti of Corannas, who made an attack upon them for the purpose of stealing their children. This horrid practice they have carried on with considerable profit and success; as they meet with a ready market for them among many of the frontier Dutch Farmers, who, in exchange for them, give horses, guns, and ammunition.

Since my return, I have not been able to itinerate among the surrounding Mantatees so much as I could wish: and,

indeed, to this part of the Missionary Calling I shall be able to attend but little, until I obtain some assistance; for if I leave the Station for more than one day, some of our Services at the place must be neglected. The School will now occupy a considerable portion of my time; but, to relieve me in some measure, so as not entirely to neglect the neighbouring population, and to pay attention to other affairs devolving upon me, I have hired a pious Native, to render me some assistance in the School.

Connected with the School, I have found considerable difficulty in determining what to teach the Coranna Children. Their own language is so different from the Sichuana, bearing indeed no affinity to it, and so difficult to be attained (inasmuch as in every word there are one or two clicks), that I fear it would be lost labour to attempt to teach them in it. I have endeavoured to teach them the Sichuana; but to this they are decidedly opposed. To insist upon it, would only be to deter them from coming; and, if any should come, they would make little progress, as they have an insurmountable antipathy to learning it. I have, therefore, commenced in the Dutch Language, with an intention of instructing them in both, if I find it practicable. Hitherto their progress has far exceeded my expectation.

From the Mantatees in our neighbourhood I have great encouragement. They are exceedingly regular in their attendance on the preaching of the Word; and some make many inquiries about what they hear: neither cold nor rain prevents many of them from attending the preaching of the Gospel. I have not yet been able to do any thing for their children; but intend, as soon as I possibly can, to teach them the first part of the Conference Catechism, translated into their language.

The following notices will shew the

Dangers encountered from Man and from Beast.

June 21, 1835—One of our Members, who had been for some time absent, in order to bring some of his relatives under the sound of the Gospel, related to me the following account:—While he was away, he was trying to purchase some tobacco from another Coranna. The seller happened to have a young and spirited

horse with him at the time: after the bargain was made, he mounted him, and rode off; but he had not ridden far, before he was thrown off, and almost killed. The following day the friends of the man came, and charged him (the member) with having bewitched their friend, by which he was thrown off his horse and was nearly dead. He declared to them, that he was a Christian, and had long ago disbelieved in the power of witchcraft. In vain did he remonstrate: they insisted on an immediate confession. He said, he could not think of confessing to a deed of which he was not guilty. At last, they were so much exasperated at his obstinacy (as they said), that they determined to be avenged, by immediately murdering him. When he saw what they were about to do, he said he felt such a calmness and peace of mind in the consciousness of his innocence and in his sense of the Divine Favour, that he felt as willing to die as if he were going to sleep. The artlessness with which he told his tale, leaves no room to doubt of its veracity. But as the Lord, who watches all the steps of His children, would have it, some of his friends came just at the time, interfered in his behalf, and he was released.

July 8—I rode about seven miles, and preached to a small congregation of Corannas, who heard with attention: afterward, I went about six miles further, and had large congregations both in the evening and on the following morning. Most of them promised to come and reside on the Station; so as to afford their children the opportunity of attending the school, with which I intend to proceed, as soon as the Chapel is completed.

On my way to preach to the neighbouring people, I met with three Mantatees, who, a few days before, called at the Institution, together with another man, who were going to Thaba Unchu with various articles for sale. They related to me the following melancholy event about one of their comrades:—While walking cheerfully along, one after another, not at any great distance from the above-mentioned place a lion made a sudden rush from some high grass adjoining the path, and seized one man, who in a moment was torne limb from limb. The others fled with the greatest precipitation to some distance, waited the departure of the lion, and then returned; but found no remains of their unfortunate companion, excepting the

articles which he had for sale, and some shattered pieces of his kaross. Travelling here is sometimes exceedingly dangerous, as the country is so much infested with lions and wolves. The wolves frequently enter the houses of the natives, and seize the first individual whom they meet with. Numerous instances have occurred where many have been taken and totally destroyed by them; while almost daily we meet with persons who have been seized, but have been rescued with the loss of a lip, nose, eye, or an ear, or are otherwise frightfully disfigured.

India within the Ganges.

EXTRACTS FROM BP. WILSON'S PRIMARY CHARGE.

THIS Charge was delivered at Calcutta, Colombo, and Madras, in the months, respectively, of August, November, and December, 1834. We extract some passages which have an important bearing on the Ministry, not only as exercised among the Heathen, but among professed Christians.

Duty of a full and clear Declaration of the Gospel.

To be aware of the dangers to which all Churches are exposed; to be convinced, deeply convinced, of the necessity of entire dependence on the mercy and grace of Christ; to see how much rests on personal piety and devotedness to God in the actual Ministers of Religion of each age, is a part of true wisdom. Especially is it my office to exhort and animate you to this. In India, where all is new, all is anomalous, all is open to the gaze of Heathens and Mahomedans, the best-constituted Church will chiefly be estimated by the character and efficiency of those who administer at its altars.

Let us then, with the Apostle, be more and more determined to know nothing but Jesus Christ, even Him crucified. Let us enter more fully into the Mystery of the Cross. Let us understand that fall and ruin of man, for which this mystery is the remedy. Let us take all the range of truth, indeed, which St. Paul does, and which the whole compass of the Bible in all its parts embraces; but let all the lines of our doctrine converge in this centre. Let us know the immense love of God, in the unutterable gift of His Only-

begotten Son as the Sacrifice, the Substitute, the Surety, the Righteousness of sinners. Let us understand that *God is in Christ reconciling the world unto himself, and hath committed to us the ministry of reconciliation*—of which the foundation is no other than this, *That He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in him.*

This is the Gospel—these the glad tidings!

To prepare for them, we must preach the Holy Law of God—the nature and necessity of repentance—the evil of sin—the wide distinction between spiritual life and spiritual death—the doctrine of the Holy Ghost, and the duty of constant prayer for His grace and influence as “the Lord and Giver of Life.”

As the glad tidings are received, we must go on to inculcate Christian Morals—the Ten Commandments—the details of personal and relative duties—the life of humiliation, contrition, and love to God and man, as the fruits of faith and following after justification.

In the meantime, we must dwell, as occasions require, on the unity of Christ's Church—the walk of the Christian with his Saviour, in all the ways and ordinances of the Lord, blameless—the grace of the Sacraments—and the duty of subjection to spiritual pastors and teachers.

Finally, we must constantly urge on the established Christian the necessity of watchfulness and continual returns to God—of habitual preparation for death, judgment, and eternity—and of ascribing all spiritual good in us, to the purpose and grace of God which was given us in Christ Jesus before the world began.

Do not be afraid of distinguishing in your own mind—though you should be extremely tender in speaking of others—between what is preaching the Gospel, and what is not. There is one way to heaven, and but one. He, that points out that way, preaches the Gospel; and he, that does not, preaches not the Gospel, whatever else he may preach. We may hold all the tenets of Orthodox Christianity, and occasionally refer to them; but, if the substance of our Ministry is on subordinate subjects—if we take the capital doctrines of Revelation for granted, as being known and felt by our hearers, and proceed on to secondary matters, and never apply the weighty truths of Christ to the consciences of our

people—we do not preach the Gospel. To fulfil this duty, we must proclaim, as heralds, the name and grace of Christ, not occasionally, obscurely and by inference, but constantly, plainly, boldly, determinately.

We must not allow our hearers to be satisfied with general notions of a Saviour. We must not suffer them to repose on their baptism and external communion with a pure Apostolical Church; nor to be content with decency of conduct, amiable tempers, and freedom from gross worldliness. We must not let them mistake mere approbation of the doctrine of Christ, and a non-opposition to its truth, for real repentance and vital union with Christ. No—bring home, My Brethren, I pray you, the mighty topics of Christ's salvation to the heart and conscience of all classes of your hearers. Address the formalist, the noisy talker, the self-righteous and evangelical disputant, the indifferent and worldly professor, on the one hand; and the open unbeliever, the profligate, the profane, and those, who, *living in pleasure, are dead while they live*, on the other. Endeavour to meet every case—then, to awaken and grapple with the reluctant conscience—and, lastly, to hold up the bleeding cross before the eye of the weeping penitent.

Labour in the Preparation, and Earnestness in the Delivery, of Sermons.

We may, and ought, to bestow the utmost labour in the preparation and delivery of our Sermons. Sermons have ever been the chief instrument, under God, of the conversion of souls and the recovery and growth in grace of the faithful. We are social creatures. Every man has the power, though not in an equal degree, of touching the hearts of others. Every man does this, when he is interested deeply in other concerns: and the reason he does not do it in the pulpit, is, either because he is not interested, or because some prejudice or ill habit obstructs the flow of his affections. Natural defects are no reason against this: strong feelings work through them every day.

What the Apostle indeed calls *the words of man's wisdom*, is hateful. Affect-ed eloquence is disgusting. The hunting for popular favour is base and degrading. The preaching and setting-forth of ourselves, instead of Christ Jesus the Lord, is folly—unfaithfulness—presumption—treachery against the King of Heaven.

But the affectionate, laborious, persuasive discharge of our high message, to the very best of our power and with all the means of reaching the heart which God has given us, is what St. Paul eminently did.

It is one of the main designs of the institution of a standing Ministry. The Priest is to be the living messenger, the awakening herald, the busy and diligent householder, the faithful and eager watchman, the wise steward of the mysteries of Christ. Nothing more is wanting to render a Clergyman unfaithful than to be negative—one who does not take pains, does not exhibit Christ clearly and prominently, does not put forth all his powers to save men, does not apply his doctrine warmly and closely to their consciences. That silent and mysterious influence of affection and earnestness, which God has established in the moral order of things, is thus lost. The Minister's duty to take up the Written Word, and give it a voice, and impregnate the neglected, unknown doctrine of the Sacred Book with vividness and life, is thus lost. St. Paul could never have said that he was *pure from the blood of all men*, if he could not also have said, *So being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but also our own souls, because ye were near unto us.*

CHURCH MISSIONARY SOCIETY.

CALCUTTA

Effect of Christian Instruction on a Native Youth.

THE case of Brijonauth Ghose is known to our Readers: it was stated at p. 198 of our last Volume, that this Youth had renounced his Christian Profession; but the following account of his examination preparatory to his baptism, which has been lately received from the Rev. Timothy Sandys, may lead to the hope, that the light which he had received will be hid only for a season.

I questioned Brijonauth as to his motive for forsaking Hindooism, and his reasons for embracing Christianity. In answer to the question, "Why do you wish to forsake Hindooism?" he said, "I forsake the Hindoo religion, because I find it to be false. Geography and astronomy prove it to be so.

The Hindoo Shasters say, that God came down Himself, and performed many criminal actions; which is quite impossible.—I said, "Why do you wish to embrace the Christian Religion?" He replied: "Because I find it to be the true Religion; and I expect to have salvation, and to obtain the pardon of my sins, through Jesus Christ, who was crucified for our sins. On these accounts I embrace the Christian Religion."—"How do we learn the character of the True God?" He replied: "We come to a knowledge of the True God by reading and hearing the words of the Gospel, which is revealed by the True God."—"In what state was man created?" "At first, man was created holy, and pure, and righteous."—"Did he continue in the state in which he was at first created?" "No; he became sinful and impure by breaking a commandment."—"What is your state by nature?" "I am by nature in a state of sin and corruption."—"What do your sins deserve?" "My sins deserve eternal punishment, and the wrath of God."—"How can you escape this punishment?" "The only way of salvation is made known to us in the Gospel, by Jesus Christ, who was crucified for our sins."—"Who is Jesus Christ?" "He is the Saviour of sinners, and the only-begotten Son of God."—"What did He do, to save you?" "He was crucified for our sins."—"Who is the Holy Ghost?" "The Spirit of God."—"What part does He accomplish in the plan of Redemption?" "He comes and assists us to believe, and He sanctifieth our souls."—"What is repentance?" "To ask pardon from God, and to cease to commit sin."—"What reason have you to believe that your faith in Christ is a living, and not a dead, inert principle?" "I believe in Him, heartily, that He was crucified for my sins; and I but all my trust in Him; and I am praying to God that my faith may be a strong faith, and that I may not be deceived."—"What is your duty to God?" "To fear Him, and faithfully to keep His commandments."—"What is your duty to man?" "My duty to my fellow-creatures is, to love them, and to be kind to them; to endeavour to do them good, and to make known to them the Gospel."—"Why do you wish to be baptized?" "Because Christ has said, None can enter into the Kingdom of God, except he be born anew of water

and of the Spirit."—"In whose name are believers baptized?" "In the name of the Father, Son, and Holy Ghost."—"What will be the end of the righteous and the wicked?" "Those who are justified by Christ will have salvation, but the wicked will perish in eternal misery."

BURDWAN.

The Rev. Messrs. Deerr, Weitbrecht, Krückeberg, and Linké, labouring in this extensive District, have communicated in their Journals much valuable information, which tends to show the gradual advance of the Gospel in India, notwithstanding the apathy or enmity manifested by the mass of the Natives. From these communications we shall first give a variety of Extracts, in which the visits of the Missionaries to various parts of the District are described, during which they were constantly engaged in

Intercourse with Candid and Inquiring Natives.

Nov. 18, 1834—Preached at Nuton-gunge and Izeli Bazaar. At the former place, there are many cotton-weavers. A stool was immediately placed under the shade of a tree; and, seeing that I was very hot from walking, they offered me water in a basin. I asked them about their temporal circumstances, which are very poor indeed. Four, or, at the most, five rupees is all that a father can earn monthly, from his constant labour; out of which little sum he has to provide for his family. They all fully agreed with me, that poverty and want in this life, without a hope of a better world, is indeed a most unhappy state; neither could they deny, that such was, at present, the case with them all. They also admitted that such a Saviour as I described was a most desirable person for sinners; but fatalism, that Satanic idea—that God has created one man for happiness, and another for misery,—prevents all further inquiry into the subject of their state, among the higher and lower classes of Hindoos. When groaning under affliction, he consoles himself in these words "This is my fate: who can change the course of a mighty stream?" A serious effort to improve their circumstances, or

to effect a change in their minds, appears to them quite impossible; and any pains taken for it is, in their eyes, little short of madness. At Izeli Bazaar, some people were preparing a beverage from the fermented juice of rice. I asked them about the state of their souls, their hopes, and wishes. Their replies were in strict accordance with the truth: "We are, in very deed, the servants of sin: we shall have to suffer punishment for it hereafter, but there is no help for it. What you have mentioned about God's love, and readiness to save sinners, may all be true; but we do not mind it; we care only for this life. Your words are very pleasing, but we do not understand them."—I inquired: "Do I not make myself understood, in what I wish to say to you?" "O yes, every word: you speak the language as well as any of us, but we are not moved by what you say: no sooner do you leave us, than we forget again every word you have told us."—"If you care nothing for your immortal souls," I said, "you are to be pitied indeed, for you must perish for ever! Should not this consideration move you to tears? If the boy before me were to fall into this pond, would he remain silent, when his life was in danger?" "No; he would cry for help."—I replied: "Well; and you poor people are in similar danger; yea, much worse, you are in danger of eternal death, in danger of being cast into hell for ever: should you not cry to God day and night for salvation and deliverance?" I left them with a repeated earnest entreaty to flee from the wrath to come, and to embrace that merciful offer which was made to them.

Dec. 11, 1834—This morning, Mr. Linké and myself made an excursion twelve miles to the south of this district. On crossing the Dammudah river, our elephant sank into the quicksand which covered a low muddy spot, so that the animal found great difficulty in getting through it. From thence, our way was across a large plain, consisting a few months before of fertile rice-fields; but in the late inundation it was covered many feet with sand, and thus became comparatively useless, which caused great distress among the agricultural classes. At ten o'clock we arrived at Dendul; and rested an hour at the cottage of Robert, one of our converts belonging to this village. From thence we proceeded on foot to an

adjacent village, called Dhamas. The inhabitants were afraid of us; the females particularly seemed quite astonished, for an European was a strange sight among them. Upon assuring the villagers that our intentions were friendly and peaceable, they by degrees gathered around us; when Durgodas, our Catechist, read a chapter from St. Luke's Gospel, and I addressed them. This probably was the first time that the Gospel had been preached at Dhamas. The people heard with apparent interest, and requested us to come in the evening; for this being the harvest-time, a great part of their neighbours were employed in the field. I promised to visit them again during the cold season. From thence, we went further to the south; and, after half-an-hour's walk, arrived at another village, named Bura. The sky being cloudy and the air cool, it was pleasant to travel on foot. On the way, saw a man sitting under a tree, well-dressed, with paper and pen in his hand: his attention seemed to be directed to a set of farmers who were clearing a rice-field. I offered him a Tract, which he willingly accepted. I inquired of Durgodas what the man was doing there. He told me, "This man is the rent-collector of a landholder. The farmer, to whom he has let the piece of ground, on which you saw the people engaged, is in some arrears with his rent. To recover it, the landholder has sent this man with a set of people to cut away and carry off the poor farmer's rice. Whether his family perish from want, the unmerciful usurer cares nothing." I was told that such oppression frequently occurred, particularly at some distance from the place of justice.

[Rev. J. J. Wiltbrecht.]

June 2, 1835—I made a visit to Santipoor, "The town of Peace." It is situated on the banks of the Ganges, at a distance of about eight miles from our Mission at Culna, and twelve from our residence, on the road between Kishnaghur and Culna. It contains, according to the general report, 100,000 inhabitants: its circumference is twelve miles. I was induced to make a special visit, on account of the report that Ramdhun, our Catechist, brought to us: he said, there were a number of people willing to hear the Gospel. I then sent him again, to acquaint them with my intention of coming to them. On his return, he said that there were several young Native Gentlemen there, who were studying the

English Language, and who often met to discourse together on the differences of religion; that they were not bigotted as other Hindoos; and would be happy if a Padre would go to see them. I left early in the morning; but, unfortunately, my conveyance broke on the road; on account of which, I arrived later than was expected; and therefore met only one family: however, they were the first in point of respectability and landed possessions. Our conversation was in Bengalee, the Baboo not speaking English sufficiently. He made the usual objections against the Divinity of our Saviour. When I observed that his frame of mind did not evince a due reverence for the subject, I told him, with great earnestness, that the atonement of the Son of God—in which he would not see the excellencies of the Divine perfections displayed—was a mark of the utmost condescension, wisdom, and love of God toward lost men, where justice and mercy met each other. I added, "If we had done nothing else amiss, than to think and speak lightly of the Majesty of Heaven, how could it be expected that a despiser would be able to stand in the great Judgment Day, and meet his Judge, without the interposition of the propitiation of the Son of God? This atonement is a proof and a demonstration of the love of God toward men, and that He came from God; and His subsequent resurrection from the dead, and ascension to Heaven, and His sending of the Holy Ghost, place the proof of it beyond doubt." The Baboo, being a sensible man, was aware of the hint, and said: "Sir, do not think that I am inimically disposed toward your Religion. I speak thus only for the sake of argument, and to remove my doubts." The Baboo gave me one of his large brick-built houses to stay in during the remaining part of the day. A young Brahmin, whom he keeps as an English Teacher for his family, staid with me till the evening. This man was brought up in Mr. Duff's School, and is very well inclined toward Christianity. He said: "Sir, I can no more stoop to worship stocks and stones; I know that it is nonsensical and degrading: neither am I a Christian; so I am neither the one nor the other." To Ramdhun, he expressed himself freely, and said, that it was his full intention to embrace Christianity. This is another proof of the blessing

which the introduction of the English Language is likely to convey; for it opens to the youths the door to the treasures of knowledge which English Literature contains.

[Rev. W. J. Deerr.

Our Readers are well aware of the important bearing of Christian Education in India; and it will be gratifying to them to observe the increased attention to this department of labour, which Mr. Weitbrecht describes in various parts of his Journal: we select the following passages.

Progress, and Beneficial Effects, of Christian Education.

Jan. 6, 1834—Went to see the School at Noypara: every reason to be satisfied. Nothing is wanted in the scholars, but faith in the blessed truths which they learn and commit to memory. It seems really strange and paradoxical that youths who have had regular Christian instruction for three or four years should remain idolaters. May the Spirit of Christ shew them His glory, His excellency, His suitableness for sinners! For this we pray. Surely the rising generation cannot remain in the blindness of their fathers!

Jan. 20—Yesterday, the Rev. Mr. Bowell arrived at our Station: he conducted this morning, on our premises, a Public Examination of our Schools. The first class of nine schools, consisting of about 300 boys, were assembled. They formed a square in front of our Bengalee Chapel, the Teachers standing in the centre: all were cleanly dressed in white. It was an interesting sight: one Class after another entered decently, and in regular order, into the chapel, to give proof of their proficiency during the past year, which was, on the whole, truly gratifying. Our esteemed friend above mentioned was most agreeably surprised at the thorough acquaintance of these heathen boys, not only with the historical, but also with the doctrinal and moral parts of the Sacred Scriptures. At the conclusion, some prizes were distributed among them.

To a passage in a communication from Mrs. Weitbrecht, we particularly desire to draw the attention of our Readers, as it revives the mention of a practical subject of importance. The Society would gratefully acknowledge the many instances of liberal contributions in

Useful and Ornamental Work, &c. forwarded through it, by friends in England, to India, and to various other Missionary Stations. An account of the articles most needed was printed at p. 140 of our Volume for 1832, and at p. 395 of that for 1834. We here beg to renew the subject, from Mrs. Weitbrecht's communication.

Suggestions relative to Supplies sent out.

We believe that your Readers will readily come forward to aid this branch of the Lord's work; both by their prayers, which we most earnestly entreat, and by their contributions. In the fullest confidence of this, I beg leave to suggest, that if such as are trades-people will favour us with contributions of the various things they sell, we may derive equal benefit; and they, by this means, will be able to aid us more liberally than their means would otherwise allow them to do. I would particularly mention such things as note- and letter-paper of the best kind; which, if it arrived in good condition, would sell at a profit. Common writing-paper for the use of the children; pens; ink; pencils; rulers; wafers; approved school-books, such as, Watts's and Taylor's Hymns, Judson's Scripture Questions, Butler's Gradations, &c.; lambs-wool of all colours and sizes; patterns of worsted rugs, with worsteds in shades; flosses and needles; sewing needles and cotton; marking-thread; English braids, especially white cotton; all kinds of ribbons, especially narrow sarsnet; cotton stockings of all sizes, and children's cotton socks; children's kid slippers; net gloves; fine flannel; coarse small blankets; all sorts of linendrapers' remnants; baby linen; nets and laces; calicoes; chintzes; prints; pocket-handkerchiefs; white canvas, and cotton and silk for marking it for samplers; European combs and brushes; tooth-brushes; medicines; silver thimbles; pencil-cases; and small common thimbles for the children; little common trunks, with locks and keys, for rewards to the children; small cut-glass bottles; china toys and ornaments; dressing-cases; diapers; Scotch and French cambrics, &c. It is necessary that every thing should be wrapped in flannel, and packed in tin cases for the voyage; and all the articles, except the coarse blankets, brass thimbles, common trunks, and prints, must be of the very best description.

May, 1836.

tion, or they will not sell. It is particularly requested that the retail selling-price may be marked upon the goods.

We add a few passages, illustrating painfully the

Strength of the Fetters of Idolatry.

April 23, 1834—Visited Gangpore, a large village on the Calcutta Road. Two nights before, a fire had destroyed sixteen cottages in this place, together with a little Siva Temple. I sat down before one of the walls of the burnt cottages, and listened for a while to the mournful tale of the people who had lost their dwellings and property by the calamity. The most painful thing to them was, that the Brahmin, who was the priest of the temple, had run off in the moment of danger, when they expected that he should have averted the affliction by reading his muntras and invoking the aid of the idol. I told them to give up the delusive worship of idols; since they had a visible proof before them, that an idol is nothing; unable even to save itself from the flames, much less to afford them the slightest protection. I afterward read to them part of Matt. vi. *Lay not up for yourselves treasures on earth.* Some of my hearers seemed deeply impressed by the truth, that he fares best who lays up for himself treasures in heaven. But idolatry has a fearful hold upon the minds of the Hindoos. The conviction of the vanity of idols passed away like the dew before the morning sun; and a few weeks afterward, I observed that the walls of the idol temple were the first part that required, in their estimation, immediate repair.

May 6 — Went this morning to a market-place at Berl. Expounded the Parable of the Sower. Two ignorant Brahmins endeavoured to interrupt me, by impertinent questions: it requires all the patience of a Christian to bear with such persons, generally the most immoral among the nation: they endeavoured to justify idol worship, in all its bearings. I asked them to shew me the fruits of their faith: they were not able. I said, "If you cannot, I must shew them;" and exhibited the whole catalogue of vices prevailing among them, all of which can clearly be traced to idolatry as the origin. In conclusion, I assured them that the whole fabric of Hindooism must eventually fall, bearing the seed of destruction in itself; and stated my firm conviction, that the pure Religion of Jesus Christ

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would grow and be established upon the ruins of idolatry. The Brahmins answered, "May that day be very far hence!" I said, "And I pray daily to God that it may soon be ushered in!"

[*Rev. J. J. Weidbrecht.*]

Oct. 5, 1834—Went into the town; and found that one of the School-houses which I rent was filled with idols, it being the time of Doorga Poojah. The people were just about to perform their worship; which, as may be expected, is any thing but devotional. We spoke long and earnestly against the sinful practice of idol worship; but they did not pay particular regard, being intoxicated with the sensual pleasure they derive from their noisy services. They were no more fit to hear of a spiritual worship, than a professedly Christian youth when about to start for a ball.

Dec. 26 — A Sircar, from Nuddea, came to tell me that a young Brahmin had expressed to him his wish to become a Christian. I asked the old Sircar, "And why do you not renounce idolatry?" "Sir, I cannot;" was the reply. A better strong-hold Satan could never have invented, to perpetuate his dominion in this country, than the institution of caste. But an aged person informs me, that caste is much less regarded now than twenty years ago; and what gives way, is certainly likely to fall. So, then, Christians may take new courage, in their labour of love.

[*Rev. H. C. Krückeberg.*]

Epilon.

CHURCH MISSIONARY SOCIETY.

THE following facts, related by Mr. Browning, exhibit the

Benefit of Confirmation—Firmness of two Native Youths.

An anecdote respecting one of the scholars, which came to my notice a short time since, leads me to hope, that the instructions imparted to these children are not altogether in vain. A boy belonging to the Kattegalle School, who was confirmed by the Bishop since, went to visit some relations living at a village near Colombo. While there, the people of the village were celebrating some ceremonies connected with devil-worship, and the boy was invited by his grandmother to go and see the performance. He said to her, "I am a Christian: I have nothing to do with these things: I cannot go to see them. The Bishop told

me, when I was confirmed, that I must have nothing to do with idolatry. He asked us all if we would give up devil-worship, and all heathenish ceremonies. I promised I would." The grandmother induced the boy just to go out into the street, and she privately sent for the devil's priest to come and dance there; but as soon as the boy saw him commence his performance, he ran into the house, and would not witness such heathenish practices.

The preparation of Candidates for confirmation proved of great benefit to our young people, in having set before them, in a plain and striking manner, the great truths of our holy Religion, and in being solemnly warned and earnestly invited to seek the Lord without delay. This ancient rite of our Church is calculated to do good wherever it is properly conducted; but especially in this part of the world, where the character of the converts is so weak, and the temptations to idolatry and demon-worship are so numerous.

And he further states—

Pleasing instances from time to time occur, which shew us that some of the children's minds are impressed with the truths and doctrines in which they are taught. A Kandian Youth, belonging to the English School, was lately introduced by his relatives to the company of a number of Buddhist Priests, that he might, by their admonitions, be turned from any erroneous views he had embraced in the School; but he so warmly defended the doctrines of Christianity, that the priests gave up the attempt of convincing him that he had erred from their faith. He pressed them so closely for arguments to prove the truth of Buddhism, that they found it difficult to answer him.

On Easter Sunday, 1835, Mr. Browning introduced to his congregation, in his Sermon, the subject of Missions. We are happy to report, from his words,

The First Congregational Collection in Kandy for the Church Missionary Society.

There was a crowded congregation in the afternoon. I had given notice that I should preach on behalf of the Church Missionary Society. I purposed doing so last Christmas, but was prevented by being unexpectedly called from home. At the close of my Sermon to-day, I gave the people a brief account of the Society,

and pointed out their duty to do something toward the support of Religion; and told them, I trusted the time would come, when the people in this country would support their own Ministers, and do something also toward sending the Gospel to other places. The collection was greater than I had calculated upon: it amounted to Rix-dollars 38.1. May the Lord give the people increasing love to His holy Word! May He build up in faith and holiness those who, through grace, have believed! May He incline the hearts of many more to seek Him while He may be found, and to call upon Him while He is ready to shew them mercy! I feel encouraged by the Services of this day. To God be all the praise!

In addition to this sum, Rix-dollars 13.7.1 have been deposited in the Missionary Box during the year. The total would, in English money, amount to about 3*l.* 17*s.*

Polynesia.

Marquesas.

LONDON MISSIONARY SOCIETY.

THE arrival of Missionaries at Tahuaata, one of this groupe of Islands, in October 1834, and the favourable prospects of the Mission, were stated at p. 162 of the Survey. From some communications, dated at the end of February and the beginning of March of last year, we shall make a few extracts.

Good Conduct of the Natives toward the Missionaries.

I go about part of every day teaching and conversing with the people. Many of those who had their names put down as scholars at first, have drawn back, and only come on the Sabbath, since they have found that they were not to be paid for learning. I spend part of the Sabbath in catechizing all that do attend. They let us live in peace among them. They do not steal much from us: we have only lost a very few things since we came; and we have no fear of danger from any of the people. [Rev. D. Darling.]

We continue to live among them without any apprehensions of danger; and we are not without hope of ultimate success in the great object of our Mission. The Services on the Sabbath have not been so well attended of late as when we first

arrived; and the females who came daily to be instructed in reading and the catechism have ceased to do so. This may be occasioned partly by their being engaged in the mountains in gathering their bread-fruit, which they preserve in pits, as a provision for the season when little can be obtained from the trees; but, principally, from the charm of novelty ceasing to operate on them. It is nothing more than we expected. [Rev. G. Stalkworthy.]

Visits to the Natives inland.

On January 22, Mr. Darling and myself went to Hanatefau and Hapatone, two inhabited districts situated in one bay, between two and three miles to the southward of Resolution Bay. Many of the inhabitants had previously visited us, at different times; as also some from almost every other district of the island. They received us with apparent pleasure, and were attentive to what Mr. Darling addressed to them. Before we left them, they requested us to repeat our visits. On this occasion we went by land. We found the distance greater than by sea, by about six miles: we had to cross two or three mountains of considerable height, and nearly the whole of the road was rough and difficult. Through the care of Divine Providence, however, we reached our home in the evening without sustaining any injury.

Leaving the house in the charge of the Tahitian Teachers, on February 3d we all embarked in the boat with a view of making the circuit of the island, and proceeded southward. It was our intention to land at Hapatone; but the surf being high and the landing being bad, we thought it best to proceed, especially as some of us had already been there. We, therefore, passed on to the next valley, which is called Hanatuuna. The people received us kindly, and one of the Chiefs offered us a part of his house during our stay. Though there are no more than 37 males and 42 females in this valley, yet there are two Chiefs, each of whom gave us a pig, and we presented them with a few yards of calico.

About seven the next morning we resumed our voyage. So long as we continued on the western side of the island, we experienced no difficulty either from the wind or sea; but after rounding the southern extremity, we had a brisk trade-wind against us, and the sea was very much agitated. After three hours' hard rowing, we reached the next inhabited valley, Hanateio, which lies almost

opposite the one which we left in the morning, and about seven or eight miles distant by sea. The part of the island which we passed appeared to consist chiefly of barren rocks, in some places rising perpendicularly from the water to the height of several hundred feet. The houses here are all a considerable distance inland; but many of the people were on the beach, to welcome us. Intending to proceed the next morning, we thought it unnecessary to carry our luggage up the valley. A part of us found a lodging in a temporary shed, which some visitors from Magdalena had erected on the shore; and the rest of us formed a tent with the sails of the boat. After changing our clothes, which had been wetted by the surf, and taking some refreshment, two or three of our number proceeded to the habitations of the people. Mr. Darling conversed with them, and they appeared quite willing to be instructed.

As the state of the weather on the 5th seemed to forbid the expectation of reaching the next valley by sea, it was agreed that Mr. and Mrs. Rodgerson should remain where we were, and that Mr. Darling and myself should go thither, over the mountains. The names of the places which we now visited are Hanate-tena and Haaibui; and the reception which we met with was similar to what we had experienced at the former places. Some of the Chiefs and people urged us exceedingly to visit them the next day in the boat. They said we ought to remain with them two or three days: how else could they learn? In this journey we had to pass along the top of some very high precipices; and, had we stumbled, we must have met with instant destruction: we mention this, to convey an idea of what travelling is here.

We had now visited about two-thirds of the island, and had probably seen more than two-thirds of the inhabitants. The number of names taken down were 1142: the whole population of Tahuata may be considered to be about 1500. The valleys on the windward side of the island are much larger than those on the leeward, and contain much more soil than is cultivated. The bays which we saw, and, we believe, all the others, are open to the trade-winds; consequently, ships cannot anchor in them with safety.

The wind continuing unfavourable on the morning of the 6th, we determined to return home by the way that we came. We reached home in the afternoon, and

found our dwelling, and all its contents, in the same state as when we left.

On reviewing our situation, we have abundant reason to rejoice that a door is open for us to preach the Gospel among these Heathens. We are thankful that one of our number can speak to them in their own tongue. [The Same.]

At all the places which we visited, we found the people ready to hear the Word of God. I addressed them several times, in most of the districts; and the Chiefs and people in general said that it was very good, and that they would embrace the Gospel. [Mr. Darling]

Superstitions and Indifference of the People.

We saw no signs of any kind of worship. The place of the gods, they say, is at the foot of the highest mountains: the place is most sacred, and no one ever goes near it. The people all say that it is death for any one to approach the sacred spot; and as there are persons now, in whom the spirits of the gods reside, the place is never visited. Every valley used to have its own god, and its own sacred place. Many are very superstitious about certain things; for instance, about common and sacred things and places, kinds of food, &c. By transgressing certain bounds as to those things, disease, they say, comes upon them. They do not think that any die a natural death, but that death is always caused by some transgression or other, with respect to the Taboo System, or by sorcery.

Most of their ancestors, they say, who were great men, have become gods; but others, who were not so great, have gone to Hawaii—a place, as they believe, situated somewhere in the sea. Those who have property, pigs for instance, given to their dead bodies by their friends, get inside of Hawaii; but those who have nothing given them to take with them are left outside.

We much stand in need of your prayers and those of all the Church of God. The people of these islands are in a most degraded state. Every thing that is filthy and vile is practised at present; and although wars have ceased for years, and the eating of human flesh has never been practised on this island, since Tetupa, the great Chief on the other side of the island, died, yet there are very many hateful customs remaining.

Totete, on whose ground our house stands, and under whose protection we

live, is always very friendly to us; and so are most, if not all, of the people. Yet they still hold to the former custom of making things and places sacred: this seems to be one of the bulwarks by which Satan holds up his kingdom in these islands. [The Same]

In general, the Natives appear to pay no regard to any superior beings, real or imaginary. At some particular ceremonies they form what they call gods of barked rods, cocoa-nut leaves, strips of cloth, &c.: these appear to be designed only for the occasion. We are told that there are some idols of a more lasting make a considerable distance up this valley; but they are seldom, if ever, visited for religious purposes. We have seen four large and very rude idols of this kind on the east side of the island: the Natives treated them with indifference, and some even with ridicule. Two of them, they said, were resorted to by one individual, and the other two belonged to a person now dead. Such is the neglect with which these once-revered objects are now treated, that one of them, which has fallen toward one side, can find none, out of the population of a whole valley, to place him in his original position. The priests appear to be very few in number: we have seen only one or two; and these are old men, who appear almost to have outlived their office. While the affairs of life proceed smoothly, and danger is distant, the Marquesan finds it easy to banish every idea of a religious nature from his mind: he submits to no restraints, not even those which the regulations of a Pagan System might impose upon him; but revels in the unrestrained indulgence of his vicious inclinations. In seasons of trial and distress, however, he discovers himself still to be the subject of foolish and debasing superstitions: he will then invite the incantations of the priests, and seek for help from the gods. Though idols are found among the people, it appears that these are not the immediate objects of their hope and fear. Their deities are invisible beings, all of whom have been raised to their present state from among the ancestors of the race of men now existing. The System of Taboo prevails to a considerable extent among them. There are also individuals, who, it is believed, have the power of inflicting evils upon those whom they dislike, and even of causing their death. [Mr. Stallworthy.]

West Indies.

WESLEYAN MISSIONARY SOCIETY.

Mission Scene in Jamaica.

ONE of the Missionaries at Spanish Town, after describing, in glowing terms, the happy change of their circumstances, thus depicts the scene which he witnessed on occasion of a public baptism of adults in the Chapel:—

The congregation was immense, and sang most delightfully the hymn beginning,
Come Father, Son, and Holy Ghost,
Honour the means ordain'd by Thee!

After sermon, the congregation united in fervent prayer, singing, in the most solemn and impressive manner,

Father, Son, and Holy Ghost,
In solemn prayer come down! &c.

When I got within the communion rails, and saw the Class Leaders all busy in leading up their respective Catechumens—some of the Catechumens bringing their children, some in arms, and others hanging by their hand—Masters accompanying their own Servants, and one Servant accompanying another—I felt indescribable emotion. No words could better express my feelings than the following, from Lowth's Isaiah: "Thou shalt fear, and overflow with joy, and thy heart shall be ruffled and dilated." The persons now to be admitted into the Visible Church of Christ had been born, and grown to maturity, many even to hoary hairs, in civil bondage and in spiritual darkness—in the very region and shadow of death. By legislative enactment, they have been raised to freedom; and now, by the preaching of the Cross, they are preparing for *glory, honour, immortality, and eternal life*. They had for three months given pleasing evidence of a sincere desire to be saved from their sins. During this period, at least, they had been instructed by pious persons in the nature of Christianity. I had examined them individually in the morning, and on the preceding day; and there was every reason to believe that they were sincere candidates for endless bliss. The females, thirty-four in number, were first baptized: as they retired, and the males came forward, twenty-five in number, the congregation sang,

Let the promised inward grace
Accompany the sign;
On their new-born souls impress,
The character divine!

Next, the boys, girls, and infants were brought up, as the men returned to their seats. The whole assembly were deeply affected when I gave out the hymn which begins,

See Israel's gentle Shepherd stand,
With all-engaging charms!

Speaking soberly, this Service was to us *as life from the dead*. Seventy human beings and upward, who, a few months since, were without God, aliens from him in their hearts, and under the power of Satan—the slaves of men, but much more the slaves of sin—stupidly licentious, and grossly ignorant—were now seen renouncing their sinful practices. Many of them, we trust, had been brought into marvellous light and glorious liberty from sin, adopted into the family of God, and made partakers of the grace that bringeth salvation. This was a sight so divinely delightful, as to leave no heart without emotion, and scarcely an eye without the tear of grateful joy.

North-American States.

BOARD OF MISSIONS.

AT p. 564 of our last Volume, we noticed the Receipts of the last year, and regretted that further particulars had not then reached us. We now extract from the Report a

Summary View of the Twenty-sixth Year.

Receipts and Payments—The sum of 163,240 dollars has been received, and 163,254 expended. The receipts, however, though exceeding those of the preceding year by more than 10,854 dollars, are but little more than half as large as were the average receipts of the three principal Foreign Missionary Societies of Great Britain. There, with a population not exceeding our own in numbers, bearing various burdens of which we know nothing, and with less wealth in the hands of the mass of the community, their principal Societies are far in advance of ours in their receipts.

To our ordinary receipts were added 45,635 dollars, placed at our disposal by the Bible, Tract, and Sabbath-School Societies of our country.

Labourers added—Thirteen Ordained Missionaries, one of whom is a Physician, three Physicians, four Printers, one Teacher, twenty-two Married and four Unmarried Female Assistant Missionaries, forty-seven in all, have been sent

forth to various unevangelized nations and tribes since the last meeting of the Board.

Labourers withdrawn—During the same period, twenty persons, including four Ordained Missionaries, five male and ten married and one unmarried Female Assistant Missionaries, have left the service of the Board; eleven of them on account of the discontinuance of the Missions with which they were connected, or some change in the manner of conducting them; five from ill health; three widows returned on account of the death of their husbands; and one having married out of the Mission. Fourteen have been removed by death—five Ordained Missionaries, and nine Assistant Missionaries male and female.

Labourers appointed—There are now under appointment, and expecting to depart to their respective fields of labour during the ensuing year, eighteen Missionaries, one Physician, four other Male and ten Female Assistant Missionaries.

Publications—About 200,000 of the Quarterly Papers with engravings, and about 90,000 of the Missionary Papers, have been printed: 2500 copies of the last Annual Report of the Board, and 4000 copies of an abridgment of it, together with the Annual Sermon before the Board, have been issued. The number of copies of the Missionary Herald put into circulation during the past year, including an edition of the monthly numbers reprinted at Cincinnati at the expense of the Foreign Mission Society for the Valley of the Mississippi, amounts to nearly 20,000.

General Summary.

The Board is composed of 83 Corporate, 20 Corresponding, and 1539 Honorary Members. The number of our Missions is 32; embracing 78 Stations, or 12 more than were reported last year. One hundred and four Ordained Missionaries are connected with these Missions, of whom seven are regularly-educated Physicians: there are also nine Physicians not ordained, eight Printers and Book-binders, 30 other Male Assistants, and 157 married and unmarried Female Assistants—making a total of 308 Missionaries and Assistant Missionaries sent from this country, and under the direction of the Board: there are also four Native Preachers, and 51 other Native Assistants. The Churches gathered among the Heathen by the Missions of

the Board amount to 41, containing 2047 Members. In the Schools there are 21,181 pupils, receiving, in a greater or less degree, a Christian Education. Seven Languages have been reduced to writing by the Missionaries of the Board, and books have been prepared and printed in them at the expense of the Board: the language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future Colleges of sanctified learning have been planted in a number of the Missions; and, in Ceylon, a College, in fact, exists already, containing 130 pu-

pils, more than three-fourths of whom give hopeful evidence of piety. We have eight Printing Establishments; and to two of these, type and stereotype foundries have been added, in the past year: measures have also been taken to secure to China the benefits of metallic printing as soon as possible: these Printing Establishments possess the means of printing in nineteen different Languages, spoken by people for whose special benefit our Missions are designed, and spoken, too, by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000; and the amount of printing, since the commencement of our operations in nineteen languages, is not far from 94,000,000 of pages.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members in January 1836; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....905 .. 475	Magdalen Hall.....171 .. 62
Brazenose.....387 .. 228	Magdalen.....163 .. 116
Queen's.....313 .. 161	Jesus.....160 .. 60
Oriel.....307 .. 156	New.....149 .. 69
Exeter.....297 .. 151	Lincoln.....134 .. 69
Bailliol.....290 .. 118	Corpus.....129 .. 85
Trinity.....245 .. 111	Merton.....129 .. 63
Wadham.....226 .. 85	All Souls.....101 .. 72
University.....220 .. 114	St. Edmund (I.).....87 .. 52
Worcester.....221 .. 91	St. Mary Hall, 44 .. 20
St. John's.....218 .. 115	New Inn Hall, 43 .. 2
Pembroke.....180 .. 103	St. Alban Hall, 50 .. 11

Total Members on the Books.....5154

Total Members of Convocation.....2567

University of Cambridge—Summary of Members in January 1836; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....1658 .. 817	Clare Hall .. 164 .. 82
St. John's.....1076 .. 527	Jesus.....163 .. 72
Queen's.....358 .. 117	Pembroke.....136 .. 53
Calus.....282 .. 115	Trinity Hall, 128 .. 45
Christ's.....244 .. 105	King's.....112 .. 83
Emmanuel .. 217 .. 112	Sidney.....87 .. 52
Corpus.....214 .. 90	Downing .. 52 .. 28
St. Peter's.....200 .. 95	Commarantes .. 0 .. 11
Magdalen .. 148 .. 77	in Villa.....0 .. 11
Catherine Hall, 186 .. 71	

Total Members on the Boards.....5467

Total Members of the Senate.....2552

United Brethren—At the Brethren's Settlement of Fairfield, near Manchester, on the 6th of May, in his seventy-ninth year, the Rev. Christian Ignatius Lutrobe departed to his eternal rest. He was the oldest survivor among those who sustained the office of Secretary to our great Religious Institutions; having acted in that capacity, with unwearied zeal, for forty-seven years, under the Brethren's Society for the Furtherance of the Gospel. From this office he retired, under the pressure of increasing infirmities, in the year 1834.

Baptist Miss. Soc.—Mr. Oughton and his

family (see p. 212) embarked for Jamaica, early in March, in the "Etheldred," Capt. Hood. Their voyage down the Channel was rough and stormy; and, early on the 28th, the vessel was driven on shore in Torbay, and the passengers were placed in the most imminent hazard of their lives. The Committee observe—

The good providence of God mercifully interposed in the very moment of impending destruction; and, by dint of most strenuous exertion, the vessel was guided on to a sandy beach, on which she struck. Her damage was great; but it appears probable, that she will be able in two or three weeks to proceed on her voyage independently of the outfit of the passengers, there was a large quantity of goods on board, belonging to the Society; nearly all of which were so much damaged by sea-water, as to render it necessary to abandon them to the underwriters. The pecuniary loss will be considerable; but our friends at large will unite with us in praising His mercy who graciously interfered, when all hope seemed gone, to rescue this Missionary Family from a watery grave.

Church Miss. Soc.—Mr. W. Young, with Mrs. Young and their two children, left Sierra Leone, on board the "Sackville," Capt. J. Matthews, on the 8th of March last; arrived at Plymouth on the 18th of May; and reached London on the 21st.

London Miss. Soc.—On the 9th of April, the Rev. John Hands, from Bellary, and the Rev. W. Campbell, from Bangalore, arrived in London, in the "Barretto Junior," Capt. Saunders; and, on the 10th, the Rev. G. Gogerly and family, from Calcutta, in the "Mountstewart Elphinstone." The health of these Missionaries had been deeply affected by the climate of India, but rapidly improved during the homeward passage.—On the 18th of April, Mr. Murkland, Schoolmaster and Catechist, sailed from Gravesend, with Mrs. Murkland, in the "Lucretia," Capt. Muirhead, for Demerara.

Wesleyan Miss. Soc.—The following Missionaries have lately sailed: Feb. 1. Rev. Alex. Manzie, for Demerara: Feb. 6. Rev. W. T. Cardy and Mrs. Cardy, for Hayti: March 7. Rev. J. D. Jackson and Mrs. Jackson, for Jamaica: March 19. Rev. C. Clay

and Mrs. Clay, for Antigua; and Rev. D. Stepney and Mrs. Stepney, for Dominica; who first sailed on the 12th of February, but were detained at Plymouth: April 6. Rev. E. Sweetman and Mrs. Sweetman, for Gibraltar, April 11. Rev. Samuel Hardey, Rev. T. Haswell, and Rev. G. Hole, for Continental India.

Ladies' Mauritius Association—In reference to an Appeal, at pp. 510, 511 of our last Volume, in behalf of the Coloured and Negro Population of the Mauritius, it was stated at p. 75 of our Number for January that a further notice of the subject would appear in the Recent Intelligence of that Number: as circumstances prevented this, we now beg to call the attention of our Readers to this subject.—It has been found necessary for the present, from want of funds, to suspend the formation of the proposed Asylum for the Destitute Female Children of the Coloured and Negro Population: the efforts of the friends who made the appeal will be directed to the establishing of Schools on the plan of the Ladies' Negro Education Society. These efforts will be conducted in connexion with that Society, which formed with that view, on the 7th of January, a Branch Association for the Mauritius.—The Lady whom we quoted on a former occasion, and who takes a warm interest in this cause, writes—

Let me intreat you to urge the cause on the notice of all benevolent Christians. We must work while it is day. If I could trace on paper one half of what my heart would say and what I know to be the fact, help, I am sure, would be cheerfully given to the heart-rending case of the poor creatures whose cause I but too feebly advocate.

FRANCE.

Protestant Normal School—The Protestants in the northern parts of France, being unable to provide adequately for the education of their children among themselves, are compelled frequently to have recourse to Romanist Schools, to the great injury of their children: nor have the Protestants throughout France more than one School for the preparation of Male and Female Teachers; while, in the northern parts, a great revival of Religion among the Young People has prepared many of them to give themselves to the work of Instruction. Under these circumstances, it is proposed to establish at Lille, a large town of 70,000 inhabitants, a Protestant Seminary, which shall be mainly directed to the training of Male and Female Teachers, while it will offer education on moderate terms to Protestant Children in the neighbouring districts. The Rev. Anthelme Boucher lately came over to plead for this object in England; but met, we fear, with inadequate success, in consequence of the numerous appeals to public benevolence.

INDIA WITHIN THE GANGES.

Bishop of Calcutta—Bishop Wilson spent ten or twelve days, in the course of his late Visitation, on a visit to the Syrian Christians and the Church Missionary Stations in Travancore. His Lordship preached in various places, by means of an interpreter; and confirmed a number of persons at Cochin. He endeavoured to induce the Syrian Metropolitan to adopt some measures for the re-

vival of the Church; and preached, when he was present, in the Syrian Church at Cottayam, from Rev. iii. 7, to a crowded congregation. At Cochin, in the Jews' Synagogue, the Bishop, having first obtained permission, rose, after their Service was concluded, and made a very solemn address to the Jews, in proof that Messiah must have come: his hearers were much interested and affected. On the Bishop's departure, one of the Missionaries writes—

Thus terminated one of the most pleasing, and, I can truly add, profitable seasons that we ever spent in the company of any one: he was quite like a father among his children; and his visit to Travancore will be long remembered with satisfaction and delight.

Baptist Miss. Soc.—Mr. Harjette and his family (see p. 125) arrived at Calcutta, after a very long and uncomfortable passage, on the 20th of May: but he and one of his children were soon after attacked with such severe illness, as to render his continuance in India doubtful.

Church Miss. Soc.—The Rev. T. H. Applegate and Mrs. Applegate (p. 137) arrived at Madras on the 21st of December. The Rev. Henry Harley (p. 137) writes on the 23rd of February, in N. Lat. 11°. Long. 9°. 21', that he had proceeded so far on his voyage to Madras in safety.

London Miss. Soc.—The Rev. Alex. Fyvie and Mrs. Fyvie (p. 137) reached Bombay on their return to Surat, on the 9th December, in the "Huddersfield," Capt. Noaks, from whom they received marked kindness and attention during the passage.

CEYLON.

American Board—The Missionaries Perry and Lawrence, destined to Jaffna, and the Missionaries Ballantine and Webster, destined to Bombay (see pp. 143, 154), arrived at Colombo on the 9th of September. The Bombay Missionaries continued their voyage: those for Jaffna reached their Station on the 24th of September.

UNITED STATES.

Religious and Benevolent Contributions—The Editor of the "Biblical Repository and Observer" gives a list of Twenty-one Missionary, Bible, Tract, Education, and other Societies, with Incomes varying in the year 1835 from 371 to 155,000 dollars; and amounting, all together, to the sum of 866,074. The Editor of the "Missionary Herald" adds to this sum 850,000 dollars, as the amount of contributions for Hospitals, Asylums, and other Institutions of a kindred character; making upward of Seventeen Hundred Thousand Dollars—or 382,500l. sterling, at 4s. 6d. a dollar—contributed mostly in small sums, in the United States, in one year, for philanthropic purposes.

Board of Missions—The Rev. Hollis Read and Mrs. Read, of the Mahratta Mission, arrived at New York from Bombay, by way of Liverpool, on the 14th of November. The impaired health of Mrs. Read occasioned their return.—On the 16th of November, the Rev. Miron Winslow embarked at Philadelphia, on his return to Ceylon; accompanied by the Rev. Robert O. Dwight, destined to the Tamil Mission.

Missionary Register.

JUNE, 1836.

Biography.

NOTICE OF THE DEATH OF REV. CHR^N. IGNATIUS LATROBE.

WE extract the following notice of the departure to his Rest of this faithful Servant of Christ from the last Number of the "Periodical Accounts" of the Brethren's Missions.

Though not engaged in actual Missionary Labour, we cannot elsewhere more appropriately notice the departure of our late venerable and much-regretted Secretary, Br. Christian Ignatius Latrobe, which took place at Fairfield on the 6th of May, in the 79th year of his age. The essential services, which, during half a century, he was enabled to render to the Cause, as Secretary of the Society for the Furtherance of the Gospel, will for ever connect his name with the Missionary Annals of the Brethren's Church. His whole soul was devoted to this great work; and all his endowments, both natural and acquired, with all the influence which he possessed among a widely-extended circle of friends and acquaintances, were unreservedly applied to advance its progress. The subject continually occupied his mind, and formed a prominent topic in his conversation, during his retirement and closing illness: indeed, he declared that it engaged his thoughts more deeply, and called forth his intercessions at the Throne of Grace more powerfully, at this period, than it had ever done before; and it is remarkable, that the last observation which he made to his eldest son, was on a topic connected with our Missions, after he had already taken a farewell of him; which was not a little exciting to them both, and to the whole assembled family.

He was born at Fulneck, February 12, 1758—was sent to Germany, in the

year 1771, for education in the Academy and College of our Church in that country—and, returning to London in 1784, was, three years afterward, appointed Secretary to the Society for the Furtherance of the Gospel; an office which he held till 1834, when his increasing infirmities led him to retire to the bosom of that congregation where he was favoured to lay aside his weary tabernacle, and enter into his Master's joy.

These few notices may suffice for the present; as a Memoir of our late Brother will probably, ere long, be laid before the public. Meanwhile, can any one refuse to acknowledge the impressive call addressed to us in this bereavement, to pray the Great Lord of the Harvest, that He would raise up new Labourers for His harvest, like-minded and similarly-gifted with our lamented Brother?

Mr. Latrobe was highly esteemed in a large circle of friends among the Members of the Established Church, and cherished in many a warm interest in the Brethren's Missions. Among these, were Lord Bexley, and his Lordship's late excellent Sister, Mrs. Sophia Vansittart: that benevolent Lady has given substantial proof of her regard, in securing to those Missions, by Deed of Trust, no less than Ten Thousand Pounds.

NOTICES OF FOUR PIOUS NEGROES,

IN CONNECTION WITH THE UNITED BRETHREN'S MISSION IN ANTIGUA.

THESE Notices are collected from the communications of the Missionaries. They may very suitably follow that of the death of one, who so long took a warm interest in the Mission, where

June, 1836.

2 L

these pious Negroes were prepared for that Home in which all will abide for ever.

—Visited our old and venerable Helper, ABIGAIL, now no longer able to walk so far as the church. On my entering her habitation, she raised her head; and, in the most cheerful and animated manner, addressed me as follows: "Massa! how you do? I glad to see you. How the massas and misses down at 'Pring Garden? Me long to see them, especially the young missy and massa Morrish. Me feel sometimes so triong, I prepare myself to set off to 'Pring Garden; but when my children see it, them put away my shoes, and say, my spirit triong, but my flesh not able. But though I sit here all day long, I not idle: I think what the Lord me Saviour done for me all me past life, and how He fed me so often with manna in the wilderness. Oh, when I think of all that, and how the first massa came out, to tell poor Black the love of God; how he follow poor Negro, and give them comfort, and preach to them, and pray with them; and how them church now so large, and so many massa here now, and more church in the country, then me heart rejoice so much, that me wish to fly through the air! Me cannot thank and praise enough. The Lord Christ too good to a' (all) we."—Having alluded to the subject of prayer, she interrupted me, saying, "Massa! I know nothing better than that; and that's all me work me have to do now. I pray always; and then I remember me Ministers, and beg the Lord to bless them, and reward them: then I pray for me fellow Brethren and Sisters, and me near friends and relations; and then I pray for the whole Unity, all the Christian People in all the great world; yes, and, after all, I pray for the whole Universe. So I spend me time happy from day to day, because I feel the Lord my Saviour is near me. I hope He soon come and fetch me to that house not made with hands, of which I heard once in the church; and then I see me Saviour face to face, and never part from Him!

—Visited our aged Helper, Abigail; who, lifting up her head on my entering her room, exclaimed, "Eh, Massa! the Lord put into your heart to come and see me. Me had no such thought this morning." After having spoken to her from Rev. iii. 20, &c., she seemed above measure delighted; and, opening her eyes

wide upon me, she continued, "Massa, this confirms it, that the Lord has sent His messenger to me, to tell me such beautiful words, and make me heart strong. When I am sitting here, His good Spirit let pass over before me eye all the many days of me long life, and shew me my sin, and where I do wrong, and where I go out of the right way; and then He shew me His great mercy; and me can 'sure you, Massa, that make me humble, and make me pray." On desiring her to remember me in her prayers, she solemnly assured me that she did so; saying, "I pray for you, and all the rest of the Ministers earnestly; because you have a great deal of work and trouble with all we black Negers: yes, you may be sure me will pray for a' you, (all of you,) and all them poor Black People in a' we Church (our Church), and all the Christians, and all the Preachers in the world."

—Our old Helper, JOHN WILLIAMS, is also worthy of notice. Although, like many other Negroes, unable to read or write, he is the overseer of an estate; and, in the absence of his master, who resides in the town, is actually the sole manager, having every thing under his charge. Indeed, this faithful servant seems to have worne himself out in the service of his employer; and the universal respect and obedience shewn to him by all his fellow-negroes, together with the unbounded confidence reposed in him by his master, is honourable to his Christian Character. He is now weak and sickly, and hardly able to continue in the duties laid upon him. He was cheered to-day by a visit from his Minister, while he was engaged in superintending the labours of the boiling-house.

—Visited our old Helper, John Williams, now in a state of great weakness. After having spoken to him, he said, "Massa, you talk to me as if you had been all along with me. Just so it is: my life was first a life of sins and faults, and then a life of labour and trouble; but the Lord has been merciful to me and supported me, or I could not have seen this day. One thing grieves me still now, that I was often, in duty, bound to be hard upon the people, to make them work, because the responsibility was laid upon

me; and they often thought it hard of me; but I could not help it." He was encouraged not to grieve about what had been laid upon him as a matter of duty; but rather to give up his thoughts to the subject of his latter end, now drawing near; and was commended in prayer to the Source of all consolation, to Him who is the sinner's refuge and the saints' everlasting rest.

— Visited a venerable old Negro in the country, SAMUEL GOLDENGROVE, who has been for many years disabled by the infirmities of age, being apparently about 100 years old. Though bowed down, he still creeps about, with the help of two sticks. His residence is at a very lonely place, among some fruit-trees, which he is appointed to watch. I found him sitting by the side of his hut, with his head leaning upon his staff, apparently in deep thought; and, when aware of my approach, he raised his hoary head, and with a smiling countenance addressed me: "My dear Master, I am very happy you come and see an old man like me, in my lonely place. I am quite desolate here, and am often hungry and thirsty; but what can I do, but look to my Lord up there?" raising his tall body, and looking toward heaven. "Since I know Him, I always keep away from sin: before I know Him, I did not know what was sin, until I heard the first time the Word of God, which told me all. Oh, since that time, them Negroes a great deal better than them was before. Since that time, I learned to know God me Saviour, and to know He will (His will). I try to love all them Blacks, and them White People. Then I did not steal (see Eph. iv. 22, &c.), or such like; and kept faithful to me only one wife; and we have never dispute or quarrel together. When even the Massa speak to me, me try to keep them good word and advice in my heart, and do 'em if possible; and me feel comfortable: me know the good Lord with me. Me grieve often to see them Black go to church, and hear how themselves should behave, and me see them do the same wicked work. Them tell Massa, "Yes, Massa; yes, me will do so:" but when them turn their back, them as bad as before. Me pity them; but me do not wish to follow them at all. Oh no! the Lord so good, me wish to follow Him, and please Him." The manager joining us, gave the good old man an excellent character.

— Visited old Samuel Goldengrove, according to appointment. As I approached his watch-house, I saw him seated upon a hill, on the look-out for me: as soon as he saw me, taking to his crutches, he scrambled down the hill into his hut. Having arrived there, I was tying the horse to a tree, when the venerable man came out, dressed in clean white linen, with such pleasure marked in his face and manner, that one might have supposed he was going to a wedding. With outstretched hand he bid me welcome, calling out, "Thank the Lord! the Lord is good, good to me a poor sinner." (Ps. cxviii. 1.) The Helper Sister from the estate being present, contrived to get into his little watch-house a small round table, a chair, and a little bench; and so we three sat down to the Supper of the Lord. Oh what happiness attended that little meeting! the patriarch-negro, with his snow-white head and beard, sometimes deeply sighing, as though his heart was overcharged with gratitude and joy—his lips moving in silent prayer (1 Sam. i. 12, 13)—clapping now and then his hands together—and looking up toward Heaven, as if unable to restrain the abundance of the heart; and repeating, again and again, "The Lord is good! I thank him! I praise him!" In this happy frame of mind I left the dear old man, who could not find words enough to declare his gratitude for this blessed season of refreshment from the presence of the Lord.

— Held the funeral of ANN ROSE, driver of the middle (or women's) gang at Willock's Folly; whose sudden death was occasioned by the blow of a sugar-cane on her stomach, received from one of the gang, whom she had prevented striking another. While the testimony of her master confirmed our opinion of her good character, it was no less pleasing than affecting to witness the Christian conduct of her aged husband, Matthew, under this afflictive bereavement. He expressed his forgiveness and pity for the murderer, while, with an afflicted heart and many tears, he exclaimed that she was his only wife, and he her only husband, and they had lived so happily together ever since they were quite young. He was comforted with the assurance that all his Teachers mourned and sympathized with him, and encouraged him in the name of the Lord his God.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

We regret that it is not in our power to assign a larger space to the Addresses delivered at the recent Anniversaries of our Religious and Benevolent Societies. Prelates and Nobles, Ministers and Laymen, Churchmen and Dissenters delivered Addresses replete with enlightened and fervent piety, enlarged charity, and commanding eloquence: our limits oblige us, as on former occasions, to report chiefly the FACTS stated, while we must omit many noble sentiments and much powerful reasoning.

On one topic, as being intimately connected with the condition and prospects of the United Kingdom, and with its will and power to labour for the Conversion of the World, we have entered somewhat at large. The **FEARFUL DEPRAVITY OF LONDON** is happily awakening the deep concern and calling forth the strenuous efforts of all true Christians among us. The Right Reverend Prelate, who presides over the Diocese in which the greater part of the Metropolis is situated, has manifested in many ways, and especially in a late proposal for the erection of Fifty New Churches or Chapels, his earnest desire to remedy the crying evil. Various Societies are in action with the same end in view; and one, the "London City Mission," has been recently formed, as our Readers are aware, for this exclusive purpose.

We made some remarks, at pp. 182, 183 of the Number for April, on the expediency of conducting Institutions of this nature, exclusively by Churchmen or by Dissenters. In an Address at the Meeting of the City Mission Society, the Hon. and Rev. Baptist Noel, in allusion to these remarks, vindicated the union of Churchmen and Dissenters in Home Missions, by the example of their successful co-operation in the British and Foreign Bible and the Religious-Tract Societies. We esteem our Brother too highly in love for his work's sake, needlessly to object to any of his opinions or proceedings; but for the sake of the Great Cause itself, and for the maintenance of true charity among those who are occupied in promoting that Cause, we must continue to deprecate the uniting of those together in religious labour, who conscientiously hold different opinions on subjects which must unavoidably come into question.

The limit of combined religious action can only include, with safety and peace, those cases where, as in the Bible Society, religious opinions are not at all called into question: or where, as in the Religious-Tract Society, essential principles, common to all who act together, are alone brought forward; and subordinate principles, on which the parties do not agree, are pretermitted, as not necessary to Salvation, though important to the full edification of the Church.

Wisdom and Charity, we conceive, require that all plans which cannot be placed, completely and practically, under one or other of these two heads, should be conducted exclusively by those who agree in all the great points, of Doctrine and Worship and Discipline, which are essential to the full purposes of their union. If the time should arrive, when the Terms of Communion in the Churches of Christ shall be so enlarged as to embrace those who are at present separated, there will then naturally follow

a wider co-operation in religious labours; but it will still remain, as we conceive, immoveably true, that Members of different Communions can act efficiently, harmoniously, and consistently together, only under one or other of the two cases which we have stated. The experience of our different Societies fully bears us out in this view.

In cases such as that of our Home Missionary Societies, where Living Agents must be employed in acting personally for religious ends on a Living Population, not only must topics be brought forward on which Churchmen and Dissenters are not agreed: but if it were possible and proper to merge these topics, yet that difficult task could not be entrusted to Living Agents of every habit of mind, speaking on the spur of the occasion; when it is found to require the calm deliberation of a body of thinking and candid men to prepare publications of such a description.

To all the praises which are given to the mutual Love of true Christians we most cordially subscribe. We desire to love every man who loves our Lord. We count our differences lighter than the dust in the balance, as compared with that Faith, which the Holy Spirit awakens in the souls which He has renewed, and which works by Love to all the commands and promises of God. Where Regeneration, and Faith, and Love are—there God is! And with such men may our souls be gathered for ever!

It is not quite fair to draw captivating pictures of harmony and love, with an implication that these scenes are realized among those only who merge their different views of Worship and Discipline, which yet are allowedly indispensable to the full edification of the individual Christian and of the whole Spiritual Body. While human nature is what it is, and the Christian Churches retain their present Terms of Communion, our Brethren so circumstanced must be more than human wholly to escape suspicions, heart-burnings, and jealousies, and to feel themselves at once consistent and unimpeded in their actions: and we urge more limited co-operation on our Brethren, because Charity can be most confidently exercised and most fully maintained, when we act with those with whom we agree, and bid God speed to all who, with the preservation of all essential truth, do yet piously differ from us.

We are well aware of the duty of labouring to be *perfectly joined together in the same mind and in the same judgment*: for it is the want of this which imposes on Christians the necessity of these restraints on general co-operation. While, however, they continue short of this consummation, they may be joined as one in Holy Charity; and in proportion as they approach this unity of mind and judgment, they may be joined together in unity of Holy Action.

UNITED KINGDOM.

Fearful Depravity of London, with

Counteracting Plans and Exertions.

It is now only one year ago—it was on the 16th of May last—that three Gentlemen met together for the purpose of considering and praying over the condition of this vast Metropolis. Their first object was, to ascertain the moral and religious condition of the more humble classes of this Great City.

And what a scene have they been the means of unfolding! In a City, whose

wealth, whose industry, whose intelligence, whose literature are scattered throughout every portion of the globe; in a City, which, for its civil, its political, its spiritual privileges, is without a rival in the whole world; in this City arise fearful clouds of crime against man and of sin against God. Those Gentlemen have found, throughout the Metropolis, awful instances of ignorance and guilt, of iniquity and misery. They have found large districts, in a considerable portion of which the Word of God is not to be found—in which there are

thousands who cannot read that Word, and tens of thousands who will not read it; and large masses, who, from one end of the year to the other, never enter the doors of God's House! It is remarkable—it is lamentable—that so much wealth and poverty, so much intelligence and ignorance, so much piety and profaneness, should dwell together in such close connexion; and we may well regret that the attempts, which have hitherto been made to counteract this evil, should have been so trifling, so unworthy, so unsuitable to the circumstances of the case.

At a Meeting of the Bible Society, in a district with which I am more particularly connected, one of the Agents furnished some most melancholy details of the ignorance and misery which he had witnessed, in the course of his visitation of that district. I do not doubt the correctness of those details; but they are so very remarkable, that I thought it necessary that they should undergo a strict and minute investigation. Without stating his views and intentions to the Society, a friend undertook to examine into the case. And what was the result? The district to which I refer is about a quarter-of-a-mile in breadth, and about a mile in length. The population is teeming; amounting within that area to about 70,000. The first question was, "What are the materials and accommodation for religious worship?" Strictly speaking, in that wide population, there is but one Place of Worship: that is in a state of dilapidation, and is capable of containing only about 700 persons: that place, however, is not filled. It is true that there are, on the borders of that rectangle, on one side a church, and on the other side a chapel, which do lend some aid. I will, therefore, include those. Supposing those places to be filled to the uttermost, they would contain about 3000 persons. Supposing that in each of those places Religious Services were performed three times every Sabbath, and that different persons attended on those three Services, that would provide instruction for from 9000 to 10,000 persons. But the fact is, that, in that district—a district well known to many in this assembly—a district having in it one of the greatest thoroughfares in the world—in that district, admitting that there is religious instruction for Ten

Thousand, there are still SIXTY THOUSAND who have no religious superintendence whatever! In that district there are all the results which we might reasonably anticipate—a great lack of instruction—a great lack of Bibles—and especially of one thing which I will mention more particularly. I inquired how the Sabbath was spent in that district. On Sunday, the 8th of May, a Gentleman went through the district, and he found, in the capital street, 219 shops shut and 58 open, just before the time of Divine Service—in the next street, 34 shops shut and 19 open—in another, 22 shops shut and 56 open—and, in the next, 72 shops shut and 97 open. That was the state of the leading streets, in which we expect, if not religion, at least some regard to decency. Some of the bye-streets were next examined: in one, there were 10 shops shut, 27 open—in another, 10 shops shut, 30 open—and, in a third, 6 shops shut, and 94 open. And that was not all: a number of stalls and barrows were placed along the streets; so that, in point of fact, the whole scene bore a nearer resemblance to a Market Day than to a Christian Sabbath.

But if, instead of that one district, we take the whole City—if we visit the wealthy as well as the poor—if we traverse the west end of the town as well as the east; then, surely, a more favourable view of things will be presented. It is my painful duty to deny that position, if any entertain it; and, unhappily, I can deny it on incontestable evidence.

It pleased His Majesty, in June last, to appoint a Commission to inquire and report on, the subject. That Report I hold in my hand; and no one will surely distrust its fidelity, or suppose that I have any wish to underrate the Established Church; for the Commissioners consisted of the Archbishops of York and Canterbury, the Bishop of London, and several other Bishops. And what is the fact which they have communicated to the world? Those Commissioners stated, that, in the Metropolis, there are at least One Million of persons who are deprived of the opportunities of Public Worship and Religious Instruction! I state the fact, which I have read with alarm and with the deepest regret—that a vast proportion of the people are thus left without the means of Christian Instruction.

Look now, for one moment, at the operations of this Society. It already employs Forty Agents, in as many Stations. The object of the Society is, to give Religious Instruction to all who need it; but its object is, further, to INTRUDE Religious Instruction on those who need even the knowledge of their own ignorance—who will not go to Places of Worship. They will not go to seek after the Gospel, and therefore the messengers of the Gospel must go and seek after them. But it is not the intention of the Society to stop where they are. They have now 40 Agents, but they want 400. I hope that the Society, which is now in its infancy, will soon rise to manhood—that it will be endowed with giant strength—and that, by the blessing of God, it will be a means of destroying the ignorance, the infidelity, the profligacy, which so awfully abound in this Great City.

[T. F. Buxton, Esq., M.P.—at City Mission An.

While I beg to restrict the attention of the Meeting to the object which the Society has in view, namely, the communication of the knowledge of Divine Truth, I must say that I do not sympathize with those who dread useful knowledge, even as dissociated from religion. If I were the inhabitant of an ill-governed State, I should rejoice in the diffusion of all useful knowledge; because, however it might for a season endanger the tranquillity of the State, it would ultimately improve its institutions and promote its happiness: but, being the inhabitant of a well-governed State, in which good laws secure the welfare of the whole community, I must still more wish for the diffusion of useful knowledge. An unenlightened understanding alone could hope that benefit would ever be derived by any one class of the community from anarchy and violence: the more the understandings of the common people are enlightened, the more they must perceive that their own prosperity must depend upon the maintenance of trade, the security of property, and the strength of law. But while I maintain that the utmost possible diffusion of useful knowledge is good, I maintain that it is only beneficial so far as it goes: it cannot provide with certainty even for our present welfare; for it cannot restrain passion, nor make men virtuous: but even if it did secure happiness in the present world, certainly it cannot

provide it for the next. For this, another kind of knowledge is required. *This is life eternal—to know Thee, the only True God, and Jesus Christ whom Thou hast sent.*

In order to communicate this knowledge to all, it is necessary that Christian Agents should go to the houses of the poor—explore every garret and cellar—remember the forgotten—search out the neglected—and proclaim, in the worst haunts of the Metropolis, *Jesus Christ, and Him crucified.*

Surely no one can deny that there is an imperative call for increased exertion. In addition to what was stated by the Hon. Gentleman who occupies the chair, I would add what has been stated by the Bishop of London, in a Letter which His Lordship has just published—

In London and its suburbs, including the parishes on either bank of the Thames, there are four parishes or districts, containing an aggregate of 166,000 persons, with church-room for 8200—not quite one twentieth of the whole, and only eleven Clergymen. There are twenty-one others, the aggregate population of which is 739,000, while the church-room is for 66,155—not one tenth of the whole, and only forty-five Clergymen. There are nine others, with an aggregate population of 232,000, and church-room for 27,327—not one-eighth of the whole, and only nineteen Clergymen. The entire population of these Thirty-four Parishes amounts to 1,137,000, while there is Church-room only for 101,682. Supposing that church-room is required for one-third, there ought to be sittings for 379,000 persons. There is, therefore, a deficiency of 277,318 sittings; or if we allow 25,000 for the number of sittings in Proprietary Chapels, the deficiency will be 252,318.

Hence, we have authority for stating, that there is the utmost need for exertions such as the Society is making. There can be no doubt, that, as Christian Men, we are bound to aim at meeting the deficiency which has been so fully exposed. The only question is, how are we to meet it? Various means have been devised.

The first to which I will allude, is a proposition contained in His Lordship's Letter—that of the erection of at least Fifty additional Churches; in furtherance of which object the Bishop has himself made the princely contribution of 2000l. Most earnestly do I wish that the benevolent expectations of the donor may be more than realized!

But, supposing that the Fifty Churches were raised, and that each of them con-

tained about 2000 persons—a number too large for ordinary voices and constitutions—they would only afford accommodation for 100,000 persons, out of the enormous deficiency which has been noticed in the Commissioners' Report; so that there would still be need of something further. Nor should I omit to add, that the erection of those Churches is no security that they would be filled: there must still be an aggression on the population which would surround them, in order that they might be reclaimed to church-going habits. For such a purpose, the Agents of the Society become valuable pioneers.

As a Demoralized Metropolis is a curse to the whole land, so a Metropolis eminently Moral and Religious would diffuse a moral and religious feeling to the extremities of the Empire. It is the direct aim of the Society to create that wholesome influence. If successful, it will bring to light many cases of overlooked and unrepining distress, while it will detect and prevent the systematic mendicity of impostors: it will bring thousands of children to school: it will empty many of the gin-shops, and lead numbers of the working class to habits of providence and economy: it will check profligacy: it will lead to the better observance of the Lord's Day: it will draw many to the House of God. Others, too, not resident in London, are interested in its success. Every parent, about to commit a child to the dangers of a London Life, ought to bless God for exertions which multiply the Means of Grace and lessen the inducements to iniquity. At present, our seamen—that interesting and neglected class—when they enter the Port of London, frequent the worst haunts of the Metropolis; and are plundered, and debased, and rendered more vicious and profane than ignorance and neglect had previously made them: then they go forth to propagate European Vices on Heathen Shores—to teach the savage to lisp English Blasphemies—to counteract the benevolent efforts of the Christian Missionary, and to prolong and deepen the degradation of the Idolater: but let them find, on landing here, every street and alley well visited by the City Mission; let them be directly met by the Gospel, by means of the Religious Tract, the Domiciliary Visit, the simple exposition of Scripture in a private room, or the in-

itation to attend the House of God—the numbers, reclaimed instead of vitiated by their abode in this city, may go out again to carry to foreign shores, in their exemplary deportment, the most eloquent appeals to the Heathen to embrace the Gospel.

But, besides our own countrymen, London draws to itself visitors from every kingdom. Imagine it, under the zealous labours of Christian Men, attaining to a degree of piety, good morals, and decency, altogether remarkable in so vast a society: would not every inhabitant of a Despotical State love liberty the more, when he should witness among us these, its fairest fruits? Would not every Roman-Catholic Visitor be led to acknowledge that his Church had never yet, in any land or in any age, exerted such a salutary influence? and would he not love Protestantism for our sakes? Indeed, the great example would not attract individuals only: other cities would observe it: Manchester, Liverpool, and Birmingham, would imitate our efforts, and share our blessings. Paris itself, the heart of Europe, the city at once the most needing improvement, and the most calculated to extend it, would probably derive advantage from our success: such men as Broglie, Guizot, Michelet, Tocqueville, and others, the ornaments of their country, and accustomed to survey the progress of society in Europe as well as France, could not fail to observe the moral improvement of this Great Metropolis, and endeavour, by similar means, to extend it to their own.

[Hon. and Rev. B. W. Noel—at the Same.

It is known to all, that a large multitude are living without Public Worship. "At this moment," says the Bishop of London, "there is in the Metropolis and its suburbs, omitting all notice of those parishes which contain less than 7000 inhabitants, a population of not less than 1,380,000, with church room for only 140,000, or little more than one tenth of the whole." About one tenth alone of 1,380,000 persons, inhabitants of parishes containing above 7000 inhabitants, are provided with church-room. What must be the condition, then, of vast multitudes thus reduced to the necessity of living without Public Worship!

At this moment, while we are met in this House of Prayer, what are they doing? Our principal streets look quiet: the shops are shut: we have heard

the chime of the Sabbath-bells : and the Churches are filled. What an air of decency and devotedness is thrown over our city ! But lift up that glittering veil which hangs over the face of the Metropolis, and look at the hideous features concealed beneath it. Go to the bye-streets, filled since the morning with clamorous traders, who make the Sabbath Morning their weekly fair. Visit the thousand gin-shops of our City ; and let the odious circumnavigation of these haunts of misery bring you into company with the myriads of squalid creatures, who make these their only temples, and that their only worship. Penetrate the dismal alleys of the City ; and, in those crowded and unwholesome tenements, you will find multitudes, after a night of drunken riot, now sleeping away (if fever will allow them) these sacred hours ; or they awake to make penury itself more lean, by gambling in their bare and destitute abodes. If all our squares and greater streets with their inhabitants were at once swallowed up by an earthquake, these would almost form a Metropolis themselves. Where else is there such a close and dense confederation of persons who live without God ? Where else is there such civilization and knowledge combined with such reckless sensuality ? Probably on the face of the earth there is not a City where there are greater numbers who have thrown aside the very forms of Religion. Probably no where do all the incentives to sin meet with so few counteracting influences. [The Same *.

The necessity of the case will probably appear very different to persons whose spheres of action are widely removed from each other. To those who are familiar with the modes of life only which are known in loftier circles, where there is so much of the grace and courtesy of external demeanour, it will seem an almost incredible thing, that, in another sphere, there should be found so much of sin in its grossest and most offensive aspect. Others, who live in religious circles, and gladden themselves in the thought of Churches and Meetings thronged like the present, and who are ready to afford their cheap contingent of silken words and

easy approval to the many plans which are proposed for the advancement of benevolence and piety, will yet hardly be persuaded, that, in our Great Metropolis, there is an under current of ignorance and wickedness, which can hardly be surpassed among the Natives of New Zealand or Nova Zembla. But, if they will listen to the testimony of those who have explored the cellars and garrets and dens of misery in which the poverty of the town conceals itself, they will be too well convinced, that, beneath the fair exterior of decent and well-ordered society, there lies concealed an amount of darkness and vice, which may awaken all the sympathies of their nature, and make them feel themselves compelled to further any plan which promises well for its removal. We may take an individual, and let him stand as the specimen of a class. His labour is unintellectual : he pursues it only under the pressure of urgent need, and performs his part only as a wheel of the vast machine ; having no thought but to provide for the necessities of the lower part of his nature, and his relaxation from toil is sought in base and vicious indulgence : he loves the tainted atmosphere of the ale-house, and the gin-shop is his paradise : his mirth vents itself in impurity—his anger in blasphemy : he returns to his home, not to be the centre of affection and delight to those whom Providence has made his dependants, but to spread alarm and disorder : his children tremble at his coming, and skulk from his presence ; and even the prerogative of womanly weakness is trampled on by his ruffian violence. And yet this degraded being, in whom the material seems so to weigh down the moral and spiritual part of his nature, is one, like ourselves, destined to live for ever, either with God and His Saints, or among the heirs of unutterable woe. And what has been done for him by his fellow-countrymen, who are in possession of the precious privileges of a pure and holy faith ? There is enough of the spirit of enterprise abroad, as the many projects of busy speculation sufficiently prove. There is no unwillingness to contribute help toward the evangelizing of Heathen Lands : there is, indeed, something so captivating in the nobleness of the design, that a speaker has only to describe the perishing condition of Pagans in order to enlist the liberal kindness of those who hear him on their behalf. But if the moral and spiritual wants of our

* This last passage is extracted from a Sermon, entitled "The Spiritual Claims of the Metropolis," preached by Mr. Noel, at St. John's Chapel, on Sunday the 29th of May, in aid of the Bishop of London's proposal for the erection of Fifty New Churches. Contributions to this object had been made by the Congregation, when the Sermon was put to press, to the amount of 1698 l. 3s. 6d.—*Editors.*

own land are disregarded, we cannot expect that the favour of God should rest upon its people.

It is not enough to build Churches, in which the Word of Life may be preached to the people. Many, who love the sound, will come and willingly listen to it; but the outcast and degraded part of the population, in whom there has never been kindled any desire for Divine Knowledge, will yet remain in their former condition. It is needful to seek them out; and, gathering them from the highways of sin, compel them to come in to the Gospel Feast.

And let us only go forth in the spirit of Christian Meekness and Love, and we shall find that they, who might resist all other efforts, will not be able to stand out against the persuasions of kindness and disinterested zeal. We may find a man as it were on the very edge of ruin—careless of his personal interest—and insensible to threats and warnings: terror cannot alarm him—law cannot restrain him—expediency cannot bribe him; but let us deal with him as a feeling, reasonable, immortal creature—let us shew him that the sympathy of his fellows is not all withdrawn, and that his intercourse with the better portion of mankind is not entirely cut off, and we shall find, that even the obduracy of such a heart may be softened, and that the power of Grace can reach even the most hardened.

[Rev. Sanderson Robbins—at the Same.]

In the particular district in which I am called to labour, the district of Saffron Hill, if I except one small Dissenting Meeting, I have none to help me in attending to the spiritual necessities of a crowded population. In that district there are not fewer than 8000 persons: of those, about 3000 are Irish Papists: several hundreds are Italian Papists, employed chiefly in frame-making: about 1500 are Deistical Jews, of the lower order; while, among the remainder, is a numerous class of those persons who are sometimes facetiously called “nothing-arians”—men, who not only reverence not the Divine Being, but many of whom do not acknowledge His existence—who not only are held together by no social or moral principle, but acknowledge no law of morality—who not only are uncheered by the Christian’s eternal hope, but limit the existence of man to the present narrow sphere. The Meeting may judge if the Agents of such a Society are not needed in such a population.

The visits of Christian Agents have brought to light some horrible instances of human depravity. One I will mention. In a house situated in a narrow court, was one room, which was used as a sleeping place for no fewer than nine families! That, alone, may be regarded as a proof of the awful demoralization of the place. In three of the beds were persons in a dying state: on another, lay a sick person; and on another, was stretched out a corpse. Four human beings (with whom indeed we might almost feel ashamed to own the brotherhood of humanity) were sitting around the last bed—smoking pipes—drinking gin—and, as if in defiance of death, playing at cards upon the naked dead body! Arenot the Agents of a Mission needed in such a place? *[Rev. J. M. Rodwell—at the Same.]*

If we merely wish to keep things as they are, we may go on with our regular Sabbath Instructions in the Churches: but if we would work on the dense mass of Heathenism and Ignorance around us, we must bring the doctrines of Christianity to bear on that mass in an aggressive form. It is true, that we have spires pointing to heaven, and the sound of the church-going bell; but there is Ignorance so great, that it can neither see the one nor hear the other. And why should aggressive movements be objected to? It is the aggression of Religion and Charity, and can only be employed for good.

[Rev. Dr. Deady—at Church Past.-Aid Soc.]

Instances of Success in Endeavours to counteract this Depravity.

The Report has brought before the Meeting a section of the Metropolis with which I have some acquaintance. It has presented some of its fearful features. We have been told, that, of the population of that section, not one in ten attend Public Worship—that one half the children are untaught—that more than one half of the shops are open on the Sabbath-Day; and we might have been told, that, among those houses devoted to business, every eighth house is occupied by the retailer of beer, or more generally by the retailer of that deleterious fluid which is rapidly bringing the lower classes of the population to brutalism and to beggary. The Report has correctly stated, that all this misery and vice exists in a district of London which has not been neglected. It has been under the process of Christian Cultivation for ten years; and, during that period, from

forty to fifty faithful and devoted Voluntary Agents have, from week to week, carried the message of mercy to the poor and destitute, who crowd the lanes and the hovels which compose that section; and, at this time, two Stipendiary Agents, men well qualified and entirely devoted to the service, are employed in the same field. There are also in it Nine Places either for Preaching or for Prayer Meetings, most of which are well attended; and there are several Schools in the immediate neighbourhood formed by the labours of the Christian-Instruction Society. But I would not have the audience think that these ten years of labour have all been lost, and that little has been done. No! in that moral waste, blessed be God! we have seen, that, *instead of the thorn, there has come up the fir-tree; and, instead of the brier, the myrtle-tree.* I will advert to one or two of those moral miracles, in which the Power of Divine Grace has been attested among the ignorant and degraded of that quarter.

A most devoted Christian Brother was visiting, one Sabbath, in one of the lanes of that mournful neighbourhood; and was invited by the inhabitants of one of the houses to ascend the stairs, and see a poor sick woman. He obeyed the call gladly. He found the family—consisting of the husband, the wife, the wife's mother, and four children—destitute of any thing bearing the resemblance of a bed, and almost of every article of furniture—the wife's mother exceedingly ill; and, to all appearance, near to eternity. He requested to know the object of the invitation. They told him it was to pray with the dying woman. He asked for a Bible. "A Bible!" said the wife: "Is it a book, Sir?" After making it a little plain to her ignorant mind, he obtained the remnant of a Bible; in which, however, he found a record of Christ's sufferings, and the glory that should follow. He read the 53d Chapter of Isaiah, and offered a prayer for the salvation of the dying, and for the improvement of the whole family—most vicious as they appeared, and most wretched as they were. He soon made another call; and it was not difficult to discover that the father of the family was the source of all the misery which they endured: his earnings, which were not small, were all prostituted to the very worst of purposes: he was an habitual drunkard, and left his wife and child-

ren desolate and miserable. It pleased God to bless the kind instruction of this Minister of Mercy to the father of the household: he became another man; and is, at this hour, as exemplary as a Christian, as he was once infamous and degraded by his wickedness. I have had the happiness of giving *the right hand of fellowship* to that once miserable outcast of society; and a more simple-hearted, more useful, more devoted Christian, in his humble sphere, I know not. He attended the out-door preaching stations regularly, while they were continued, through the summer months; and there, officiating as clerk, stood forward, with a simplicity and a fearlessness which made me ashamed of my own misgivings.

I will mention another instance of the same kind, which occurred in the course of the cultivation of the same moral waste; in order to encourage my Christian Friends in attempting great things, even under the most unfavourable circumstances. It fell to the lot of a valued Young Friend, a Christian Female of no pretensions, but of sincere piety and steady perseverance, to visit, in her district, an Aged Woman; one who had numbered threescore years and sixteen. Her heart was desolate: she had been reduced from comparative affluence to extreme poverty: she had lost the partner of her life; and, in the midst of all her sorrows, she knew not God as her Friend and Comforter. My young friend prevailed on her to accept a Tract, and she promised to read it. She made an early call upon her, and endeavoured to ascertain if she understood what she had read: she found that the aged widow was willing to be a learner, even from youth: she was induced, at first, occasionally to attend the Place of Worship where I officiate; and, at length, never was absent. Whatever might be the weather, or the unfavourable circumstances, there she was seen, *receiving the Kingdom of God as a little child*; and to that Widow, at the age of fourscore years, save one, I have had the singular happiness of extending *the right hand of fellowship*, and bidding her welcome to the Church of Christ.

[Rev. Arthur Tidman—at the Christ. Instr. Soc. An.

It has been my privilege to be connected with this Society from its first formation; and I look back, with delight and thankfulness, to the period (a twelvemonth to-day) when a little band bowed the knee before Almighty God, and

solemnly commended the then new-formed Mission to His special care and guidance. Not only was I thus early united with the Society, but the superintendence of one of its first Agents devolved on me; and it is what I have witnessed in this capacity that I am about to relate.

I shall not occupy the time by stating what were our fancied discouragements and our doubts. I am ashamed to own, that they were allowed to occupy a place in our minds: but God was better to us than all our fears. In that portion of the district, where we expected either sullen indifference or brute violence, the Agent met with not only a kind reception, but in a few days induced upward of twenty persons to become weekly subscribers for Bibles, some of whom were Jews and Roman Catholics; and about thirty to send their children to Sabbath Schools, besides meeting with several very encouraging and interesting cases.

I allude to this part of the district particularly, because I have known it for some time: and believe I am correct in stating, that none of those engines, which Christian Philanthropy has brought to bear on other parts, had been successful here; or if a footing had been obtained, it was soon left for more encouraging scenes of usefulness. When the Agent of the Mission commenced his labours here, he found it to contain about thirty lodging-houses; giving nightly accommodation (if accommodation it might be termed) to some hundreds of persons of the lowest class, at 2d. 2½d. and 3d. per night, who might with truth say *none* practically *cared for their souls*. At present, independent of his regular visits, there is a room opened every Sabbath Evening for exhortation and prayer: and, as the Agent takes this alternately with another, when not occupied in the room he enters one or another of these lodging-houses; and is soon surrounded by about thirty persons, who listen, many of them with great attention, while he speaks to them of the worth of the soul and of Christ's love to sinners. It is true, he is not always equally successful; but when, as was the case a few Sundays since, he is driven from one house, he enters another, and fails not to receive a welcome in one place or another.

In other parts of the district, though there may not be the same ignorance and carelessness, yet the Infidel, the Sophist, the Roman Catholic, and the Jew, are

here ready with their objections. A few specimens of these I shall mention.

The usual mode adopted by the Agent is, to inquire if they have a Bible, or if they have children to send to a Sunday School; and this leads to more general remarks respecting the importance of personal Religion. One day, while thus occupied, he was accosted by a man from an upper window, who asked him what he wanted. "I want to know if you have a Bible." "No: I and my Bible have cut long ago"—"Have you found a substitute for it?" "No: I don't know that I have"—"But are you wise, in leaving that which the ablest and best of men have revered, without finding something wherewith to supply its place?" "Oh, I don't know: Priestley, Hume, and Gibbon, could not agree about it: 'tis not likely that I should understand it: the Book of Nature is good enough for me"—"But does the Book of Nature point out to you how sinners may be saved from the just wrath of God? Does the Book of Nature tell you of atonement through the merits and death of Christ?" "Step up, Sir, will you? We will have a little more talk about this." Hitherto the conversation had been carried on before many, who were listening to what was said. When the Agent entered the room, he witnessed a scene of great poverty and wretchedness. Addressing the man in an affectionate manner, he told him that he had but one motive in disputing this point with him: "I feel," he continued, "that one or the other of us must be wrong. I feel satisfied that the Bible is the Word of God; and if so, what is your condition?—you avowedly neglect and despise it." After some more remarks of this nature, the man said, "Well, I like to be spoken to in this way: you don't come, as some do, and consign me at once to destruction. I shall be glad to see you, and talk to you about this, whenever you like to call; and you may, if you please, put down my name as a subscriber for a Bible."

Speaking one day to a Roman Catholic, the Agent was met with this remark: "*Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves.*" "Well, go on. What does the rest of the passage say? *Ye shall know them by their fruits.* Why am I come?—not to get your money, nor to injure your person; but

to speak to you about your best interests, the welfare of your soul." The man here commenced a long tirade about the infallibility of the Pope, the purity of the Church of Rome, and the heresy of all other Churches. The Agent told him that he had not come to quarrel about Churches: "The question is," said he, "What has your Church done for you? The Bible says, *without holiness no man shall see the Lord*; and, *unless a man be born again, he cannot see the kingdom of God*. Are you leading a holy life? Have you reason to hope you have been born again? If not, neither the infallibility of the Pope, nor the boasted purity of your Church, can save you: it is *the blood of Christ*, and that alone, *which cleanseth from all sin*." The man was silent; but not so a woman who stood by, who said, "Ah, there would be a good deal more charity in giving the children some shoes and stockings, than talking in this way to us."

At another time, after speaking to a man, the Agent offered him a Tract: he said, "Well, I'll take it; but you are only wasting your time. These Tracts can do me no good: it is only the Spirit of God that can make me holy." "True: but God works by means, and has promised His blessing in the use of these means."—"Yes; but don't you say that man by nature is *dead in trespasses and sins*?" "Yes."—"Well, then, where is the use of telling such persons to repent and believe the Gospel? You might as well call on dead men to rise out of their graves. And, as for faith, 'tis the gift of God: I can't give myself faith." "True: but do you believe God, when He says, *If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask Him*?"—"Yes." "Well, and yet you won't ask Him. Hear what God further says—*Because I have called, and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity: I will mock, when your fear cometh*." The man looked the Agent full in the face, and said, "Ah! that passage will condemn me."

I could name many instances, where the Agent's visits appear to have been peculiarly blessed. I could allude to some, now in the eternal world, who, in their last moments, have thanked God that the Agent was ever sent to them;

regarding him as the instrument employed to awaken them to a sense of their state, and to point them to a Saviour. I shall allude to but one. In visiting a Workhouse contiguous to his district, the Agent found a poor man, who, though he appeared to love the Lord Jesus in sincerity, was viewing the approach of death with peculiar terror, and writing bitter things against himself: he seemed to think that his backslidings were past the reach of mercy; yet listened with much attention, while some of those passages of Hosea, which encourage the penitent backslider to return to the Lord, were alluded to, and seemed somewhat comforted. But the effect was more visible the next and last time that the Agent saw him: holding out his hand to him, he said—"*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!*" Farewell. May you be blessed—may you be a blessing—may you be enabled by the Spirit of God rightly to divide the word of truth—may you be abundantly prospered! Amen, and Amen."

These are a few out of many instances; and I would only add, that, in mentioning these facts, I have alluded rather to those which shew the various characters and different workings of the Missions than to others which might appear more deeply interesting, though not of so frequent occurrence.

[Mr. R. E. Dear—at City Mission An. Motives and Encouragements in Labouring to Evangelize the Metropolis.]

Of all places in the world, London has the first claims upon us. Here, within a walk of this place, we know that hundreds of thousands are living without the public worship of God: we have reason to fear that they are living without Religion altogether. We know that many are sunk in vice and sorrow: they have more guilt than the Heathen, because greater means of knowledge; and they have the prospect, therefore, of a more awful end.

Untaught and unreclaimed, they disgrace the kingdom—they vitiate the neighbourhood—they draw thousands of young persons to habits of ungodliness and sin—they train thousands of their poor children to tread in their footsteps—they mar the sacred repose and Christian stillness of this Day of Rest: more than any other class of the community, they threaten the safety of our institu-

tions and the security of property : they are themselves wretched and undone—they have grown faster than the means of instruction—they daily multiply around us ; and, while the number of religious persons in this City has been increasing, never was there, I think, so large a mass of utterly unregarded Heathenism in it as at this moment.

Let them, on the other hand, be pervaded with Christian Instruction, and their influence for good may become as great as their influence now is for evil. Imagine—if we may for a moment indulge the pleasing thought—that these hundreds of thousands, who are living without the worship of God, were wholly formed into congregations abounding with consistent Christians. Imagine their children well instructed from their infancy—their wages employed most economically and providently for the welfare of their families—their Sabbaths spent in the exercises of devotion—and their homes abodes of affection and of peace, whence the voice of prayer and praise ascended daily up to God. Not a scene on earth would be so lovely as that presented by this Great City. Every man, capable of appreciating moral beauty, would turn away from all those wonderful works of God, which at other times excited him to rapture...to gaze with greater admiration and with deeper joy upon a vast Metropolis, adorned with every Christian Virtue, and reposing in the light of God's countenance...The whole world might feel the influence of London, were it universally religious. Now, it sends out its criminals and profligates to spread a moral pestilence throughout the continent of Australia ; and to poison, perhaps, for centuries to come, the morals of an Empire destined, it may be, eventually, to be greater than our own : then, it would send out its devoted Missionaries to fill that continent and the Asiatic World with Christian Churches. Now, it sends out its sailors, whom it has debased and plundered, to teach the Heathen to blaspheme : then, it would send them forth to aid the Christian Missionary by their example and their exhortations. Why must this be an illusion ? Is the case of our Great City hopeless ? Must the chain of vice still be rivetted on the spirits which ought to be free ?

No ! The love of God in Christ, when heartily believed, is a consuming fire,

which destroys the power of sin. Only, therefore, let the Gospel be preached to them in the demonstration of the Spirit and of power ; and, like the furnace, in which the three Jewish Youths walked unbound before the astonished despot and his courtiers, it will consume their habits of sin ; and they too will throw off the chains fastened on them by Satanic malice, and walk at liberty in communion with the Son of God.

These myriads without instruction, without worship, without religious habits, without regard to duty, and without the knowledge of Christ, are under the dominion of sin, and in imminent danger of eternal death—AND THE CHRISTIANS OF THIS CITY CAN SAVE THEM. Let no one say this is ascribing to human agency what is the work of God the Spirit. Entirely do I ascribe the whole work of a sinner's conversion to His sovereign agency. Without that, all means are powerless. But I ask, When and where have suitable means to save men been employed in a proper spirit, and not been blessed by Him ? The language of prophecy describes the fixed purpose of God : —*Ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing.* The appointed Ministry of the Gospel will ever have a measure of success. Those, therefore, who will employ that agency, will save souls ; and those who will not employ it, must concur in their ruin. If, then, the Christians of this City, having the means, should, through self-indulgence, the love of ostentation, or cupidity of wealth, reject this proposed method of instructing the poorer population, and substitute no other, of what will they be guilty ?

Look at that repulsive being, creeping along the street ; with a frame still strong, but less erect and less vigorous than once it was, and a sullen downcast countenance, indicating equal dejection and ferocity. He has left at home some pale and sickly children, who cried to him for bread as he left the door ; and a wife more pale and sickly still, who said nothing : and where is he going ? Into that splendid Vestibule of Hell, where a fiery draught, now his only remaining joy, may banish care—animate him to any profligacy—nerve him for any crime—and, like midnight lightning flashing on the grin of a skeleton, may light up those gloomy features with a horrible merriment. And see, there

are many in that dismal neighbourhood who resemble him—women as well as men, who seem to make that Den of Drunkenness their familiar haunt. Almost every door in that street seems to pour forth a population equally degraded. And there you may see another street of the same character—and another—and another. Shut out from the princely dwellings of the noble and the great, there is a second city; so ragged, so dirty, so degraded, so ferocious, and so vast, that it might seem to the eye of a stranger to have gathered, as in a common sewer, the wretchedness and villany of the whole world. That is the population, which, lying in wickedness, and exposed to eternal death, demands our commiseration and our care; and if it be left, as it is, unheeded and untaught by the Christians of this City, again I ask, of what will they be guilty?

There was a city infected by the Plague. It entered almost every family: all men lived in dread of it. There was no social intercourse. Every house was barred, as against an assault. No vessel would enter its infected port. No carriages left its gates, lest they should bear infection to the provinces. Trade ceased. Labour was at an end. The streets were still as death, except when the deep tolling of the church towers made the sad city feel sadder still, or the dead-cart rolled heavily along the pavement, with its load of half-naked bodies, on their way to the huge pit, which was then the receptacle of the dead. Famine, the effect of suspended trade, followed pestilence. Gaunt figures prowled about the streets, with wolfish longings in their eyes. Desperation made every felon bold. Crimes grew customary. Each man saw in every other one who would infect him with his touch, or murder him with his weapon. But, notwithstanding the universal horror, dejection, and enmity, some who had been cured of the plague moved amidst the infected and terror-stricken people in perfect safety—and they were seen to smile in their security—and they carried the remedy, which had saved them, in their bosom. Its publication would have saved unnumbered wretches from a fearful death: it would have restored them to their rejoicing friends: it would have re-animated trade—filled the streets with health and plenty—made the merry bells ring out the universal joy—and thronged the churches with grateful worshippers;

but, because it would cost them some trouble, and some money, to communicate and to apply it, they kept it a profound secret. Would not the world curse such execrable selfishness?

But this picture is less, even, than the truth. A deadlier and more fatal plague has invested our City, and filled our streets with the dying and the dead. We have the remedy which has brought us salvation; and if we do not make it known, it is not a temporal, but an eternal calamity, of which we are the cause: we do not hurry the body to the grave, but the soul to hell. Yes, let it never be forgotten, the plague of ungodliness is raging around us. Unchecked by human laws, yielding to no philosophy, mastering and laying low all the suggestions of self-interest—it is hurrying immortal spirits to Hell—and nothing but the Gospel can arrest it. But that can—and we know it; and a simultaneous effort may, with God's blessing, do much to pour through the City a tide of spiritual health and of Christian joy.

Oh, if my voice could reach the rich men of London, it should cry in their ears—"God gave you your wealth—God demands that you consecrate it to His service—withhold it not, as you would not contract the guilt, and be involved in the condemnation, of unfaithful stewards!" If any wealth be misused, it is that which might have instructed myriads of immortal spirits around us, hastening to perdition in their ignorance and sin; but was withheld, that it might be made subservient to personal ambition, be consumed in luxury, or devoted to selfish accumulation.

This passage is taken from Mr. Noel's Sermon, before quoted: that Sermon does not strictly rank among the Addresses at our late Anniversaries; but the irregularity of quoting it as among them will be readily excused by those who read these extracts.

Western Africa.

Gambia.

FOULAH-MISSION INSTITUTION.

AN account of this Institution appears at p. 20 of the Survey; and of its measures, in connexion with the Wesleyan Missionary Society, at pp.

17, 18. From a recent Circular we extract some further notices of the

Proceedings and Designs of the Institution .....	272

The Committee, in the review of the past year, desire to be thankful that the Mission at Macarthy Island has been prospered, in many important instances, beyond their expectations: much good has been done; and much greater may, with the Divine Blessing, be justly expected.

The Committee announce, with no small degree of pleasure, the appointment of Mr. Macbrair expressly for the purpose of translating the New Testament into one or more native languages; the choice of which will depend on their extent and usefulness, in reference to the grand object of evangelizing the people. Mr. Macbrair appears to be well qualified for this great work, and especially from his having resided in Egypt, and his acquaintance with the Arabic Language, which will most materially serve his object in Western Africa; for, even in this land of darkness, the teachers of Mahomet's false doctrines are frequently able to read the Scriptures in the Arabic, and have proved their desire to obtain a copy, by parting with articles of their dress, in exchange.

It is a highly-interesting observation made in "Remarks on Ancient Languages" (by A. H., Bridling Quay), that "the Arabs have spread their influence, language, and dominion, from the shores of the Atlantic to the regions of India, and from the Mediterranean to the banks of the Niger: no language is so universally diffused as theirs, or so generally spoken." After enumerating many particulars, the Writer adds—"What are we to learn from all these facts?—That it seems evidently the design of the Deity, that the Gospel of our Lord Jesus Christ is to be propagated in Central Africa by means of the Arabic Language. When we look to Africa, with her millions of inhabitants, now buried, for the most part, in the depths of superstition, and lost to general intercourse by her multitude of tongues, we directly see, that, while the Semitic Arabs"—descendants of Shem—"are breaking down the barriers of gross Polytheism, inculcating the belief of One God, and disseminating through this unhappy continent their beautiful and expressive language, they are but the *hewers of wood* and the

drawers of water—unconscious agents in His hands, in *preparing the way of the Lord, and making His paths straight.*" The opening doors of Providence are everywhere presenting themselves, even in the depths of Africa; and is it not the duty of every Missionary Society, or rather its high privilege, to assist?

The Committee have resolved, if a merciful Providence should bless their efforts, to remit, by instalments, the sum of 1000*l.* toward the expenses attending the great and difficult work undertaken by Mr. Macbrair: and here it ought to be recollected, that their existence, as a Society and a Committee, will cease at the end of two years. They beg to express their increased anxiety and hope, that a more efficient Committee in London may be formed, for the full development of the Plan set forth in their Prospectus. They appeal to the conscience of reflecting minds, whether the debt which we all owe to the African Race be not an additional obligation to follow up the Plan; and they feel assured that the Metropolis possesses peculiar advantages to effect the designs of the friends of this Institution—in spreading the knowledge of the Gospel, and *giving the reason of the hope* which sustains in life and death, to fellow-beings altogether destitute of this inestimable boon; and who, in addition to their wretched moral and spiritual condition, have justly to complain of irreparable injuries.

If an Institution were formed, with the designation, "The Society for the Improvement of Western Africa, by means of the Foulah Tribes," there is no doubt of its being well supported; since an increasing interest is expressed in every place where the Plan has been made duly known: and if such a Society would provide for, and send out, Artisans, Agriculturists, Teachers for Schools, and what may be necessary for the cultivation of the soil, the Committee feel assured that the Wesleyan Missionary Society would carry on the Mission.

The large tract of land on the south side of the island has, it is expected, by this time been purchased: on this, the Foulah Tribes may dwell, secure from their oppressors, under British Protection; and, under the Divine Blessing, by the suitable means of Education, Civilization, and Religious Instruction, they will be raised out of their present dreadful state of Heathen Ignorance and

superstition, with all its attendant crimes and miseries.

The Committee request it may be understood that this Institution comprises, Religious Instruction—Schools—purchase of Land—the translation of the New Testament into one or more native languages—the purchase and distribution of Bibles, Testaments, and Books for Schools; and they hope that, to some one of these objects, persons of all Denominations will feel a desire to afford aid: and, especially, they think that help may be expected from the Society of Friends; for, indeed, the whole Plan is but a realization of their own, in the Institution of "African Instruction," begun through the pious zeal of that extraordinary female, Hannah Kilham, whose labours and life may be accounted a sacrifice to the Cause; but whose voice still sounds forth from her watery grave, and calls aloud upon every kindred spirit to CARE FOR AFRICA.

WESLEYAN MISSIONARY SOCIETY.

Measures in progress for a Translation of the Scriptures.

ON occasion of the Rev. Robert M. Macbrair's (not John, as printed by, mistake at p. 17) proceeding to the Gambia, the Committee remark, in reference to the Society's Mission among the Foulahs—

The Committee were led to commence this Mission in consequence of the very liberal offers of pecuniary assistance from Dr. Lindoe, of Southampton, and other friends of the Foulah Race. Encouraged by their promise of further aid, the Committee have latterly engaged in the attempt to effect a Translation of the Scriptures, for the benefit of the Foulah and surrounding Tribes. It being judged desirable that the excellent individuals who have so generously undertaken to raise additional Subscriptions in furtherance of this object also, should be furnished with some statement respecting the nature of the undertaking, in order to meet the inquiries of those to whom they may apply for subscriptions, a limited number of copies of the Paper drawn up for the guidance of the Translator, is printed for this purpose.

This Paper we subjoin, as it contains valuable suggestions and information.

The population of that extensive region
June, 1836.

of Western Africa which is watered by the rivers Senegal and Gambia, and called by the French Geographers "Senegambia," is, as you are aware, classified under the three general heads of Foulahs, Mandingoes, and Jalloofs.

The Mission at Macarthy Island, on the Gambia, although contiguous to the country of the Mandingoes, has been founded for the benefit of the Foulahs, primarily; and, ultimately, of the other tribes and nations of Western Africa.

With this Mission, Dr. Lindoe and his friends have connected a plan for settling, on one spot, some of the scattered tribes of Foulahs, who have no territory of their own; in order to secure greater facilities for the Diffusion of Christianity among them, and more effectually to promote their consequent civilization. An extensive tract of land, well adapted for this purpose, lying to the south of the Gambia, opposite to Macarthy Island, having been offered for sale, arrangements have been made for effecting the purchase and securing it for the use of the dependent tribes.

The plan of translating the Scriptures into one or more principal African Languages is a further enlargement of the original design of the Foulah Mission. After such success had been vouchsafed to the Infant Mission as afforded encouragement to increased exertion, the Translation of the Scriptures into either the Foulah or Mandingo Language, or, perhaps, into both, became a very desirable object. Measures were accordingly adopted for commencing the undertaking; and to you, in the course of Divine Providence, is allotted the task of attempting to carry into execution the noble and Christian design.

In the prosecution of this work, although it is intended that the Mandingoes shall ultimately profit by it, yet you must steadily proceed on the principle that your labours are to be made to bear, immediately and directly, upon the interests of the Foulahs. The expenses which may be incurred in the execution of the plan, excepting such aid as the British and Foreign Bible Society may hereafter afford in carrying the translations through the press, will be considerably met by the friends at Southampton, whose zeal originated, and still supports, the Foulah Mission; and the translating project must be made subservient to the original design of evangelizing the Foulahs in the

first instance, and, afterward, of benefiting, partly by their instrumentality, Western Africa in general.

On the subject of the language to be commenced with—whether you should apply yourself first to the Foulah or the Mandingo—it is not easy to decide, until further investigation be made on the spot. The colour, features, manners, and traditions of the Foulahs unite in support of the opinion, that they have had a different origin from the other Negro Nations of Western Africa; and they have, unquestionably, a language of their own, perhaps radically different from the Mandingo and the Jalloof: but it would appear, from the incidental notices of travellers, that the Foulah Tribes, dispersed among the Mandingo People, use also the Mandingo Language.

The point, therefore, first to be ascertained, is, Whether their own language has so fallen into disuse among the Foulahs, that the Mandingo is, in a great measure, substituted in its stead. Should this prove to be the case, it would then become a subject for serious consideration, whether you ought not to commence at once with the Mandingo; and thus endeavour to accomplish, at the same time, the two objects of providing for the instruction of the Foulahs, and giving the Word of God in a language generally understood throughout a vast extent of country. This might at once be decided on as the better plan, were the Foulahs chiefly comprised in the scattered tribes found in the Mandingo Territory; but there are important independent Foulah States, especially that of Fouladood, further in the interior, to the eastward of Macarthy Island, and the great kingdom of Fouta Jalloo, south of the Gambia. Nor is it to be forgotten, that the Fellatahs of the countries through which the Niger flows are also supposed, by some, to be of the Foulah Race. This consideration renders it desirable that additional information should be obtained respecting the language prevalent among the larger Foulah Communities, before you determine as to the language in which first to attempt a translation of the Word of God.

In order to settle this question, you must, on your arrival in Africa, avail yourself of all the sources of information within your reach. Mr. Maer, at Sierra Leone, has been requested to furnish you with such notices as he can procure re-

specting the language and circumstances of the Foulahs contiguous to that Colony. These people, it may be remarked, already occupy a place in the history of Wesleyan Missionary Enterprise: the venerable Dr. Coke, in the year 1795, originated a plan for their benefit, in which that eminent philanthropist, Mr. Wilberforce, took a lively interest: although, owing to circumstances which it is not necessary to detail, this scheme was ultimately frustrated, yet it will be very gratifying to the present generation of Methodists should your inquiries and exertions prove conducive to the welfare of a people, for whom the Founder of their Missions manifested so much solicitude.

Having compared the result of your own researches with the opinions and statements of the most intelligent travellers, you must lay your conclusions, with the facts and reasonings upon which they are founded, before the Committee at home; who will then decide respecting the language into which you shall first attempt to translate, at least the writings of the New Testament.

On reaching the Gambia, you will proceed to Macarthy Island, the head of the Foulah Mission, and engage in your work in connexion with the Mission. You will immediately commence your inquiries on the subject of the language in most general use among the Foulahs; and, while prosecuting these, it will be important that you should begin to form Vocabularies, and obtain some knowledge of both the Foulah and Mandingo Languages, as well as to make observations on the other dialects spoken by the diverse population on that island. The specimens of the native dialects published by the Missionaries of the Church Society, and by that devoted friend of Africa, Mrs. Kilham, will throw some light on the structure of African Languages in general; but you will derive the most valuable aid from the Native Assistant-Missionaries, who are all, more or less, acquainted with the Foulah and Mandingo.

As soon as it has been determined whether the Scriptures shall be prepared for the Foulahs in their native tongue, or in the Mandingo, it will be proper for you to commence a Foulah School. For this, you will find facilities on the island; as about thirty Foulah Families have already settled on the tract of land, containing six hundred acres, kindly granted

by His Majesty's Government for the use of the Wesleyan Missionary Society. Aided by the Native Missionaries, you will speedily prepare elementary books; and two advantages will result from your School Operations: You yourself will learn, while teaching others—and those whom you instruct will be found able to read the Word of God, when it shall be ready for their use. Arrangements for multiplying schools will be made in due time; as those who are anxious to give the Scriptures in the native tongue will feel the importance of raising up a people, to whom the translation shall not remain a sealed book.

The liberality of the Committee of the British and Foreign Bible Society has placed at your disposal a large supply of Arabic Scriptures; for which there is considerable demand in the interior. The acquaintance which you acquired, while in Egypt, with Mahomedanism, and your knowledge of Arabic, will enable you to meet the Mahomedan Priests with advantage; and when you are reminded that many of the Foulahs, in various parts of Western Africa, have been proselyted to Mahomedanism, which is gradually extending itself from the northern part of the Continent, you will at once perceive that the distribution of the Arabic Scriptures will have an important bearing on the great work of evangelizing the Foulah People.

It may suffice further to remark, that should it be judged advisable to begin with the translation of the Scriptures into Foulah, a Mandingo Translation must be undertaken afterward as early as circumstances will possibly allow; but should you commence with the Mandingo, a translation for the use of the more distant Foulah States, if a separate one should prove necessary, might be delayed until access to them shall be obtained.

In order that you may have every advantage for the prosecution of your work, you will be exempted from all responsibility respecting the concerns of the Mission generally, which would interfere with your own department of labour. You will be expected to preach on the Lord's Day, and at other times when convenient; and this you will be anxious to do: but your proper business, with which nothing must seriously interfere, will be the study of the language and the translation of the Scriptures.

In the prosecution of your undertaking, you will have to practise great self-denial; to arm your mind with patience, and cherish the spirit of invincible perseverance. You will do well to have constantly before you the example of a Morrison, who could calmly retire from the view of the Christian World, and silently wear out his energies in preparing the Scriptures for the future generations of a Heathen People. If not equal in importance to his, your benevolent task is similar in its nature; and of sufficient magnitude to stimulate you to every possible effort, and dispose you to make any sacrifice necessary for its accomplishment. To be instrumental in giving the Written Gospel to a large portion of the interesting population of Western Africa is well worth the sacrifice of even a life. Go, then, in the spirit of entire devotedness to the service of your Divine Master—influenced by an unquenchable zeal for His glory, and a yearning, melting pity for the sable millions of Africa, who are perishing through lack of the Word of Life. Actuated by that spirit, you may humbly claim the blessing of Him, who providentially calls you to the work; and you may assure yourself that the fervent prayers of many whom you leave behind will ascend to the Throne of Grace for your preservation and success.

South Africa.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Report of the Grahamstown Auxiliary furnishes some particulars relative to the

Translations in progress in the South-African Languages.

Your Committee would now mention some of the exertions, which have been made by the Servants of the Cross, to translate the Word of God into various languages spoken by the tribes inhabiting the southern portion of this Continent.

At present, it is considered, that were the Holy Scriptures translated into only two or three native languages, they would be understood by all who can read throughout a population of at least 400 or 500,000 souls, who are now perishing for lack of knowledge: and when we remember that these numerous children of the sons of Ham are fellow-sinners—that they are the relations of the Negroes

who have been expatriated to islands of the West—that they are literally our neighbours—and that, from their geographical situation, they are naturally dependent upon us for the removal of their moral miseries—surely we cannot be unmindful of the great responsibility devolving upon us to send them the life-giving Word!

The Committee have the satisfaction to state, that portions of the Bible have, for some years past, been translated and circulated, to a limited extent, among the tribes living on the borders of this Colony; and the success, which has attended the labours of the several Missionaries thus employed, affords a good hope of witnessing, at no very distant period, more abundant prosperity.

The Gospels are already printed in Namaqua.

The Missionaries of the London Society at the Kuruman have printed the Gospel of St. Luke in Sichuan; and they are now busily employed in translating and printing the Scripture Lessons of the British and Foreign School Society: they have also printed Brown's Catechism and Hymn Books. Messrs. Moffat and Edwards devote their time almost exclusively in forwarding the great work; and their labour is not in vain, for they have abundant proof of the good effects of the printed Word: many of the Bechuanas can read fluently, and some of them are self-taught. The Natives, who can read, value the Scriptures; and are particularly desirous that those who at present are unacquainted with the great truths of salvation may speedily be able to peruse them.

The Rev. John Brownlie, assisted by the Chief Tzatzoe, may justly be considered the pioneer in the arduous work of translating the Scriptures into the Caffre. The Missionaries connected with the Glasgow Society have greatly assisted in the accomplishment of this desirable object; but a detail of their pious labours your Committee regret that they are not able to lay before you: the name of Bennie is intimately associated with this honourable toil. The Wesleyan Missionaries have translated the Historical Books of the Old Testament, part of the Book of Job, the Psalms, Proverbs, Ecclesiastes, Isaiah, part of Ezekiel, Joel, Malachi, and the New Testament, into Caffre; of which the Gospel of St. Luke, Isaiah, Joel, and part of the Psalms are printed:

the remaining portions of the Old Testament are in progress of translating, and will be finished during the year. It is calculated, that, previous to the Caffre Irruption, there were about 400 Caffres on the various Mission Stations, chiefly children, capable of reading the Scriptures. From the Parent Society, the Wesleyan Missionaries have received 350 reams of paper, for the purpose of printing 1000 copies of the New Testament: it has, however, been determined, first to print an edition of 500 copies, which will be sufficient for supplying the Schools at present; and then another edition of 500 copies, which will have the benefit of the numerous comments and corrections, so easily made when the work is printed and in circulation. Great care is taken in the revision of the manuscript translations: the printers are well acquainted with the Caffre Language: one of them is a Caffre Youth, who has made considerable progress in the art of printing, during the five months in which he has been employed at the press.

Mediterranean.

BRITISH AND FOREIGN BIBLE SOCIETY.

MR. Barker, writing from Smyrna in April, gives some striking

Instances of the Vital Influence of the Scriptures on Armenians.

We have most cheering accounts from several Armenians at Constantinople, many of whom have become decidedly pious, and are seriously thinking of the salvation of their souls; and, what will give you pleasure, as well as all those who take an interest in Bible Societies, is the fact, that, among those who have tasted and seen that the Lord is good, are some who attribute their change of state solely to the instrumentality of that Missionary, of whose persevering labours the Rev. Mr. Abeel has given us, in his beautiful speech* at the Thirtieth Anniversary of our Society, such an animated, ingenious, and faithful account—"The Bible." How many more is this indefatigable and invaluable Missionary bringing to Christ daily, of whom we know nothing; and who only become known, when circumstances bring them in contact with us! A venerable old Arme-

* See our Number for June 1834.—*Editors.*

nian, with a white long beard, stooping low under the pressure of age, is calmly and most hopefully waiting the time when his Saviour shall call him to inhabit those heavenly mansions which He has prepared for all those who believe in Him; and this old man is no other than the printer who was employed by the Rev. Mr. Leves, when at Constantinople, in printing for our Society the Armenian Scriptures.

Since writing the above, I have further learned the following most interesting particulars of the Armenians at Constantinople. A Priest of that nation denounced another, a friend of the Missionaries, to the Patriarch, for holding heretical opinions; on which, it was determined that a Committee of Clergymen should examine him. A trial in consequence took place: and when the accused had made a confession of his faith, he was judged to be very orthodox in all his principles, and most honourably acquitted; while his accuser was himself deemed an heretic, if he did not profess similar doctrines. After the examination, a Bishop addressed him, and said, "Be of good cheer; and be not afraid; for there are hundreds more who hold the same principles as yourself." The accused is one of those who go under the denomination of Evangelists, whose rule of faith is the Gospel. This has no need of comments: it is a decided victory won, and a great triumph over error and superstition. The Lord's Name be praised!

AMERICAN BOARD OF MISSIONS.

New Fields for Investigation and Labour.

THE enlarged views of the Board will be seen in the following extract from Instructions recently delivered to their Missionaries:—

An excursion into the ancient IDUMEA, while it may open the door to a new field of Missions, will serve to cast light on the geography of the Sacred Scriptures: GILEAD and BASHAN have not yet been visited by Protestant Missionaries: COELOSIRIA has been traversed for various purposes, but we know as yet very little of its inhabitants: DAMASCUS, situated on the great road by which the Mahomedan Pilgrims travel to the tomb of the False Prophet, has been compelled to open its gates to the Word of God, which has been there distributed.

If we look to the east of Syria, we find

in this direction two great routes of caravans, which lead to Bagdad, and which demand serious attention: one of these, leaving Damascus, traverses the Great Desert of Syria, passes by way of the ruins of Palmyra (the Tadmor of the Scriptures) to the Euphrates, the course of which it follows for 500 miles: the other, which begins at Aleppo, passes the ancient Edessa, now called Orfah; whence it proceeds by the south of Diarbekir to Mosul, there descending the Tigris, and occupying an extent of 600 miles.

This last route is by far the most important; but neither of them can be followed without danger. The schools, the libraries, the men of letters, the commercial and literary enterprises, which were formerly the glory and power of the Caliph on the banks of the Tigris, have passed away; but what important discoveries await a Christian Investigator in these countries! Its population is singularly mingled: we there find Mahomedans, Pagans, Jews, and Christians; without speaking of the four sects of Western Asia, which may perhaps be called Pagans—the Yezidi, the Druses, the Ansari, and the Ismayli.

The sects which are Christians but in name, such as the Chaldeans or Romish Syrians, have their Patriarch at Diarbekir: the Jacobites, who belong to the sect of the Monophysites, are spread in numerous towns and villages: and the simple fact, that near to Bagdad there exists a remnant of the ancient and true Syrian Church, appears to us to have sufficient weight to stimulate a Christian Missionary in researches respecting these interesting relics of the ancient Church of Antioch, which first received the honour of bearing the name of Christ, and which sent forth the first Missionaries to the Gentiles.

JEW'S SOCIETY.

SOME extracts from the Journal of the Rev. John Nicolayson at Jerusalem will shew the

Tendency of the Jewish Mind to Infidelity.

—For some days, no Jews have called, except Mr. Amsalak, with whom I had much, but distressing conversation, this afternoon. He objected particularly to the *mystery of godliness, God manifested in the flesh*, and to the doctrine of the atonement made by the Messiah; and when urged with the proofs of these doc-

trines from the Prophets, he over and over again declared, that if these doctrines could be found in THEM, he would no more believe their writings than my assertions. From this, I declared to him that he was not a true Jew.

The ground which a Jew is obliged to take, in order to resist the evidences of Christianity, has so great an affinity to that taken by Infidels, that they not only generally adopt, and have stored their most celebrated commentaries with the Infidels' interpretations of the prophecies, but actually manifest the same spirit of deep-rooted unbelief. This is very distressing; particularly in the case of those who otherwise seem candid and intelligent. I fear that my most interesting disputant, Khakham Yedidiah, is verging toward the same point. Still, I cannot but urge the whole of the Christian Evidences; and labour to shew them, that being of the same nature with those for the truth of the Old Testament, they cannot reasonably reject the one, and receive the other.

This tendency of their minds toward infidelity is, however, a strong reason why I should urge the internal rather than the external evidences; because these address themselves to their consciences and moral wants rather than to their mere reasoning faculties, and thus, are better calculated to counteract that sad tendency; and, by the grace of God, I shall endeavour to do this to the utmost: but, then, there are but few cases in which I can succeed to render my Jewish friends at all sensible of the nature and force of this kind of evidence. They are all upon externals; and seem quite incapable of discerning and appreciating, not only spiritual, but even moral things and tendencies, and, in general, all that is of the nature of abstract and general principle, though of ever so practical a bearing.

Deadening Influence of the Talmudical System.

The whole practical tendency of the Rabbinical System—which not only modifies every idea and moulds every feeling, but controuls every action—seems to be, to darken the mind against the apprehension, and to harden the heart against the perception, of the nature and force of all internal or moral evidence of truth. It is, in fact, a full and most ingeniously contrived system of *healing slightly* the moral diseases of the heart. Buoyed up

by the overweening idea of Talmudical Wisdom, and propped up with the soothing consciousness of an external (nearly all that is demanded) observance of the Talmudical Injunctions, the mind and conscience are alike insensible to the nature and extent of the claims of the Moral Law of God, and of the blessings of *the Gospel of the grace of God*; even as exemplified in the Ceremonial Law, and implied or expressed in the prophetic promises and annunciations of their own Sacred Writings, which Writings are indeed virtually superseded by the Talmud or perverted by their Commentaries. Self-satisfied, in consequence, with their laborious pursuit of establishing their own righteousness (reduced well nigh to their own standard), they reject with scorn the very idea of seeking or receiving the *righteousness of God* by believing in *Christ as the end*—the ultimate scope—*of the law for righteousness to every one that believeth.*

The Jews in special Need of Conviction of Sin.

Deep Conviction of Sin, therefore, in its real nature and tendency, and a deep sense of their moral wants, such as shall teach them the inestimable value, as well as absolute necessity, of a righteousness infinitely superior to their own perverse attempts, both in its nature and extent, is clearly the grand requisite for a turning point of their real conversion to, and cordial belief in, the Gospel.

I hope that my occasional reflections on such subjects, familiar, at least, in their outlines to most Christians, will yet not be thought entirely beside the purpose. As they are the result of actual experience in my intercourse with those who form the very centre and stronghold of the religious sentiments and practices of that interesting Nation, they may, in some measure, perhaps, serve to give a deeper impression of the great practical importance of keeping the grand object of Conviction of Sin steadily in view, in all our efforts on their behalf; since such a conviction is what they most need, and must lie at the very foundation of all genuine profession of Christianity on their part.

I have, moreover, no doubt, but that the more fully we become acquainted with the details and even minutiae of their views and feelings, as they bear on Christianity and form the ground and basis of their actual conduct toward it, we

shall be able to make so much a better choice of those means which tend most directly and effectually to the great end in view: nay, I should venture to expect that such an acquaintance with all that actually aways their mind would furnish such means for our end as we do not yet possess.

These reflections, moreover, are in such accordance with the general language of Scripture, that, in proportion as they shall enter more into the details of this sad but interesting state of the blinded portion of Israel, they will afford the better commentary on those passages. They will tend more and more to shew how completely and exactly the Apostle of the Gentiles had comprehended, and how truly he has represented, their case; and they evince the fact, that the same veil remaineth still untaken away from their minds and hearts: nor will any thing avail for the taking of it away, but their actually being turned unto the Lord by the Spirit of the Lord.

China.

THE "Chinese Repository," published in Canton, supplies the following

Summary View of the State-Religion.

Objects—In the Chinese State-Religion, the Material Universe, as a whole and in detail, is worshipped; and subordinate thereto, they have gods celestial and terrestrial, and ghosts infernal: they worship the work of their own hands, not only as images of persons or things divine, but human workmanship for earthly purposes, as in flags and banners, and destructive cannon. The Imperial High-Priest, when he worships heaven, wears robes of azure colour, in allusion to the sky: when he worships the earth, his robes are yellow, to represent the clay of this earthly clod: when the sun is the object, his dress is red: and, for the moon, he wears a pale white. The Kings, Nobles, and centenary of Official Hierophants, wear their court-dresses. The altar on which to sacrifice to heaven is round, to represent heaven: the altar on which the sacrifices to the earth are laid is square; whether for the same wise reason or not, is not affirmed. The "prayer boards" are of various colours, for the same reason as the Emperor's robes: in the worship of the heavens, an azure ground with vermilion letters is used: in the worship of

earth, a yellow ground is used, with black characters: for the worship of ancestors, a white ground is required, with black characters: for the sun, a carnation, with vermilion characters; and for the moon, a white ground with black characters.

Priests—The Priests are, the Emperor himself, who is the High Priest, the "pontifex maximus"; and, subordinate to him, the Kings, Nobles, Statesmen, and (as they phrase it) the centenary or crowd of Civil and Military Officers. The sect of Philosophers monopolizes both the civil and sacred functions. At the grand State-Worship of Nature, neither priests nor women are admitted; and it is only when the sacrifice to the Patroness of Silk Manufactures takes place by itself, that the empress and the several grades of imperial concubines and princesses may take a part. It is required of the Chinese Hierophants, that they be free from any recent legal crime, and not in mourning for the dead. For the first order of sacrifices they are required to prepare themselves by ablutions, a change of garments, a vow, and a fast of three days.

Ceremonies—The Chinese require that the victims should be whole and sound; and they prefer an azure-black colour. For the grand sacrifices, the victims are to be purified nine decades, or cleansed ninety days; for the medium classes, three decades; and for the herd or flock of sacrifices, one decade. The times of sacrifice are specified as follows: those to heaven are offered on the day of the winter solstice; those to earth, on the day of the summer solstice; and the others at regularly-appointed times. The ceremonies of this worship consist in bowing, kneeling, and knocking the head against the ground: in those sacrifices in which the Emperor officiates in person, he never knocks his head against the ground: what he requires of the greatest monarch on earth, he will not give to the greatest object of his worship: the three kneelings and nine knockings of the head against the ground he turns into three kneelings and nine bows.

Penalties of Informality—The punishment annexed to the neglect of due preparation, imperfect victims, &c., is either forfeiture of salary for a month or longer, or a specified number of blows with the bamboo, which can be avoided by the payment of a very small sum of money. There is not the least allusion to any

displeasure of the things or beings worshipped : there is nothing to be feared but man's wrath—nothing but a forfeiture or a fine. The fines in these cases are rated according to the number of blows adjudged to the delinquent. But while such is the easy penalty of these philosophical legislators and hierophants in cases where they themselves offend, it is far different if any of the common people presume to arrogate the right of worshipping heaven and announcing their affairs thereto : they shall be punished with eighty blows, or strangulation !

India within the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM the Twenty-fourth Report of the Calcutta Auxiliary, we extract, in addition to what appears at pp. 174, 175, some

Further Urgent Appeals for the Scriptures.

Mr. Knorpp (Church Missionary at Benares) thus speaks of the distribution of the Scriptures :—

The books, which we received last year, have been distributed at the different Melas. At the last Mela at Ramnagur, last month, 50 single Gospels have been given away, and about 50 in the city : this makes the third part of the small supply which I was favoured with when in Calcutta : certainly, before another box will reach us, by immediate application, we shall be far short of books.

I was in a great strait last year. When our store was exhausted, I had repeated solicitations for Gospels, from various persons in the city ; and, by constantly referring them to a supply expected from Calcutta, many became rather impatient, and seemed disposed to think that I was not willing to give them any. I felt often very painfully on the subject, that it was not in my power to yield to the most persevering entreaties for Gospels.

The Divine Word itself is required now ; and people seem tired of many of our Tracts, as they are principally such as have been distributed for some years. " I have read this Tract," is often the reply, when I offer one : and, indeed, it is so : I have tried some who said so, and they were able to tell me its contents. Our Holy Books are revered : " Give me a Gospel," said a Hindoo lately ; " I want to read it in the evening." Another — " Let me have a Gospel : I want to know all about your religion." A third—" I have some of your books, but I want all. I never read any thing like it : they contain good instructions." —and, indeed, our books are read by many in secret.

My own conviction is, that liberal distributions of Single Gospels, and, when occasion

requires, of complete New Testaments, or other parts of the Sacred Writings, will be one of the most effectual means to undermine the foundation of Idolatry. It will work almost imperceptibly, but effectually ; as they will diffuse Divine Knowledge to all classes of people, and will have access where a Missionary is never allowed to put his foot.

Next comes a similar complaint from Benares, as from Mr. Bowley, respecting the want of Oordoo Translations :—

We are constantly asked for Gospels in Oordoo ; and the Mussulmans are quite surprised to hear that we have none for them. I would earnestly entreat your benevolent Society to listen to our cries for Gospels in the Persian Character. It is remarkable, that although the Mussulmans deny the genuineness of the Sacred Writings, yet still they have a great veneration for them.

A liberal friend from Midnapore observes, on having presented a religious book to one of the pupils in the English School—

In the course of the day, five others came, and requested to be furnished with copies ; one of whom said, in English, " I want to read your Bible "—which, to me, was a most agreeable request. I could only furnish him with a copy of St. Mark's Gospel. Pray send us as many copies of the Scriptures, in Bengalee, Hindoostanee, and English, as you can spare.

The same friend, on being furnished with a supply, observes—

I hope you will not think me troublesome, in writing to you for another despatch of the Scriptures ; those which you formerly sent me having been given away, and produced a great demand for more, among the Natives. I have had, I should suppose, at least 200 applications for them : they are not satisfied with the Tracts, 2000 of which I have circulated among them, but are desirous of possessing the Scriptures themselves. Several have told me, that should I be unable to procure them gratis, they will pay the price. I had informed them, that, in consequence of so many applications, I thought the Society would not allow them to be given away without some return ; to obviate which, one Native suggested that a copy should be distributed to each village, and read to the inhabitants by some person who could do so, for the benefit of all. Is not this an irresistible call ? and may we not hope that the Almighty is paving the way for His knowledge to dwell in them richly in all wisdom ?

CHURCH MISSIONARY SOCIETY.

BURDWAN.

WE continue, from p. 250 of our last Number, our extracts from the Journals of the Missionaries labouring in connexion with Burdwan.

*Instances of Opposition and Contempt
in the Natives.*

Jan. 21, 1835—Paid a visit to the Rajah, accompanied by Mr. Linké. How entirely are these people given up to a sensual life! Nothing concerns them, except what gratifies their senses. The young Rajah went with us upon the house-top, a whole train of Baboos (Native Gentlemen) accompanying. It was known that a lad of the English School was desirous of embracing Christianity; and it happened that another lad entered the court when we were on the house-top. A Baboo, supposing that this was the candidate for baptism, called down, "Have you become a Christian?" "Oh no," replied the lad; "who has said such a thing?" After this, he came up to us; when Mr. Linké and myself told him, that he should not be ashamed of Christianity, but rather be happy if he were a Christian;—the same lad having on a former occasion expressed a desire to become one. Having his school-books with him, the young Rajah asked him to read. Opening the New Testament, he read part of the 10th chapter of St. Matthew's Gospel. The Rajah said to him, "Translate it." The lad did so; but mentioning the name of Jesus, the Rajah closed the book, and made him read in another—so great an aversion have this people to Christianity! and if they approve of it in some measure, they are not at liberty to manifest it.

[Rev. H. C. Krückeberg.]

Jan. 27—We left this place early in the morning; and arrived, after two or three hours, in a village called Gangury, where we pitched our tent. The Darrooga of that place being on a tour, and having heard of our intention to go to Gangury, came to meet us in Satgotjee, and brought us to the spot. The people of this place, who rarely see a white face, seemed quite frightened at the sight of us, and ran away as fast as they could, especially the women and children. A little while after, curiosity brought a large number of people to the spot where we were pitching our tent; but whenever one of us moved toward them, they all ran away, some without looking back till they were under the roof of their own houses. In the afternoon, a number of men came within some hundred yards of our tent. I walked toward them; but seeing me, they drew a little back, till I

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addressed them, when they stood still. One of them said, that they had come to ask me to erect a school in their village; saying, that there were more than 1000 boys from six to twelve years of age, all of whom wished to learn to read and write: and certainly, I never saw so many children in a place of similar population as I saw here. I went to see their school; where I found about fifteen boys, sitting on the ground, and writing on palm-leaves. The Sircar, an old deaf man, was scarcely able to get up, in order to make his salaam. I tried to speak to him, but there was no possibility of making myself understood. The village Amadpore, which joins Gangury, has about 700 houses; among which they number 130 or 150 Brahmin families. About evening we went into this village, accompanied by more than 500 boys and men, who brought us to a place where the people generally come together. The Catechist at first addressed the crowd: and saying that their gods were no gods, they soon began to dispute, especially two of the Brahmins; one of them, a young man, burning with anger, and his whole body shaking, so that he could scarcely utter a word. Among other things, he asked us what we called 'bad'; he knew nothing, he said, which he could call bad; to him every thing was good. Another asked us, scoffingly, whether we had eyes of knowledge to sell; and how much they cost a pair, &c. By and bye, they were all silenced, and were obliged, though reluctantly, to acknowledge themselves conquered. One of them, who had been the greatest opposer, then went with me to take a walk in the fields, and spoke now in quite a different manner. He told me that he had often been thinking on Divine subjects, occasioned through some writings of the late Ram Mohun Roy, with whom he had been personally acquainted.

[Rev. J. T. Linké.]

March 22: *Lord's Day*—We had Divine Service with our Christians in the morning. In the afternoon, Mr. Krückeberg went with Paul into the town, and had an attentive assembly. I went with Ramdhun to a near village; but we proved very unwelcome visitors, as a rich old man objected to every word. "There is the Ganges near," said he, "which washes away every thing: what need I trouble myself further?" When the arguments proved too clear to be contradicted, he said, "I shall first apply to

the Pundits in Nudden, before I believe you."

March 23, 1835—Mr. Krückeberg went, with Paul and Ramdhun, to another village, where they were received no better than we were the day before: they told the young men that their tongues deserved to be cut out, for saying that the Ganges was nothing but water. "Pray," said they, "do not again come near us, for we are in great fear of you:" however, they accepted a Tract, and began to read it.

May 3—I went with Paul and Ramdhun to the great Bazaar, near the Rajah's palace; and stood upon an elevated spot of ground, where only the ditch for the foundation of the building separated us from the road. Repentance, reconciliation with God, and newness of life, were the subjects treated on. They heard patiently for a considerable time; when one of them said, "Have you any new word, that we have not? and what is it?" "It is this," said I, "that sinful creatures are not accepted by God; neither availeth the atonement which they make with sinful hearts and hands any thing before God: therefore, in His infinite compassion, He sent His beloved Son to make atonement for man. He was spotless; He was pure and holy, He revealed all the Divine perfections to man; He gave a perfect example of a Divine Life; proved His Divine Mission by miracles, giving sight to the blind, &c. Having laid down His life as a ransom for man, He arose from the dead, appeared unto His disciples, and ascended into heaven in their sight; leaving them this promise, that He would send them the Holy Spirit from on high. Fifty days afterward, the Spirit descended upon the Disciples; enabled them to speak all languages, and to perform miracles; and the Christian Church was established that very day. The miracles of those days are now no more, but the agency of the same Spirit is the same. His work on the heart of man is evident: if any one embrace the Son of God, he is promised the Spirit from above. He quickens the dead man. Look within yourselves, and consider your thoughts, whether you are not dead towards God. It is the Spirit that gives a Divine spiritual life, a life of faith, of reverence, affection, and obedience, toward God. He renews men's spirits: in fact, He makes us Children of God. To this you are invited, through the atone-

ment of His Son." While I was thus speaking, they cried out: "There! now it comes out! now it comes out!" Some of the crowd were raging: one, that stood before us, shook his shoulders with all his might, as if he wanted to shake off what he had heard: he threw his arms about, to press the crowd to escape. One asked sneeringly with anger, "Who is God?" I replied: "When you shall be worthy of it, then you shall know." Their noise now became so great, that we could no longer be heard. One came near, and cried, with terrible anger, "Now, if you come here once more, the Rajah will kill you!" I replied: "Your murderous disposition is the very reason why the Gospel must be preached to you." When we left, one man said, "I shall come to hear you again;" but all the rest hissed at us, and clapped hands, and raised a howling noise, much worse than that of jackals. They ran after us, and cast bricks at us; but they only hit the carriage. [Rev. W. J. Doer.

Mr. Weithrecht gives an account, under date of September 1834, of his having happily commenced a work of great mercy; and at the same time of great promise, in respect to the introduction of the Gospel. It was owing to a peculiarly severe inundation that thousands of the Natives were left in a state of destitution and starvation; on which occasion, he formed, as is here related by him, a

Hindoo Orphan-Girls' Institution.

Sept. 1834—Before the inundation in August last, I erected a commodious building with three large rooms, intended for a Hindoo Orphan-Girls' Institution. This was done in a seasonable time; for many families lost their home, their harvest, and every thing, by that awful visitation. In such times of extremity the Natives often give away their half-starved children for a few rupees, in order to save their lives. We have received from various quarters thirty-six poor wretched-looking creatures, some of them mere skeletons and nearly starved. A house and home was ready for them; and my dear partner intends to bring them up, and instruct them in such female employments as will make them useful hereafter, and a blessing to others. I informed the Rajah of Burdwan of our newly-established Institution. To teach Hindoo girls the

arts of reading, writing, and sewing, seemed rather amusing to him. I told him that their minds were as capable of improvement as those of boys, and that it was shameful neglect to allow females to grow up in total ignorance. He replied: "It is very laudable in you to give these children a good education. We think it sufficient, if a woman can prepare food and sweep the house; but if you make Christians of them, that is very lamentable."—"You are greatly mistaken," I said: "if a child were to fall into the tank here, and I were to save it from drowning, would you lament this?" He answered, "No."—I said: "Well; you must then acknowledge that these poor children around you are drowning and perishing in a sea of ignorance and vice: if, by a Christian education, I deliver them from ignorance and sin, surely, so far from doing wrong, I perform a work of charity: a change is effected in these children, over which the angels in heaven rejoice, and with which, according to your own Shasters, God is well pleased."

In describing the wretched objects for whom this benevolent Institution was formed, Mr. Weitbrecht, while he bears testimony to the prompt co-operation of Christian friends on the spot, has drawn an

Affecting Picture of the Suffering Orphans.

Sept. 20, 1834.—Our Catechist Peter arrived with some children who had been collected along the shores of the Hooghly. We are delighted with this new sphere of usefulness in our own compound. Many Christian friends are deeply interested in the education of young Hindoo Females. Such an Institution will, under proper management, be productive of good to the coming generations. We undertook this new branch of Missionary exertion in faith; and it is encouraging to us to see that the Lord is smiling upon our endeavours. The necessary supplies are forthcoming at the time we want them: several kind friends have assisted us most liberally; and regular subscriptions are now coming in, which have hitherto covered the greater part of our monthly expenses. The building is constructed of solid masonry, ninety-two feet in length, containing a school-room, a bed-room for the children, and an apartment for the overseer: to this is joined a kitchen, where the children have to prepare their own food. In a few weeks, a new room

will be added for the sick; and the whole is now being enclosed with a wall, forming a large court-yard for a play-ground. Two of our poor orphan children were found by Mr. Hæberlin in a street of Calcutta, in a state of starvation. He sent them to Mrs. Wilson, the unwearied advocate for female education in India. Some food having been placed before them, one cried out in ecstasy, "Ah, yesterday we had nothing to eat, and now we have abundance of rice before us! alas my poor brother, I wish he were here also!" She wept, in uttering these words. "Have you then a brother?" She replied: "Yes; I would that he could eat with us: he was so weak, that he could no longer go with us, and we left him behind in the street." Such scenes happen in that city of palaces, where thousands revel in abundance and luxury. Must not every Christian wish and pray that the Lord may dispose their hearts to spare a little of their abundance, to save therewith a poor starving heathen child from temporal and spiritual misery.

Success of the Orphan Institution.

In this work of mercy, Mrs. Weitbrecht actively assists. From a letter written by her, after a year's experience of the plan, we make the following extracts, which abundantly prove that no labour in the Lord is in vain. She writes under date of Burdwan, September 8th, 1835:—

I believe you are aware that we have lately—about a year since—erected an Asylum for Hindoo Female Orphans, in connexion with the daughters of such Native Christians as live in distant villages, and have no local means of education. Forty girls have been already received; three of whom were Christians, and the remaining thirty-seven heathen refugees, who came to me in the most wretched and starving condition possible. During the twelve months in which the School has been in operation, one of the Christian Girls has married; and four of the refugees have died, notwithstanding every care, and the best medical assistance, benevolently rendered. That so many have survived is astonishing, when the state in which they came is considered; and the circumstance is a striking proof of the beneficial effects of wholesome and regular food and industrious habits; with extreme attention to clean-

liness, and an airy and comfortable house. There are now 35 girls in the School, who have made a most pleasing and satisfactory progress; considering the dreadful state of ignorance in which they were a year ago. Several can already read the Gospels in Bengalee, and easy words in English. They nearly all know Watts's Catechism; and are learning that of the Church, and one on the Evidences of the Christian Religion. Some can sing a little, and all know a hymn or two: were there suitable children's hymns in Bengalee, they would be as forward with them as with Catechisms. All, except the two or three infants, have learned to sew, and many of them do so in a very neat manner. Several can mark; and all can spin: most of them net and knit. Every attention has been paid to the formation of industrious and active habits. They do every thing required in the way of cooking, cleaning, taking care of the little-ones, &c., except washing their clothes, which they will do as soon as I can get a mangle. The irons of this country are too large for them to use. A Christian woman has been hitherto employed as nurse and cook—for some of the girls are very young; but she is now about to be removed, to take charge of a similar Institution for Boys, that we are about commencing.

We have been signally blessed with friends, to encourage and support us in this undertaking. It would seem that He who gave us faith to commence it has honoured the exercise of His own grace. We are not without hope, too, that a change not only of outward habits has taken place, but an inward and spiritual regeneration, in one instance at least.

BENARES.

From the Journals of the Rev. Messrs. Knorpp and Leupolt it is evident, as well as from the testimony of the other Missionary Labourers in this vast city, that the attention of both Hindoos and Mahomedans is forcibly arrested by the preaching of the Gospel. The following passages of Mr. Knorpp's Journal strikingly exhibit the

Increasing Importance of this Station.

The more I see of Benares, the stronger becomes my conviction of the importance of the place as a Missionary

Station, and the need of having a constant good supply of Tracts and Books in the Hinduwee and Hindoostanee Languages. Hundreds and thousands of books are here disposed of, at the different Melas, and by daily preaching in the city, which spread far and wide into the country. The Mela (festival) at Ramnaghur, where the Rev. C. B. Leupolt and myself were present, was a remarkable one. The most respectable men, both of Mussulmans and Hindoos, came up to us, stood with us and heard our conversations, and politely asked for books, making particular inquiry after the Gospel. We never witnessed the like.

I have been frequenting different places of the city, with the assistance of a Reader, and have been speaking with the people, and addressing those who gathered around us. My object especially is, to speak in a plain way to them; and, whenever I see them quiet, to address them, so as to impress the Word of God upon their minds, and to direct them to *the Lamb of God that taketh away the sins of the world*. If discussions can be avoided, so much the better, because they are frequently productive of irritation. Pray for us, that great grace may be given to us, and that we may be enabled to go forth in the strength of the Lord.

Divine knowledge is spreading in this city; and I have often been surprised to hear men speaking about the doctrines of our Religion with great correctness; but still, they do not burst asunder the bands of superstition and of sin. On the one side, it is encouraging to see the Word of God spreading; but, on the other, it shews us our nothingness—that if the Lord do not convert the heart, we are unable to do it; and that all our success, whenever obvious, is only to be ascribed to Him who is *able to save to the uttermost*.

Mr. Leupolt also remarks, to the same effect—

A great change has taken place in this city within a short time. The enmity against Christ is increasing, but the attention of the people to the Word of God is increasing likewise. Very few have, of late, come forward to argue; but hundreds listen attentively to the Word of Life: and as Christ has not sent us to argue, but to preach the Gospel, I have preached the Gospel straight forward: and I always feel happier when I have

done so, than when I have spent the evening in arguing.

Progress of Christian Education.

The two schools under my care are getting on considerably. The boys enjoy many good opportunities for judging as to their knowledge and understanding of the books they read, by putting questions to me; and I am very much satisfied to find them thinking, and inquiring, and comparing their own religion with ours, or asking intelligent questions on things which they cannot comprehend. [Rev. J. C. G. Knorpp.]

In my school, a new era has commenced. The boys of the first English class read the Bible, and *search the Scriptures daily, whether these things be so*; and some of them have indeed received the Word with all readiness of mind; but, for fear of the Brahmins, do not as yet confess Christ. I trust, however, that the period is near, when the Lord will say to the prisoners, "Go forth;" and to them that are in darkness, "Shew yourselves."

[Rev. C. B. Leuppolt.]

The following series of extracts, from the communications of Mr. Knorpp, will display various

Refutations of Native Errors,
and

Indications of the growing Influence of Truth.

Jan. 20, 1834 — I went this morning, in company with Mr. Bowley, on a Missionary tour to Jaunpore, about forty miles distant from Benares. We remained here till the 31st of January, and had many conversations with Mahomedans, who came daily to our tent: from morning till night we had our place full of people, and distributed a large box of books. The spirit of the followers of the False Prophet was very bitter and provoking; but toward the close of our stay there they became more moderate and quiet.

Feb. 17 — Went this morning to the city (Benares) with my Reader: we had many hearers. Many Brahmins passed by, running, for fear they might be polluted by hearing a word of the Gospel. The preaching of the Cross is foolishness in the eyes of the wise of this world, as says the Apostle. In the evening, Mr. Smith and I went to Ramnaghur, where a Mela took place: the multitudes were immense. All our Tracts were distri-

buted among the most intelligent people, who were able to read fluently; and conversations also took place.

Feb. 27 — An old Fakcer (Hindoo Mendicant) listened to what we said. He, however, soon began to ridicule, and tried to prevent us altogether from going on reading. But, as he saw we were not disposed to give ear to his scoffing, he began to cry aloud, "Mahadeo shall live! Mahadeo shall live!" The whole crowd joined him. He thought he had now sufficiently saved the honour of his deity, and walked off. We then commenced again, and took up our subject with the surrounding people. A Hindoo remarked, "You people spoil both Hindooism and Mahomedanism by your Religion;" and then walked off, grumbling and cursing.

March 1 — Went to the city this morning, and read Psalm xcvi., and afterward spoke on the contents of it. The Parable of the Sower was then read and explained by my Reader. While this was going on, two respectable Hindoos, not Brahmins, came up to us, and listened for a considerable time. One of them at last put the question to me, "What do you call the Word of God?" "That which God has revealed to us by His holy servants." — "Is God, then, not omnipresent?" "Yes, He is." — "But when He is everywhere, then He is in every thing, and we see Him: why do we want a revelation? there is no need of it." "Your argument is wrong. The omnipresence of God does not prove that He is in every thing, and every thing is God; for if you say so, then this stone here, this piece of wood, this swine, &c. is God; and to assert this, would be absurd." — He replied: "But so it is; because the omnipresence of God cannot be separated from matter." "But here," I said, "I will answer you in a figure. Atmospheric air is everywhere, and pervades every thing; but do you say, because the air encompasses this stone, and penetrates into this wood, that this stone and this wood are changed into air, and are now air? Every one sees that this is not the case, and that it is contrary to experience, and absurd. So you see the air is everywhere in the universe; but the universe is not air. God is a Spirit, and is everywhere; but the universe is not God." All the people around us gave their approbation; and the man went away quite ashamed,

but still made a very polite salaam to me.

March 13, 1834—I went, as usual, to the city. While my Reader was engaged in reading a Tract to the people, a respectable Hindoo came up to us, and, taking up the New Testament in Hinduwee, which was lying by my side, began to read the Sermon on the Mount. He remarked, that, in our holy books, good doctrines and exhortations were contained, and that he desired, on this account, to possess a copy of them. Soon after, a Brahmin came to us, and desired a copy of the New Testament, saying, "It is worth while to read the book; but I should like a complete copy, as I have determined to examine it, before I receive it as God's Word." The history of the Rich Man and the Beggar Lazarus was now read, and the people addressed on the subject; but a Fakeer soon began to ridicule, and to make a noise: some of the hearers joined him, but some were very angry at his making a disturbance, and said, "These are all good words, and not deserving of ridicule." The two parties got so enraged at each other, that they almost came to blows. The noise increasing, we went off.

March 14—A Hindoo from among a crowd came up to us this morning, and began to object to what was said; but he was soon silenced, and could go no further. At last, when he saw that the truth was on our side, he said, "Well, I shall never accept your doctrines and Religion, till you have proved, by miracles, that this is a Divine revelation. I have nothing to say to your Jesus: he was a holy man: but you must do miracles, and we shall believe." I replied, that miracles were not necessary: they were only requisite to establish this Religion as a Divine Religion; and this was accomplished in the time of the Apostles, when it spread in many countries, and was accepted as such: and further, that Christ did not send me to work miracles, but to preach the Gospel, which is now laid open to the examination and scrutiny of all who like to take the trouble to investigate it. *If any man will do the will of my Father, he shall know of the doctrine whether it be of God.*

April 3—A Mussulman came up to us this morning, and put the question, "Why do you preach to these Hindoos about your Religion? This is quite super-

fluous: they, like all others, are the servants of God." I said, "But pray why did Mahomed command to kill all idolaters with the sword, if they did not accept the Korân?" This question quite stopped his mouth, and he went quietly away.—After the reading of a Tract, my Reader addressed the bystanders, and exhorted them to save their souls; as, according to the Word of God, one soul is worth more than the whole world. In Hinduwee, *prân* means "life and soul." One of the hearers remarked, "I believe what you say to be true; but who are greater sinners than you Christians? Do you not take thousands of lives? How many poor animals do you destroy?" I told him, that the life of an animal and the soul of man were two different things: that the life of an animal existed only in this world, but the soul of man for ever: that animals were given by the Creator for the use of man, and for food; and therefore it was no sin to kill them for such purposes. However, he would not admit that there existed any difference between man and beast. "Well," said I, "do you not eat grain every day?" "Yes, I do," he replied.—"But recollect, that, according to your own books—Dhurum Shaster—the life existing in the grain, and that in animals, are equal. So, you see, you devour more lives than we do, and consequently you are greater sinners than we are. But our books teach us that animal food may be used: therefore, if we kill an animal, it is with the Creator's sanction, and consequently no sin."

May 7—Examined, this morning, the school at Khachua. The second class read the fifth chapter of St. Matthew. One of the boys told me that he had lately fallen into a dispute with a Hindoo, who maintained that what the boys learn in our schools about the worship of God was all false; that God must be worshipped by the medium of visible objects, as, the sun, the moon, the Ganges, &c.; and that, as nobody can ascend to the house-top without a ladder or stairs, so nobody can worship God aright, except by such mediators. I asked the boy what he replied to this. "Oh, Sir," he said, "I maintained that God was a Spirit; and that, consequently, in order to meditate on God, and to worship him as a Spirit, no images were necessary. After I had told him this," the boy said, "the man went away angry,

and replied, 'You also are becoming a Christian, I see.' "

June 23, 1834—Preached on the Fall of Man and Salvation through Christ. Two very respectable Mahajons (merchants), when we were about to leave the place, came up to us, and very mildly and seriously asked, "Who is Christ?" My Reader briefly told them the whole history of His life, and the purpose of His visiting this world; and admonished them to believe on Him, as no other Saviour was appointed by God, and no other way revealed whereby we can be saved. They were very much impressed, and asked for a copy of the Gospels.

July 3—We preached at three different places in the city this morning. I was very much pleased to see a Pundit standing by us for half an hour. He was quite attentive, and spoke not one word; which I did not at all expect, but rather a long dispute, as he is a very intelligent man. The Word of God is gaining ground in this city. One of our hearers seemed to be doubtful as to what we call sin, and put the question, "What is your idea of sin?" We were relieved from answering; as immediately one of the bystanders turned to the man, and said, "According to their Religion, not only crimes are sin, but even an evil and impure desire or thought is sin; and they say that sin has polluted the whole man, and that even the best deeds are defiled by it." Something more was added to it by us, and the people directed to *the Lamb that taketh away the sins of the world*.

Sept. 9—Went this morning to Assighaut, where a Mela was to take place; but I was too early. As, however, the street is always very much frequented, I found sufficient opportunity to speak to the people passing. A boy of about ten years old requested a book from me. I gave him one with the Ten Commandments, and asked him to read. He read the first and second, which I explained to the surrounding people; and took occasion to shew them their great sin in worshipping idols, and in changing the glory of the invisible God into forms of men and beasts; and, instead of adoring the Creator, serving and worshipping the creature. One of the Pundits standing by me began to assert that it was necessary for man to worship the Great God through the medium of images, as otherwise he cannot approach unto him. A Brahmin, with his son, was close to me.

"See," said I to the Pundit, "this is the father of this child: if now the boy were to make an image of wood or stone, and say, 'This is my father, I will honour and obey it,' what would you say of such a son?" He hesitated to answer; and the boy, to whom I had given the Tract to read, said, "He would be a fool." This put the Pundit to the blush; and all the bystanders gave their approbation to what the boy said. I now took occasion to point out their folly and sin in degrading the Divine Being into such absurd images as are found in almost every corner of this city. The Pundit went off, and I and Tryloke further conversed with the people; and, having shewn them their depraved state, directed them to the Gospel of peace, and *the Lamb of God that taketh away the sins of the world*. Another Pundit, who had stood all the while listening, now came up to me, and said that he had for some years had a book of ours in his house. He sent a man to fetch it; and I found it to be the Four Gospels in Hinduwée, translated and printed at Serampore. I gave him Mr. Bowley's Tract in poetry; but when he saw it, he began to repeat it by heart; and gave it to another Brahmin, who desired it, to read. A respectable-looking Mussulman passing, requested a Gospel, but I had none with me. Two hours having now passed in reading and speaking, I felt tired, and returned home.

Sept. 10—We had a very interesting morning. At first, a Mahomedan commenced a conversation, with the assertion that Adam was without sin. It was not difficult to refute him from his own Korân; as it is written there, that Adam forfeited Paradise by the seduction of the devil. This shut his mouth. Tryloke now addressed him, and admonished him not to depend for salvation on his own good works, nor on the mercy of God, independent of His justice; but another Mussulman, fearing the conversation would make some impression on the man, took him by the arm, and pushed him out of the crowd. The Hindoos who were present began to laugh, and said their religion had also no foundation—meaning the Mussulman religion. A learned Pundit entered into a conversation, and ascribed the origin of evil to God; and this strange opinion carried him to their general doctrine—Pantheism. This occasioned nearly two hours conver-

sation with him, and more than seventy Hindoos were listening. The controversy was on these doctrines :—On the nature and attributes of God : the origin of sin, and the punishment of all evil-doers by God the Judge : the plan of Salvation by Christ, &c. Other points were alternately discussed ; and the Pundit, using all his weapons and learning, was at last obliged to give up the point, and to acknowledge that his system was erroneous. He shewed, in the beginning, bitter enmity ; but gradually his face changed, and manifested a tacit acknowledgment of the superiority of our Religion. After the controversy was ended, he stood and listened very attentively to a portion of Scripture which was read.

Sept. 18, 1834—Two Brahmins passed us this morning ; and, pointing to us, one said to the other, “ These people assert that only in their own Religion is salvation to be obtained ; and that all other religions must be given up.” So much I could understand, as they walked quickly along, apparently angry that we should presume to teach their own people.

Sept. 27—After an address this morning, in which I pointed out *Christ, and Him crucified*, a Brahmin replied, “ What you say is all good ; but nobody takes it to heart, and does accordingly.” “ It is,” I replied, “ indeed very lamentable, and exceedingly wicked, to shut one’s heart against the truth ; but at the Day of Judgment this will speak against you ; because it is written, *He that believeth, shall be saved ; but he that believeth not, shall be damned*.

Oct. 2— I went this morning to the city. A Tract on the Law and on Redemption was read. As a great many were present, I began to address them. Some Brahmins stood by us ; and one of them several times wished to interrupt, and to dispute. I begged him to wait for a few moments, and then I would hear his objections. He did so. The name of Jesus was a great offence to him ; and he advanced the absurd proposition, that only the sun is God. I replied, “ According to your Shasters, God is a Spirit, shapeless ; but the sun is a body. God is, further, a Spirit, and consequently invisible ; therefore the sun, which is a body, and visible, cannot be God. Furthermore, God has neither beginning nor end ; but the sun had a beginning, and will cease to be : therefore your notion of God is wrong, and you

err.” As he saw he could not get on, he called out, “ All is God ; I and you and the sun.” Turning to the people, I observed, “ Do you see how he contradicts his own words. First he asserted that the sun only was God ; and now he says, all is God.” I spoke seriously to him ; and reminded him of the great sin he was committing, in trifling with his Creator, and degrading him to such a degree. But he replied : “ Sin is only considered such in this world, and God does not punish it ; because my spirit does not sin, but my body, that falls into dust.” I replied : “ This, again, is one of your erroneous notions. The spirit in you is the agent by whose will all things are done, by the instrumentality of the body ; or the soul operates through the body.” He denied this. — “ Well,” continued I, “ when the soul is separated from the body, why does the body not continue to operate ? From this it is obvious, that the body, apart from the soul, can do nothing ; consequently, all that is done by the body, while the soul inhabits it, is done by the will of the soul ; and all actions performed must be considered as brought about by the will of the soul, through the body, whether they be good or evil. In God’s Word it is therefore declared, that body and soul, having acted by mutual consent, shall be punished according to their works done in this present life ; and, for this reason, the body will rise again, to appear with its soul before the Judgment-seat of God.” All that heard this approved of it, and appeared convinced, except the Brahmin ; who, ashamed to acknowledge his errors, began to mock, and to say, “ Christ is only your God, and not ours :” but not minding what he said, the whole conversation was repeated ; and he was asked whether such truths were to be found in his books and Shasters : to which he did not reply, but remarked, “ What you said on the nature of God I believe : of Christ, however, I will hear nothing.” He left me with a very respectful salaam, begging me to forgive him if he had said any thing wrong ; which I assured him was granted.

Oct. 10—A Pundit called on me this morning. Some time ago he was with me ; and, as he lately met me in the city, asked permission to come again to my house. Our conversation turned upon Pantheism, on the Origin of Sin, and on Future Punishment. On the last doc-

trine he remarked, that we Christians were altogether wrongly informed. He maintained that the soul did not sin; which is quite a general opinion among them. I refuted him by these two axioms: "First, Man is capable of forming plans of good or evil actions long before he executes them by the instrumentality of the body: for instance, a thief can, for days, and months, and years, form plans of robbing such and such a man or house, before he sets to work; so a good man can think about performing some good act long before the time of performing it. From this, it is obvious that the body is not the author of good and evil, but the soul. Secondly, After death, or the separation of the soul from the body, the body is lifeless, and ceases to act. Were the body the acting principle, or agent, then it must necessarily continue to act after the separation of the soul from it. As this is not the case, the soul must be the agent and the author of good and evil, through the medium of the body. He could not get over these two reasons; and asked for an explanation of the doctrine in our holy books, which much interested him. He said that he would think more on this subject; and, that he might receive sufficient information on the points which we discussed together, he requested a complete New Testament, which I gave him.

Mr. Knorpp, having suffered from ill health, was absent from Benares from Oct. 21, 1834, to the following January 23, on a visit to Calcutta; and having been married there, returned, with Mrs. Knorpp, to Benares. During their passage back, he gives the following relation of his

Visits to some Villages along the Ganges.

A village about half a mile from the river attracted my attention. I went there, and, under a tree, found a few men talking together. I placed myself near them, under the shade of a tent, and began a conversation. While thus employed, about 130 people gathered around us. Our conversation turned on Religion; and an old but intelligent Brahmin took the lead, and brought forward their generally-adopted opinion on the nature of God, which gave occasion to a lively and interesting discussion on the nature of God and on the fall of man. These two subjects were discussed by interro-

gations; and the surrounding people were very attentive. I proved, from their own books, that they had not yet attained to the true knowledge of God, and never would be able to attain unto it; as their own Shasters plainly assert that they cannot, with certainty, define the nature of God: and furthermore, their own Shasters say that all are sinners, but they have not shewn how a sinner can be freed from sin, and justified in the sight of God. This they acknowledged, and said, "It is true; there is no sure way of salvation in our own religion." They desired me to explain in what way, according to our Religion, a sinner is justified in the sight of God. I took occasion to explain to them the only way of escape from the punishment of sin, to speak at large on the Gospel-salvation, and to point them to the Crucified Saviour. All eyes were fixed on me, and they all seemed much impressed by the discourse: even the Pundit admitted the superiority of our Religion; and the others said, "These are words which we never heard before." The Pundit asked for a Gospel, which I gave, with a Tract; and several of the rest begged for books. I must confess I never saw a congregation more attentive than they were, all the time of the conversation, which lasted two hours. We left them; and immediately two men, who could read well, came after us, and asked for Gospels, which I gave them at the boat.

In a Mussulman village I was differently received. While walking through this village one evening, I arrived at a Mosque, where many Mussulmans had assembled, to say their prayers. There was a new tomb before the Mosque. I asked who was buried there, and the people told me that it was the man who had built the Mosque. Many had now come near me; and I pointed out to them the uncertainty of life, and how soon we might be called before the tribunal of God, to give an account of all our doings. "But," continued I, "who is able to say, 'I am without sin; and able to stand before God, guiltless?' We all deserve God's wrath and indignation, in having provoked Him to anger by our sins: we all are guilty of Hell, and deserve to be punished from the presence of God." Their principal man was just performing his prayers, and appeared to be very angry at my speaking to the people; and, turning round to me, said,

"I know your design: you only wish to preach your Jesus, and that by Him we must be saved; but I tell you, that all unbelievers go to Hell, and all Mussulmans to Paradise." I told him that his assertion rested upon two points, which he must first prove: First, That Mahomed was a true Prophet; and secondly, that his pretended revelation was from God, and in agreement with the holy writings of the Prophets and Apostles. He could not enter into the discussion of these points, but turned his face from me, and continued his prayers. I now spoke to the people, and shewed them that they could not be saved by their good works, according to God's justice; and explained to them the plan of Salvation by Christ, which they were quite pleased to hear: but seeing the people so attentive, he became quite furious, cursed most shockingly, and, calling me a Kafir (infidel), told me immediately to leave the place. I asked the people why the man was angry with me, as I had done him no injury. They were all sorry that he behaved in such an unbecoming manner, and entreated me not to take it ill.

In another village I was rewarded for the insult I met with. Here I was received with joy, and about fifty persons heard the Gospel with great eagerness. They were sorry that I could not stay some days, as they wished to speak and to hear more about our Religion; but as the village is only sixteen miles from Benares, I promised them to come again soon, and instruct them in our Religion, if God would preserve my life. They took the Gospels which I had with me.

On his return to Benares, Mr. Knorpp resumed his labours there. We extract some passages from his Journal.

Discussion on Sin with a Mahomedan.

Feb. 11, 1835—Went, in the evening, to the new market-place; and had scarcely arrived, when a large multitude of Mussulmans crowded around me. A Moonshee, of some respectability, came into the midst. I put the question to him, "Who can forgive sins?" "God alone."—"Your answer is correct," replied I; "and, according to all the holy Prophets, Christ is the Prophet (Teacher), Priest, and King of His people. I refer you to the second appellation. He is Priest; and according to His priesthood, He is spoken of as becoming himself a

sacrifice for His people, as making an atonement for the sins of the world, and as being the only one who can and will forgive the sins of His people. From this prophetic description of Christ, as making atonement and forgiving the sins of His people, I draw the conclusion, that Christ, as the forgiver of sins, must be more than man; and as God only can forgive sins, He must be God." He was at a loss what to answer; and seeing the people all in my favour, and looking at him for a reply, he, to get out of this difficulty, put the question to me, "How do you prove that all men are sinners?" I replied, "From the simple fact, that Adam fell, and became a sinner; and we, and all nations upon earth, are his descendants, and therefore sinners."—This he admitted. "But," continued I, "there is a second reason: God has given us holy commandments; and he who keeps them, says God, shall live; but he who breaks them, is accursed, and shall die eternally; that is, is subject to all the punishments of Hell: none have kept these holy precepts, and, consequently, all are sinners, and deserving of eternal death and Hell. What God has said in His Word, He must keep; and therefore He cannot pardon our sins: if we do ever so many good works, they will not suffice for our offences. But to save us from this eternal misery, God, according to His mercy, promised and proclaimed, by His holy Prophets, that the Messiah should come, and take upon Him the guilt of all mankind, suffer the punishment in our stead, and thus make an atonement for our sins by His blood."—The Moonshee said, "Where is this written in the Prophets? prove it." I turned to Isaiah liii. This was read; and the man was quite struck with the prophecy, and the comparison of it with the facts recorded in the Gospel. I now said, "Where is such a Deliverer, such a Saviour, as He who was promised and is come—Jesus Christ? Ask the Hindoos; they have no Saviour: ask yourself, and you must confess there is none revealed in Islamism. Only our Religion can shew one, and prove how God, according to His justice, can forgive sins, and pardon us: through Christ only can you and we be saved, and He is worthy to be received as a Saviour." This is the substance of a conversation which lasted two hours, carried on without invectives or bitterness. The immense crowd was

as quiet as if only we two had been present, and was obviously very much impressed. The Moonshes begged the Prophet Isaiah and the Psalms, in order, as he said, to find materials for another conversation. He asked permission to come to me on a Sunday; as he had no time in the week, being employed in the court, as a writer.

Promising Indications among the Natives.

Feb. 28, 1835—Preached every day this week, in different directions in the city: all went on quietly. It is very pleasing to be a little relieved from the opposition generally met with. I was especially struck, that, when I came into the Musulman part of the city, none offered to dispute; but all quietly listened to the parts of Scripture which were read and explained. One evening, a rich Hindoo, standing near me, was much affected, and said, "I am surprised that none will believe and profess your Religion, as such good instructions are contained in it. You preach every day, but all seems in vain: do not cease from it: at last you will succeed. Your Religion is all new to us, but many will finally be disposed to believe in it." His heart was quite warm: he asked for a Tract, the Sermon on the Mount. I gave him the Gospel of St. Matthew and the Psalms.

The discussions in which Mr. Leupolt is engaged, as related in the following extracts from his Journals, exhibit similar exposures of the false notions of the Hindoos.

Delusions concerning Expiation of Sin.

Nov. 17, 1834—We agreed, a few days ago, upon making the panch kos, i. e. to go to preach in those villages which are within five kos, or ten miles, of Benares. Panch means "five", and a kos is "two miles"; and by "making the panch kos," the Hindoos understand visiting several places and temples around Benares, each five kos distant from the other, in order to obtain forgiveness of their sins committed in Benares. They believe that every sin committed out of Benares is forgiven the very moment the sinner enters that city; but that if any one sins in Benares, he must go on pilgrimage round about it, on this side of the Ganges: and should he commit sin on this pilgrimage, then he is lost for ever, and will neither find forgiveness in this world, nor in the world to come. The rules to be observed on this pilgrimage are many;

such as, fasting, walking without shoes, &c.; but if they all be observed, and the places prescribed visited, then every crime, however heinous it may be, will be forgiven. It is really awful to see how many thousands of poor deluded human beings are yearly dying, and are, I fear, lost, lost for ever! Benares is known as the holy city of the Hindoos; but perhaps few are fully aware what this term comprises. Here idolatry and superstition have attained their highest pitch: thousands of poor wretches come and die at Benares, without repentance, or even the least concern for their salvation; and believe that God will receive them with open arms, because they have died at Benares, and made the "panch kos."

Self-tormenting Mendicants.

Nov. 18—Perambulating the Mela (festival or assemblage), I noticed a Faker, who was cutting his head with a clumsy knife. I inquired why he did so; but had no occasion to wait for an explanation; for, while I was asking, the man went to about eight or ten women, begging; and they not exhibiting much inclination to give him any thing, he gave another cut. I at first thought it was altogether deceit, and nothing but red paint which ran down his head; but, upon closer investigation, I found that he actually cut his head, taking, however, good care not to cut too deep. I felt much; and, in a sharp manner, said to him, "You good-for-nothing fellow, do you suppose this to be the end for which God has created you?" and having somewhat enlarged upon this subject, I told him to repent, and work for his bread. He excused himself, by alleging that the people gave him most willingly.

Degrading and Blasphemous Notions concerning God.

Nov. 19—In the evening, I went to a village. I had to pass a temple; and seeing a Faker inside, I walked in, and had the following conversation.—*Miss.* "What are you doing here?" *Fakeer,* "I am meditating upon God."—"Whom do you call God?" "The Creator of heaven and earth."—"And who is the Creator of heaven and earth?" "He that is within me, and you, and every living creature; he that speaks and does every thing."—"And if you or I tell a lie, who is the liar?" No answer.—I therefore continued, "You say that he who does every thing is God: hence you

call God a liar, thief, murderer, &c.; and doing so is an awful sin. God is holy, and does not commit sin, neither does He cause any one to sin. That which is in you and me is a soul, which God has created; and you, and I, and all men must appear before the Judgment-seat of Christ, to receive according to our works, whether good or bad. God created the first man good: He made him upright; but man became a sinner; and having become so, his offspring are sinners too: and as you also are one of the offspring of Adam, you are a sinner; and how do you expect to be saved?" "By my works, and by calling on God."—"What do you call good works?" "If I give you all my dinner—he was eating—"and also my clothes, I do good works, and merit heaven."—Recollecting a parable which I had heard used with success, I applied it here, saying: "Let us see what you can merit by your works. Suppose a servant received a rupee from his master to distribute among the poor; by doing so, what merit will he have?" "None whatever; the merit will be the master's, and he will gain heaven thereby."—"True; but from whom have we received all things that we possess?" "From God."—"If we then part with a few things of what we have received, what merits do you think can we have?" "According to your saying, none, for the merit is God's; but whose, then, is sin?"—"Let us see. Suppose the master ordered his servant to give to each Fakeer, who came begging, a pice; but the servant, instead of giving them a pice, robbed them of what they possessed; whose then will be the sin?" "The servant's."—"From this you see that all the merit is God's, and the sin is ours. How, then, will you be saved?" "I do not know."—"Well, I will tell you;" and upon this I shewed him the way of salvation by grace through a Crucified Saviour.

Nov. 22, 1834—Tryloke, in arguing with a Fakeer, who maintained that he was God, and had therefore no need of a Redeemer, shewed him the absurdity of his assertion. The learned Pundit, however, maintained his statement. A boy hearing this, at once said, "What a fool you are, to suppose that God is in us: for if God be in us, then he has come down to make the panch kos*, and ob-

tain forgiveness of his sins." We left this assembly, to preach the Gospel also to others. Walking on, we met about a dozen Fakeers. Addressing them, I received the expected answer, "We are gods, and therefore have no need of a Saviour." "Why do you go the panch kos?" "To please God."—"That is to say, yourselves." "No, God."—"But you said you were gods." "We are not gods, but God does every thing in us."—"And if you sin, who is the sinner?" "God."—"What! is God a liar, thief, murderer, &c.?" and, moreover, is it necessary for him to walk the panch kos, to expiate his sins?" "Yes, so it is."—Meanwhile some women had arrived, and listened attentively. Hearing the Fakeers assert that God was a sinner, they could not forbear contradicting them. As I had never before heard Hindoostanee women speak on religious subjects, I kept silent, in order to hear what they had to say; and I was surprised to hear them, in few words, clearly state, that it was foolishness, yea, even sin, to assert that God was a sinner, and for his salvation had to travel the panch kos. The Fakeers became very angry, that "ignorant and silly women," as they called them, should venture to contradict them. These women however, encouraged by my approving of what they had said, took little notice of the anger of the Fakeers, and, with plain common sense, completely silenced these learned lords.

Nov. 27—Went, in the morning, to a village. Passing a temple, and seeing one of the Brahmins outside, I commenced a conversation with him.—*Miss*. "What do you worship?" *Brahmin*, "Mahadeo."—Who is Mahadeo?" "God."—"Is he your Creator?" "Yes, He is my creator, and the creator of all men: he is Brahma and Vishnu."—"This is something new to me. But is it not said that he often takes a little too much?" "Yes; he now and then gets drunk."—"What! do you say God is a drunkard?" "No."—"But you assert that Siva is God, and yet acknowledge that he now and then gets drunk."—"But he is not God, only his minister."—"This is another story. But who is Brahma, Vishnu, Ganga, Peepal (a tree worshipped by the Hindoos), the sun, &c." "God's ministers and servants."—"Do you think the Company would allow a public officer who got drunk every day to retain his office?" "No."—"Why not?" "Be-

* See this custom explained in page 291.

cause he could not discharge his duty."—"But I suppose they would appoint a dumb man as Commander-in-chief, or cause a stone to be nicely cut into the shape of a man, to appoint it as judge or as magistrate; or prepare a wooden man to take care of the petitions the people bring into court." At this, the whole crowd, who had meanwhile assembled, burst out into a laugh, saying, "This the Company will never do." One Pundit, however, who perceived what I meant, began to say something altogether foreign to the present subject: I therefore would not allow him to speak, but shewed them, that, by supposing God to appoint such ministers as Mahadeo, trees, images, water, &c., they committed sin; and then, in few words, preached to them the Gospel of a Saviour having come to save lost sinners.

Feb. 19, 1835 — I went yesterday, as usual, to the city. Coming to the Chouk, I found both Readers sitting and talking to each other. I immediately caused one to read a Tract. While he was reading, the other whispered to me, "Satan is near!" I did not know exactly what he meant, neither did I like to ask him: however, I was soon put out of wonder, by seeing a man approach, who was evidently full of bitter enmity against the Gospel. He interrupted us; but no attention was paid to him until the Tract was read, and then I had soon done with him. He was a Hindoo, but took the part of the Mussulmans.

In the perusal of documents like these, it will be felt that the Truth of the Bible, perseveringly brought forward with sound common sense and genuine Christian affection, must eventually prevail over the crude, presumptuous, and self-contradictory fancies of these deluded Idolaters. May God *hasten it, in His time!*

LONDON MISSIONARY SOCIETY.

BENARES.

THE Rev. W. Buyers communicates some facts of a very promising character.

Impressions produced on the Natives.

The disposition on the part of the Heathen to hear the Gospel continues to increase. It is, indeed, quite delightful to preach the Word of God in Benares; for,

though at present we see no immediate fruits, I believe it is impossible for the attention now manifested to exist long without real and permanent effects on the minds of the people. When the Gospel is openly and boldly preached, even in the most public parts of the city, it is very rare for any one to come forward to oppose; and when one does dispute its claims, he is generally discountenanced by those around. The Word of God so recommends itself to the consciences of many, that they own that to dispute against it would be sinful: some, who are great enemies to the Truth, are overawed by seeing it treated with so much attention by the crowds which often listen to it, so that they are afraid to come forward to dispute.

The other day, when I was addressing a considerable crowd, several Brahmins seemed inclined to engage in a discussion, but were at a loss for a champion to commence their attack. After trying, in vain, to push one or two forward, they called a Devotee who was passing, to come to the rescue of Hindooism: the holy man, however, after listening to a few words, shook his head, and walked off; and the courage of all the rest being unequal to the effort, they went away without saying a word.

At the same place last week I preached to nearly 200 people, many of whom were Brahmins: all heard with attention, while I expounded the Decalogue, shewing the extent and spirituality of its claims—the fact of men being unable now to satisfy these claims—and the way of deliverance from condemnation through the atonement made by the Son of God. At the close, there was a moment's pause; when a Brahmin, who had listened with apparent interest all the time, exclaimed "Blessing! blessing! blessing! on Sahib, who comes to give us such instructions." A great many voices immediately joined, and repeated his words five or six times; and one man, holding up both his hands, called out, "Cursing! cursing! cursing! on all the Puranas!" To hear a Brahmin in the midst of Benares—the grand seat of Eastern Idolatry—pronouncing a blessing on the Gospel and the bearers of its message, and joined by perhaps a hundred of his fellow-citizens, while another loudly and publicly denounced as cursed the Shasters adored for so many ages through the whole of Hindoostan, could not but glad-

den my heart; and strengthen the hope that the time is rapidly approaching, when this great and renowned City, will cast its thousands of idols to the moles and to the bats, and rejoice in the light and liberty of the Gospel.

Characteristics of the Population of Benares.

From such a fact, however, Europeans may be apt to draw too much. The Hindoos, we must always remember, are not to be judged by such rules as would apply to Englishmen. They will often abuse their own religion and praise ours, without having any serious thoughts about the truth or falsehood of either. A spirit of confirmed scepticism, with regard to Hindooism, is making rapid progress in Benares. That such should be the case in Calcutta is by no means surprising: that city is more European in its character than Native; and the Natives are all, more or less, mixed with, and all dependent on real or nominal Christians, so that great influence must necessarily be exerted by the Christians on the ideas and opinions of the Natives. But here, Native Society is pure: the Europeans are not above one to each hundred thousand Natives, and have scarcely any connexion with them in the most common worldly business. European influence is therefore scarcely at all felt, unless by a very small number of those, who, from being entirely engrossed in business, are most indifferent to Religion and mental improvement of every description. The preaching and books circulated by the Missionaries are almost the only means operating any change on the native mind here; and, limited as these means as yet are, I have no hesitation in affirming that a great change in the public mind is taking place.

Duty of Christians in reference to the Approaching Fall of Hindooism.

An old Brahmin told me, the other day, that most of the people with whom he converses express their approbation of the Gospel, and that he believes the whole body of them will yet profess their belief in it. He also said, that, in his native town, about fifty miles distant, where he had been lately on a visit, he found that in most of the houses there were some of our Tracts, on which the people placed considerable value. These they get when they come to the melas at Benares, where so many thousands attend, even from the most distant parts of the country.

In the city I have every reason to believe that our doctrines are daily becoming more the subject of conversation. The morality of the Gospel is greatly admired; but a great deal of dispute takes place respecting the Person and Work of Christ: the doctrine of the Atonement is the great stumbling-block. Some of the Brahmins now admit that their Shasters are only ancient books, which have no proper claim to be regarded as a Divine Revelation: other Brahmins labour to reconcile Christianity and Hindooism, as both emanating from the same source.

Many are beginning to talk of the ceremonies of Hindooism as absurd and ridiculous; and only observe them so far as they are connected with domestic usages, in order to preserve peace in their families. Even the representations of their gods are not always saved from insult. A man who was building a new house collected a great many of the stone images worshipped at the Ghauts, and built them into the wall of his house: his more pious neighbours reproached him for the sacrilege; but he laughed at them and said, "See how strong my house will be, with so many gods to support it!"

In fact, Hindooism, even in Benares, its very centre, is beginning to crumble to pieces: the external rites are observed, but the faith and zeal of many of its votaries are shaken. When we shall have numbers of real converts, is known only to Him who alone can make His Word effectual to the salvation of men. But Hindooism must fall; for the seeds of ruin are already deeply implanted in the system. If Christianity do not take its place, Infidelity must rise on its ruins. The question is not now, whether or not the Christian World will allow Hindooism to remain undisturbed, but whether it will wait till a deep-rooted scepticism has fixed itself in the minds of the Hindoos, or embrace the present opportunity, while the elements of change are in motion, to send many faithful Labourers to build the Temple of the Lord, before the downfall of Idolatry opens the way for establishing the worship of false and erring Reason.

WESLEYAN MISSIONARY SOCIETY.

THE Rev. Thomas Cryer thus narrates

A visit to Idolatrous Conjeveram.

Early in March I visited the town of Conjeveram, in company with the Rev.

W. H. Drew, of the London Missionary Society. In our walks through the town we observed the most disgusting emblems used in idolatrous worship: the place is devoted to Siva, and the worst parts of the history of that monster of sensuality were to be seen sculptured in all the principal streets.

Having selected our place of operation, we seated ourselves on opposite sides of the way, and soon collected a numerous audience. I read the Twenty-fifth Chapter of Matthew, and discoursed at some length on the Day of Judgment. We then distributed Tracts, and walked on to a large temple dedicated to Vishnoo. In front of this temple I read St. Paul's address to the Athenians; and, afterward, within the walls of that stupendous monument of art and labour, we bore testimony against the abominations of idolatry, and recommended the Truth of Jesus Christ.

The following day we went to the temple of Siva; and, by reading and exposition, contrasted the True Jehovah with the false gods of the Heathen. While we sat, giving explanations and answering objections, the elephant belonging to the temple was brought out, I doubt not, to intimidate us: he was placed sufficiently near to have injured us by his huge trunk; but we cared not for him, and continued our conversations.

When we had retired to our resting-place, many came to speak with us more privately, bringing with them Tracts or Portions of the Scripture which they had received from Missionaries on former visits. We relieved each other at this pleasing toil throughout the day: I felt myself employed in a most important work; and doubt not but some fruit of this day's engagements will remain for ever. More than once I saw tears start from the eyes of the listening Natives; and when I had been dwelling largely on the sufferings of Christ, almost every hand was stretched out, with the request, "Give me a book which tells of the sufferings of Christ." Up to the moment we left the town, we were surrounded by inquirers; and it is to be regretted, that, in consequence of the distance of our Station, and our being so few in number, we cannot frequently repeat our visits to this place. Had I a voice sufficiently loud, it should sound throughout every town, city, and village of Christendom, saying, "In the name of our

Common Saviour, come over and help us!"

GENERAL BAPTIST MISSIONS.

RAM CHUNDER, a Native Convert, employed in the Orissa Mission, gives, in his own case, a striking

Instance of the Difficulties attending a Heathen's Renunciation of Caste.

Thus in his house sitting, Ramachunder sought the Lord:—"How shall I openly profess Jesus Christ, and so become His disciple; for the Lord suffered death for my transgressions? I will be baptized in water in His Name! Unto sin I will be buried in water; and will rise again unto the Lord; and will tell of the good tidings of Him to every body." Thus I meditated and resolved, as I remained in my apartments.

The next day, I said in my heart, "This is Saturday, and to-morrow is the Lord's-Day: I will arise and go to Cuttack, and will be baptized in the Name of the Lord." Thus resolving, I informed my wife that I was going to be baptized in the Name of the Lord. Hearing this, they (the family) began to weep, and cried out "Ah! Ah!" and became filled with distress. Many people of the village came together to dissuade me, but I could not regard their words: so I left my house. As when a corpse is carried out for burial, the people follow weeping and wailing, so did they all follow me. Sodanunda, my son, threw himself down at my feet many times, and would not release me, saying, "Indeed, if you will go to Cuttack, then, tying a rope round my neck, I will hang myself; or, plunging in the water, I will die." I said, "If you will destroy yourself, what can I do? I must go to Cuttack, and profess the Lord: from this day I am dead toward these people, and toward all, and toward thee. If thou wilt be the Lord's, then I will be thine." Thus speaking, I repeated to them the following verses; viz.

My father and my mother, who?
And who my wife and child?
Illusions strong surround me here,
In this delusive wild.

Follow, my soul, the certain light,
Which Jesus to thee gives;
The soul that firmly follows Him,
With Him for ever lives.

Thus speaking, I departed, and had an interview with the Padre Lacey. I spoke the words of my heart before him; and

then said, "I beg to be baptized in the Name of the Lord." He replied, "Stay a few days; and when I am satisfied with the state of your mind, I will baptize you."

This hearing, I took my leave, and came to my house in Cuttack; and there I remained praying in a sorrowful heart, and said, "O Lord, let me profess thy Name soon!" In a little while, Lacey Padre and Gungadhor came to see me, and asked for the state of my mind; and then he prayed with me. Thinking in his mind, he said, "I will baptize you to-morrow;" and then he departed. This evening I ate dry food, and then went to rest. In the morning, my brothers and friends arrived, and much they dissuaded me; but I heard not their words at all. At four o'clock in the afternoon we went to the side of the river, and the Christian Brethren all came together. Many people collected, and the Brethren sung hymns of praise to God. Lacey Sahib delivered instructions from the Holy Book; and then took me with him into the water, and baptized me in the Name of the Father, and Son, and Holy Spirit. Arising from the water, I stood on the bank, and said to the people, "Buried I was in sin, but have arisen to the Lord. Do you believe on the Lord, and you will obtain deliverance." They then blasphemed, and said, "Your caste is lost: your line is sunk: now you must eat bones and pig, and drink liquors. You are become a slave in the house of a Sahib. In this land your fathers ruled; but, born into their line, you have now introduced disorder therein: your face we will not look upon. Oh, that you had died! it would then have been well. You have let fall all our Hindoo Race! Cursed be thy life! Why did you not beg your bread, or clean out privies, rather than do this?" Thus, cursing, they gave much abuse.

Thence I went to the house of Padre Sahib. He lovingly put two cloths upon me and Gungadhor: they were both alike. In the evening, in the House of Worship, all the Brethren uniting, we sung hymns of praise; and, besides, there was preaching and prayer. All the believing Brethren and Sisters, according to the commandment of the Lord, the evening feast in remembrance of the Lord's death, he (the Minister) caused us to eat. It was bread and wine; the bread for his flesh, and the wine for his blood. These we did partake of. After a blessing, we all

departed to our houses.

Next day, the tenant of my house in Boxebazaar rose up against me, and put me out, saying, "You are become a pariah, and why do you stay in the house I occupy?" So I came to my house at Bhogerpoor. Here no one would let me in, and I stayed in the open shed next to the street. Many of my relations and neighbours persuaded my wife and children not to unite with me, but to leave me. I spoke to my family with sincerity, and my enemies all fled; but my wife and children remained with me, though they would not yet come near me. One day and night I fasted in the open shed. The next day I applied, and reasoned with them. They had now fasted for three days. I continued to reason with them as before baptism, and to explain to them the way of holiness; and in a little time they became reconciled to me. From that day, reading the Holy Book and praying, I have continued; and from village to village I proclaim the good news of the Saviour.

Australasia.

New South-Wales.

CHURCH-MISSIONARY SOCIETY.

Steady Progress of the Mission.

THE Rev. Messrs. Watson and Handt have forwarded Journals for the first half of the year 1835, from which we shall give a variety of extracts. The nature of this Mission is such, as to occasion them to proceed slowly: yet, advance they do. Notwithstanding the irregularity of the visits of the Natives, their desultory habits, listless behaviour, interested motives, and degraded character, one great object is still pressed forward by the Missionaries, and will not be pressed in vain. By the translation of the Holy Scriptures, by spiritual appeals to the conscience, by the conscientious observance of the Lord's Day, and by kind attention to the bodily wants of the wretched Aborigines, the Missionaries are gradually gaining ground: and it is no mean consolation to reflect, that ground thus gained will, by God's blessing, be surely retained.

A work is commencing, the results of which, in future years, will be incalculable: *and who hath despised the day of small things?*

We give, first, the following extracts from Mr. Watson's Journal, descriptive of the

Mingled Interest and Apathy of the Natives.

Jan. 3, 1835—About twenty Natives came up to-day: some inquired if they might have soap to wash themselves with, that they might be ready for the Lord's Day. All who have been for any time at the Mission House know that that day is a day of rest, and, during the week, frequently inquire, "What name to-day?"

Jan. 4: *Lord's Day*—Twelve Natives at church: several whom we expected to see there went away after breakfast. In the afternoon, I addressed my children and a few other Natives, in our kitchen, in the aboriginal language: it was a paraphrase on the principal matters contained in the first three chapters of Genesis. When speaking of various parts of the creation, I was frequently interrupted by one and another mentioning animals, trees, &c., which I suppose they thought I had forgotten. Our old man, Bobbagul, who understands very little of the English language, paid particular attention; and when some seemed disposed to laugh, he said, "Do not laugh; do not laugh."

Jan. 6—A large fire appearing in the bush behind our paddocks, I sent out men to burn the grass near to the fences, to preserve them; but, after all our care, more than one hundred yards were destroyed. After Evening Prayers, I and my children went out to ascertain if the fire was out. On my way homewards, one of the girls, looking upward, said, "Moon and stars! Ah, there were no moon and stars the first day: God made light the first day: that was the first thing God made." I endeavoured to shew her, that the first thing God does in the conversion of a sinner is to cause light to shine into his mind, by which he is led to see how very wicked he is. I then remarked: "But you have not received that light yet: you never felt sorry for your sins: you never wept because you had grieved the great and gracious God by doing wrong." She inquired, "Did

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you do so, when a boy? did your father and mother teach you that way?" I was able to answer both these questions in the affirmative.

Jan. 9—I had an interesting conversation with several of our Natives to-day, but of so desultory a nature, as our conversations with them generally are, that I cannot record it. It commenced by my shewing them a portrait of Edward Parry, a New-Zealand Christian; and proceeding to speak of the success of our Brethren there; telling them how very far many of the New Zealanders would come to hear the Gospel; that many were engaged in preaching Jesus Christ to their countrymen; of their having a large axe suspended from a tree, which they beat, in order to summon their neighbours to Family Worship. I told them that I should very much like them to see the New-Zealand Christians; but that I was well persuaded, if they went on board a ship with me, they would think I was going to take them to prison. They acknowledged that they should think so. I then endeavoured to explain to them the necessity of a change of heart, &c.; but while we are labouring to instruct, we must look to the Author of every good gift for the influence of the Holy Spirit.

Jan. 18: *Lord's Day*—This morning, about two o'clock, the Rev. T. Hassall, a Colonial Chaplain, son-in-law of the Rev. S. Marsden, and his overseer, who is also a pious man, arrived at the Mission House. They had travelled seventy miles in one day, in order to be able to spend a Christian Sabbath with us. Mr. Hassall preached a sermon in the morning, and, in the evening, addressed us on 1 Kings v. Visits from such Christian friends are cheering to our minds, in this moral wilderness.

Jan. 22—As it is very seldom that we can persuade the young men to learn to read, I gave them to-day some tin letters, as a means of amusement as well as of instruction; promising, as a reward to those who could name most correctly, some peaches. They were amused, and, at the same time, became familiar with the alphabet.

Feb. 9—Thirty Natives have to-day encamped at a short distance. One of them, to whom I gave a brass plate to wear on his breast some time ago,

brought it back, saying, "Master, all about say plate no good: parson, you take it back." They are all anxious to have brass plates, with their names engraved on them; which they hang round their necks with twine or small chains. When I was in Sydney, in Oct. 1833, I purchased six plates, such as my Native Youth selected from among others. All means have been tried, by Europeans in the neighbourhood, to put the Natives out of love with them. This circumstance is recorded, to shew how determinately persons around us are opposed to our Mission. However, in all our perplexities and troubles, it is our comfort to know that the Lord God Omnipotent reigneth, and that He will make the wrath of man to praise Him.

Feb. 22, 1835: Lord's Day—I have always thought, that, by "Baggeen," the Natives meant the evil spirit; but Kabahrin told me to-day, that every man has a Baggeen and a Tullubang (soul). I inquired, "Do you see Baggeen and Tullubang?" "Yes."—"If they are inside the body, how do the Natives see them? They cannot see the heart, which is in the body." "Oh, doctors can see them: doctors do not tell lies." He would say no more on the subject. Only ten Natives at church: several went away after breakfast.

March 8: Lord's Day—When I was speaking with my children on the nature of repentance, and asking if they felt any fear that they would not go to heaven, they appeared affected; and one of them said, with tears rolling down his cheeks, that he did often feel afraid.

April 12—Seven Natives at church to-day. I read prayers to them in their own language.*

April 17: Good Friday—Many Natives attended prayers in the morning; but none were present at the English Service, except our own children. Some excused themselves this evening, by saying this was not Sunday. Our girls remembered the discourse pretty well to-day: it was what they had been taught.

April 20—Prayed with the Natives at the camp this evening. On inquiring if they understood me, some answered in the negative. I then went over the prayer in separate sentences, and they said they

understood it. I afterward conversed with them, and felt my soul watered from above, and entertain hopes that some of the Natives were touched with Divine grace.

April 24—Preached to different parties of Natives this morning: many laughed when they ought to have wept, viz. at the recital of some of their improper and unholy proceedings. Some nodded at the close of every sentence, as if they understood what was said. One female, the wife of a professed Native Doctor, was very ill this morning. I wished to bleed her, but she was unwilling, till I had fetched her husband from the camp. She is much better this evening. Spent most of this day at the camp, conversing with the Natives. That some understood me is evident, from their asking questions respecting their future state. I was asked by some of them, if I should ever return to England. I answered, that it was not my intention to return: that I had come to live and die among the Natives, to teach them the way to heaven. They exclaimed: "Gunning dyang!" an expression of admiration, but which literally signifies "motherless." When asking several questions, I was pleased to find, that one who had once lived with us, but who had been absent for some time, answered readily; which shews, so far as knowledge is considered, that our labour is not altogether in vain.

April 25—All the Natives came up this morning, in separate parties and at different times. I preached to one party; and, from their deeply sighing, I could not but hope that they felt all was not right within. When I addressed the females, afterward, one of them was much affected. She had been an inmate of our house, but her husband took her away. In the afternoon, while addressing another, and when speaking of the consequence of living and dying unregenerate, one and another exclaimed, "Not me, I believe; not me, I believe." One of them confessed that he was afraid of going to hell, but said that he had never killed any one. They have this characteristic mark of fallen nature in common with others—none will freely acknowledge his guilt. Several have gone away: we have thirty here now. We begin to hope for brighter scenes.

May 1—The Anniversary of our safe

* From this time, when mention is made of reading prayers, or preaching to the people, to prevent repetition, it is to be understood as being in the aboriginal language.

arrival in the colony — a day of thankfulness for mercies enjoyed, and of deep humiliation for unprofitableness. May we have grace to live for God and souls! Many Natives came up to-day: one of the men, Geordie, brother to king Bobby, had only one of his wives with him. I asked where the other was. He, in a joke, said, "She is dead." I however embraced the opportunity of speaking on her unprepared state. He was very angry, and extremely agitated. He said that no other gentleman spoke about Natives being wicked: that all other gentlemen were good. I spoke to him seriously about his soul. He sighed very much, as he did on a former occasion when I was preaching. Two females, who heard our conversation, were affected.

June 2, 1835—All the Natives, except Mr. Handt's boys, are cooked for every day by us; and it is pleasing to hear how correctly they ask a blessing before they partake of the food provided for them.

June 7: Lord's Day—As the weather is so cold*, the Natives cannot be easily persuaded to come to Church: I therefore went to the camp, and preached to forty, in two companies. It is very pleasing to hear two children at the camp, two or three years of age, repeat morning and evening prayers. Oh, that out of the mouths of these sucklings God may be pleased to perfect praise!

June 8 — Many Natives have gone from hence into the bush: they said they were going to look out opossums, to make cloaks, the weather was so cold.

June 12—I asked one of the females this morning, who had preserved her alive during the night. She answered, that she did not know; though she had just thanked God, in prayer, for that very benefit. They are very ready to say, "Don't know," in reference to religious subjects, when they will immediately afterward give evidence that they do know.

June 14: Lord's Day—After preaching to the Natives to-day, I inquired if they never felt sorry for their sins. The answer was, "No."—"Do you feel no love to the great God for giving His Son to die, to save you from eternal misery?" "No." It is clear that, although they may understand our words,

they do not feel their application.

June 27—I asked one of the females at the camp if she knew what day tomorrow would be. She said, "Yes, Sunday: we talk about it all together."

June 28: Lord's Day — When I was reading the Missionary Record to our Natives to-day, mention was made, by name, of two young men, whose mothers were present: they immediately rose, and came to look in the book. This afforded me an opportunity of speaking to them on the advantages of being able to read. Our children read, this afternoon, the history of Christ's sufferings and death, as recorded in chapters xxvi and xxvii of St. Matthew's Gospel. They said it was very wicked and cruel of the Jews to seek the death of Jesus. It is very pleasing to hear how much of Scripture they remember. The following conversation took place in the evening, unassisted by any remarks or questions of mine. One of the girls asked: "Will all persons come out of heaven and hell at the Day of Judgment?" "Yes."—"When the great Angel blows the trumpet, will it sound all over; and every body who has lived, rise again?" "Yes: there will be no sun then, the moon will be turned into blood, and the stars will fall."—"Will angels come with Jesus Christ?" "Yes."—"Then will he try every body out of the books?" "Yes."—"Will God say to the wicked people, Go away into everlasting fire?" "Yes."—"Will wicked people then be sorry?" "Yes."—"Will they kneel down, and pray?" "It will be then too late to pray."

The following passages, extracted from Mr. Handt's Journal, are to the same effect, manifesting similar efforts to gain attention to the message of the Gospel, and the same mingled apathy and occasional interest, on the part of the Natives.

Feb. 17 — Set out on my journey among the Blacks, to talk to them about the one thing needful, wherever I may find them; and, especially, to see whether I cannot, by the help of God, persuade some children to come to Wellington, if I should find any. I took with me the boy who is living here, that he might be an inducement to others to come to Wellington; and went to Murrumburjeri, where it was said some boys were

* It being winter-time in that hemisphere.

staying. On the road, I met with a settler, who asked me to go with him to his station, to see one of his men who was dangerously ill. I found him, indeed, very sick; and told him, that if his soul were not in a better state than his body, he was indeed in a miserable condition. He seemed backward, however, to enter upon the subject of Religion, and evaded giving direct answers to my questions on this subject; but complained much of the want of proper nourishment. His master told me, afterward, that, in his healthy days, he had been very profligate—by which conduct his weakness had been brought on—and had made a mock of Religion and Scripture. He added, however, that, since his sickness, he sometimes prayed. May the Lord have mercy upon his soul! Toward evening, I arrived at Murrumburjeri, where I found some young native men and three boys. I talked to them about the creation, fall, and restoration of man. Several of them listened with considerable attention; and when I asked them whether they understood me, they replied in the affirmative.

April 14, 1835—Talked to a sick man and his wives of the great and good God, and of the love of His Son. When speaking of believers going to heaven after death, and of the destination of the wicked, he said I should cease talking of these things; he did not want to hear any more. I answered, that I told him very good things, and he ought to listen: heaven was a very good place; and if he loved the Son of God, he should go there when he died: but he made no further reply.

April 25—When I was about to read to the Blacks to-day, one of them, who is sick, desired me to forbear. I then asked some others whether they would hear me, who replied that they would. By asking them, almost at every period, whether they understood me, I received the benefit of being occasionally corrected. When I read of the consequences of the Fall, and came to the awful messenger, Death, the sick man again cried out that I should cease. I replied, that he should wait a little, and something better would follow. I then proceeded to the redemption of fallen man through the Son of God, and asked him whether this was not a pleasant subject; but he made no reply.

May 3: Lord's Day—Collected a few Blacks together, and gave them, and the boys who are here, a short address: they were more attentive than they had been for some days. I this morning found the water in a vessel out of doors covered with ice, the winter having commenced this year rather earlier than usual. Though it is here extremely hot in summer—hotter than in Sydney—yet the winter season is much colder than it is there. I was two winters in Sydney, but never saw ice there.

May 5—Two of the boys behave in a provoking manner: they steal any thing eatable that they meet with, though they receive their regular meals. When they are reproved for their conduct, they perhaps make a song of us, or go to the river, or into the bush: there they stay the whole day, and come back, in the evening, only with a hope of receiving their suppers. Oh, for patience, love, and wisdom, to deal with these poor lost creatures!

May 9—Found the Blacks more attentive to-day than they had been for several days past. May God give them a heart to understand what they hear! When I was with the unmarried men this evening, one of them asked me for a little water, and said he would go with me to the house to get it. As we were as near to the well as to the house, and as I did not intend to return just then, I asked him why he would not go to the well; but he avoided giving a direct answer. I perceived that he was afraid of going alone to the well at night, and therefore I offered to go with him. He accepted of the proposal, and so did another; and they not only drank themselves, but took some water to the rest. This circumstance afforded me a fair opportunity of speaking on the liberty, courage, and comfort of those who love God, and His Son whom He has sent.

June 22—One of the women who had been fishing yesterday desired me, to-day, to discourse to her from "the Book," as she called it. What was the motive of her desire I cannot tell: it was, however, pleasing to hear such a request from her.

It is peculiarly interesting to observe the sure advantages gained to a Christian Mission by the Translation, however imperfect it may at

first be, of portions of the Scriptures. We extract, in their simple journal form, the following passages, describing the

Progress making in the Native Language.

Jan. 28, 1835—Have finished the English part of my Dictionary. When I began to collect words, I placed them in alphabetical order, but this only referred to the initials. To make it more correct, and to afford greater facility for reference, I have now copied, from Johnson's Pocket Dictionary, the whole of the words—excepting such as I considered had synonymes—amounting to nearly 10,000. I intend to fill this up with the Aboriginal words which I have collected, or may yet collect; so that it will be an English and Aboriginal Dictionary.

In reference to the Aboriginal Language, I have this quarter attended to translating, in the Prayer Book, several of the prefatory sentences, the Address, Confession, the Lord's Prayer, &c., Venite Exultemus, Te Deum, Jubilate Deo, Apostles' Creed, &c. In the Grammar, I have made several alterations and corrections, and enlarged it, having collected nearly 400 verbs having the same termination. I have also nearly finished a Manuscript, which I intend to forward to the Corresponding Committee, for their consideration as to the propriety of publishing. Though not ostensibly a Grammar, it will contain illustrations of the use of particles, nouns, pronouns, verbs, &c., sentences, phrases, and six or seven dialogues, illustrative of the views of the Natives; also, a description of several animals with which they are acquainted, as, the kangaroo, opossum, snake, &c., in the Aboriginal language; a Vocabulary of about 900

words, short prayers, &c. In the Scriptures, the first four chapters of St. Luke's Gospel; Watts's First Catechism, and Scripture Questions.

May 7—When I was reading over some sentences in the language to the Natives to-day, in order to ascertain their correctness, I came to this: "Why do you not look out for opossums?"—at which our old man Bobbagul lifted up his head, and briskly replied, "Because I have got no tomahawk." [Rev. W. Watson.

May 24—Have finished the translation of the sufferings of Our Lord, as contained in the last three chapters of St. Matthew's Gospel: have translated the first five chapters of St. Luke's Gospel, and Dr. Watts's First Catechisms, with the Scripture names and prayers for little children.

June 30—Have this quarter written a Grammar; translated the Confession, the Creed, the Lord's Prayer, the Ten Commandments, and continued to translate in St. Luke to chap. x. [Rev. J. C. S. Hands.

We conclude, with a short passage from Mr. Watson's Journal, alluding to the

State of Agriculture in the Mission.

May 11—Being scarce of men, I have to-day been thrashing; and thankful I am that we have plenty of good sound wheat to thrash. We last year reaped 600 bushels of good wheat from 16 acres, and we now feel the great convenience and advantage of it. Last season we had to fetch all our supplies from a distance of 200 miles. This, together with the high price of flour, 30s. per 100 lb., and the low state of the Mission funds, prevented us from being so charitable to our charge as we wished. It is a hard thing to say to a Native, "I cannot afford to give you bread."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Munificent Bequests—We noticed, in the first page of the present Number, a Benefaction of Ten Thousand Pounds, secured by Deed of Trust to the *United Brethren's Missions*, by the late Mrs. Sophia Vansittart. Lord Bexley, in presiding at the June Meeting of the Committee of the *British and Foreign Bible Society*, announced that a similar sum of Ten Thousand Pounds had

fallen to that Institution by the death of his Sister, having been secured to it by Deed of Trust. His Lordship very feelingly added, that these Bequests of his late Sister were made with the entire concurrence of the parties most nearly interested in her property.

Church Miss. Soc.—Mr. W. Stearn, with his wife and family, have left Jamaica, on account of ill health: they reached London on the 23d of April—The Rev. C. F. Schliens left Malta on the 6th of April, on a visit to

this country, in H.M.S. "Confiance," Capt. Waugh, and arrived at Plymouth on the 26th—On Sunday the 5th of June, the Rev. James Günther and the Rev. John Thomas were admitted to Priest's Orders by the Bishop of Gloucester, on Letters Dimissory from the Bishop of London; and Mr. J. U. Graf and Mr. Charles W. Winckler were, at the same time, admitted to Deacon's Orders—Mrs. Selkirk, wife of the Rev. James Selkirk of the Ceylon Mission, arrived in London on the 23d of June; she came home in the "Colombo": ill health has obliged her to return, but she was much benefited by the voyage.

Gospel-Propagation Society—An Association has been formed, in connexion with the Society, to assist the Colonists now settling in *South Australia*, in providing for themselves the means of Public Worship and Religious Instruction, according to the Doctrines and Discipline of the United Church. The Society has contributed 200l. to the object, the Christian-Knowledge Society a like sum, and other parties about 300l. It is stated—

Measures are in progress for securing the erection of a Church, a residence for the Clergyman, and a School. The Rev. C. B. Howard, M.A., recommended by the Bishop of Chester and approved by the Bishop of London, has been appointed by Lord Glenelg. The Committee earnestly solicit the contributions of those who are alive to the great importance of making the introduction of the Christian Church co-ordinate with the first planting of a Colony, which may hereafter, under the Divine Blessing, be the centre of light and truth, as well as of commerce and the arts, to the vast regions in which it is placed.

United Brethren—Br. and Sr. Hallbeck arrived in London on the 16th of April, after a voyage of two months from the Cape of Good Hope, with their two daughters, and nine other children of Missionaries, sent home for education; and accompanied by the Widows Clemens and Hornig. Br. Clemens departed this life at Groenekloof, in the 60th year of his age, after a long period of service in South Africa. It is stated in the last Number of the "Periodical Accounts"—

During the short stay of ten days which Br. Hallbeck made among us on his way to Germany, he enlivened our congregations and many friends to the Cause, both in London and Bristol, by his exhilarating and edifying account of the signal blessing which the Lord has laid upon our African Mission; and of which he has been at once an eye-witness and a most active helper, for a period of nineteen years. He spoke with great pleasure of the harmony subsisting among the Labourers from different Societies at present employed in this extensive vineyard. He delighted to trace the wonderful manner, in which the Lord had made circumstances apparently the most adverse, and opposition the most determined, conduce to the prosperity and extension of the Mission; and dwell, with peculiar interest, on the pleasing state and prospects of Gnadenhal, the efficiency of its Hottentot Police, and the progress of its Schools.

Western Australian Church Miss. Soc.—A Society has been recently formed for the support of a Mission in Western Australia. The population consists of about 2000 Settlers and as many Natives, scattered over a great extent of country. A Chaplain has been appointed; but one Clergyman being

incompetent to discharge the duties of such a Settlement, and the engagements of the Church and other Missionary Societies too numerous to enable them to render immediate aid, this Society was formed. By the exertions of Captain Irwin, late Commandant of the Forces in Western Australia, sufficient funds have been raised to enable the Committee to send out as a Missionary the Rev. Dr. Guistiniani, with a Catechist, Mr. Waldeck: they sailed in January. The Society held its first Public Meeting, in the Lower Room, at Exeter Hall, on the 25th of May, Rt. Hon. Lord Teignmouth in the Chair.

Home and Colonial Infant School Society—A Society was formed, under this designation, on the 23d of February, with a view to the improvement and extension of the Infant-School System on Christian Principles, not only at Home and in the Colonies, but in every part of the World. It is proposed,

—To obtain individuals of character and piety, apt to teach; and qualify them, by appropriate instruction, for Masters and Mistresses.

—To afford existing Teachers the means of improvement; and to recommend them to Schools, as occasions offer.

—To employ Inspectors to visit existing Schools, and also places where Schools may be required.

—To circulate information on the Infant-School System; to correspond with the Friends of Infant Tuition in different parts of the world; and to print and publish proper Lessons and provide School Materials.

The House, No. 19, Southampton Street, Holborn, has been taken by the Committee; and was opened on the 1st of June for the reception of Learners, who are boarded and instructed at a charge to them not exceeding nine shillings per week: John Bridges, Esq. is Treasurer of the Society, and John Stuckey Reynolds, Esq. Honorary Secretary.

King's College, London—From the Annual Report, delivered on the 30th of April, it appears that the usefulness and prosperity of the College are steadily progressive. The regular Students were, at Christmas, 554; and the occasional, during the year, had been 205: of the whole number, 180 had been in the Medical Department. A further increase had taken place in the first four months of this year, by the addition of 65 to the regular Students. Mr. Green, Professor of Surgery, in addressing the Archbishop of Canterbury, who was in the Chair, stated, in reference to the Medical School, that, till the establishment of King's College, it was a melancholy fact, that Medical Students generally received their education without any attempt to connect that education with a love for the Institutions of their country, or those patriotic and religious feelings which ought always to be combined in a Christian Land: that defect, however, had, in a great measure, been supplied in King's College; and he was happy to bear testimony, not only to the general proficiency of the Students, but also to their moral and religious conduct.

Daily and Sunday Schools and Scholars—The Parliamentary Returns of Education, lately printed, state that there are in England and Wales, 38,971 Day Schools containing

1,276,947 Scholars, and 16,828 Sunday Schools with 1,548,890 Scholars; being 32 for each Day School, and 92 for each Sunday School. The Committee of the Sunday-School Union remark, in their last Report—

These Returns are the most full which have yet been published; though they are far from being complete, as no doubt many of the Parish Officers did not possess the means of giving correct information: for instance, the return of Mary-le-bone is 9 schools containing 2091 children, whereas it ought to have been 18 schools containing 3493 children: in St. Matthew's Parish, Bethnal Green, the return is 9 schools, containing 3308 scholars—it should have been 16 schools, with 4865 scholars. Even with some additions for these defective returns, it appears that the number of Sunday Scholars ought to be one million more, to include the whole of the population that should be brought under their influence: this statement presents a powerful appeal to the friends of religious instruction, to continue and increase their efforts.

It is observable, that the total of Sunday Scholars reported is 571,943 more than the Daily Scholars, shewing the wide extent of the Sunday-School System.

School Lending-Libraries.—In the Returns just referred to, it is stated, that of the 55,799 Day and Sunday Schools there reported as existing in England and Wales, only 2464 have Lending Libraries attached to them: It is remarked in the Report of the Sunday-School Union—

Fifty three Thousand Three Hundred and Thirty-five Schools are reported as having no lending libraries attached to them. This fact is of a startling nature, and it is hoped that general attention will be excited by so lamentable a statement. The Committee trust that their fellow-labourers will give due attention to this subject: they consider a Circulating Library as an essential part of a good Sunday School. Even where a library cannot be at present established, a system of Loan-Tract Circulation might be carried on through the classes: 100 readers might, in this way, be easily supplied with a weekly change of reading, at an expense of 8s. for two years.

Kildare-Place Society.—We extract a few paragraphs from a Circular lately issued:—

The Committee, after dispensing since the year 1816 the amount of large Parliamentary Grants, with a fidelity which has never been impeached, and themselves, at the end of a long period of successful exertion, with 1443 Schools, containing 121,933 Children, still in connexion with them, and without any income beyond that which is supplied by voluntary subscriptions, the whole of the Parliamentary Grant having been withdrawn.

The Committee would not present themselves before the British Public in the attitude of supplicants, did they not feel that they are Providentially placed in a situation where they have to contend for the support of a great Christian Principle—National Education founded on the whole Word of God.

Every effort at retrenchment has been made, and every branch of the Institution has been reduced to the lowest possible scale. The efficiency, therefore, of the Kildare-Place Society must depend on the extent to which the many interesting local efforts now in active operation to preserve their schools shall continue to be seconded by the liberal assistance of the friends of Scriptural Education in Great Britain and Ireland.

CONTINENT.

United Brethren.—A GENERAL SYNOD of the Brethren's Church assembled at Herrnhut on the 30th of May. Br. Hallbeck, from

South Africa, Br. Bönhof, from the Danish West-Indies, and Br. Peter Latrobe, from London, repaired to this solemn Assembly, in order to assist, more particularly, in the discussion of subjects connected with the increasing Missionary Labours of the Brethren.

Básle Institution.—In the Committee Room of the Institution are suspended on the walls, Portraits of Ninety-eight Missionaries, sent forth by the German Missionary Society to the Heathen World, in the last nineteen years. Of these Missionaries, seventy-five are still labouring, in different parts of the earth, but chiefly in India.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. Peter Fjellstedt and his Wife (p. 89) arrived at Smyrna on the 11th of April—The Rev. J. H. Knoth and the Rev. C. H. Blümhardt (p. 90) reached Malta on the 13th of that month, on their way to Abyssinia, and sailed for Alexandria on the 21st of May—Mrs. Gobat, in a Letter of the 24th of September, from Adowah, states that Mr. Gobat was still dangerously ill.

INDIA WITHIN THE GANGES.

Death of Rev. Dr. Rottler.—This venerable Servant of Christ departed to his rest on Monday the 25th of January, after five days' illness, in the 89th year of his age. On Sunday the 17th, he preached in the morning in Tamul, and in the evening in English: and the night before he was taken ill, he expounded to the Young People in his house, as was his custom; and was longer and more animated than usual in his exposition. He had been connected with the Christian-Knowledge Society, as a Missionary, for 60 years.

Church Miss. Soc.—The Rev. John Tucker arrived at Madras on the 26th of February, on his return from a second visit to Tinnevely; having also visited the Stations at Cottayam and Cochin. The Bishop of Madras had likewise visited Tinnevely: when the Rev. John Devassagayam was admitted, by his Lordship, to Priest's Orders, on the 31st of January last.

American Board.—Mrs. Todd, wife of the Rev. W. Todd, of the Tamul Mission, (see p. 144) at Madura, departed this life on the 11th of September: the following notice of her death appears:—

Her sickness continued ten days, and was attended with much pain. According to the advice of an English Physician who attended her, she was carried on the 9th to Devapatam, a city on the sea coast, eighty miles from Madura, with the hope that the sea air might benefit her; but she obtained no relief, and closed her labours and sufferings on the second day after her arrival. Her mind was much affected by her disease; but when calm, though aware of her danger, she expressed entire resignation to the Lord's will: and just as her spirit departed, she said, "Jesus is my hope—all is peace!"

Death of the Mahapooroosh.—At pp. 247, 248, of our Volume for 1833, an account is given of a Hindoo Fanatic, known by this name, with an Engraving of a company of Hindoos worshipping him. This poor man died on the 14th of June; and a long account

of his illness was inserted in one of the Native Journals. A little before his death, he said, "My existence in this world draws to a close, and I know not what will happen to me afterward. Many have, without a cause, paid me respect. I am poor, destitute of power or wisdom, and have always been a sinner." He sometimes said, "Forgive me, every one!" and then, collecting the dust from the feet of those who came near him, he put it on his head.

NEW SOUTH-WALES.

Church Miss. Soc.—Mrs. Bobart, wife of the Rev. H. H. Bobart, departed this life on the 12th of January, ten weeks after her arrival at Sydney: see p. 212. The Rev. Richard Hill writes—

Her departure took place at the Parsonage at Parramatta, the residence of the Rev. S. Maraden, after

having received every kind attention from the family of our venerable friend: most of his family followed her remains to the ground. It afforded me much satisfaction, that, on the morning of the 12th, I went, with Mrs. Hill, to Parramatta, for the purpose of seeing her. We found her sensible, but in a very exhausted state; yet happy in the Redeemer's love.

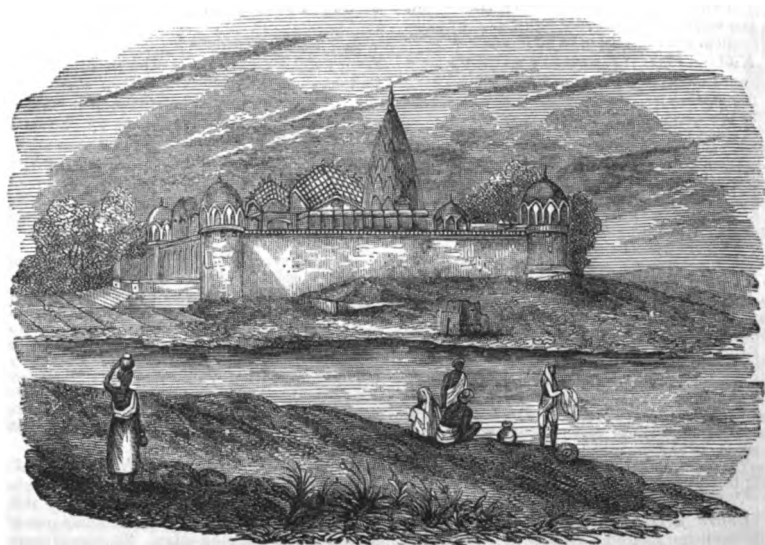
GUIANA AND WEST INDIES.

Church Miss. Soc.—The Rev. Alfred Eckel and the Rev. J. G. Muhlhäuser (p. 573 of our last Volume) arrived at Trinidad on the 5th of March. Portions of land have been granted to the Mission by Sir G. F. Hill, Bart., by the Governor, under the sanction of the Home Government. The Bishop of Barbadoes, on his Visitation to Demerara, went to the Society's Station at Bartica Point; and expressed himself much pleased with the state of the Mission there.

Miscellanies.

TEMPLE OF SIVA, AT NASSUCK.

THE Engraving below represents a Temple at Nassuck, where the Missionaries are stationed. It is dedicated to the Hindoo Deity Siva. Siva is considered as the Destroyer, or Re-producer of things. Mrs. Farrar, by whom the drawing of the Temple was made, observes, on sending it, "The Missionaries have often stood upon the flight of steps leading to it, to preach Christ and Salvation to its deluded frequenters."



Missionary Register.

JULY, 1836.

Biography.

MEMOIR AND OBITUARY OF BARDO,

THE FIRST MONGOL-BURIAT CONVERT.

THE Rev. John Crombie Brown, of St. Petersburg, has furnished us with the following particulars of the first Convert among the Mongol-Buriat Tartars, in connection with the London Missionary Society's Stations in Siberia.

More than sixteen years had elapsed, from the time that the first Missionaries to the Buriats left the Imperial City, on their way to the barren wilds of Siberia, when the friends of our Saviour in St. Petersburg were cheered by the prospect of the Heathen being converted in that distant province—a prospect which opened upon them with the following communication from the Rev. Edward Stallybrass, dated March 23, 1834:—

I have this morning thought I could discover something like the fulfilment of the promise—*So shall my word be: it shall not return unto me void*—in a youth of about 17, with whom I have spent an hour in conversation and prayer. He has heard much of the Truth; and, during the last half year, I hope, felt much; and has now given in a request for baptism. He has been under instruction nearly two years, and has discovered great diligence and made great progress. If this work be of the Lord, his attainments may be turned to good purpose. If this be the work of God, it shall not be overthrown: and if it be not, it will not shake our confidence in the divine promise.

We rejoiced in the prospects which were thus opening before our beloved Brethren. They had been called, shortly before, to follow to the grave one of the Members of the Mission. Could it be, that the tears called forth by her removal had softened the soil, and fructified the seed? We hoped, but scarcely dared to hope: we rejoiced, but joined trembling with our joy.

Our hopes were, however, soon confirmed by a Letter from Mr. Stallybrass to the Directors of the London Missionary Society, announcing the joyful tidings that the wilderness had begun to put forth the bud and the tender blossom. This Letter, dated May 8, 1834, ap-

July, 1836.

peared in the Missionary Chronicle for October of that year. Among many other interesting particulars of the work begun in the hearts of the Heathen, we found the following notice of the subject of the preceding Letter:—

He was from a distant district, and was brought providentially hither, to be received as a scholar, about two years since. From his manner and dialect, he was as a Galilean among the other boys, and soon became an object of ridicule with them. His application to learning, however, was uncommonly great. He was entirely ignorant of the letters of the alphabet; but he soon became able to read and write well, and also to commit to memory Catechisms and passages of Scripture. His knowledge is necessarily limited, but I hope his heart is sincere.

He has made application for baptism; and, in a conversation which I had with him on the subject, his views appear consistent: he did not expect to cleanse himself by it, but in it to avow himself a disciple of Christ. He has been informed of what he must expect of his unbelieving countrymen if he become a follower of Jesus, and he has already begun to experience it: having left off the worship of Idols, he has been reproached and reviled, and turned out of their tents; but he seems unmoved by these things; and I trust that he has not only relinquished the worship of Idols, but begun to serve the Living and True God in sincerity.

I was much struck at the way in which he received the news of the death of his Mother: his great concern was about her soul: she had never heard of the name of Christ—had died a Heathen—and was lost for ever! These thoughts caused him much distress. As she was at the distance of 500 versts, he had never seen her since he first came hither.

I do hope that he has been brought to see his sinful state, and the value of the great atonement for sin; and to rest on that Rock which shall never make ashamed. His conduct is in consistence with his profession.

The friends of the Mission received this intelligence at St. Petersburg with joy. Mr. Brown continues—

It would be impossible to convey by words a correct idea of the new and mixed emotions awakened in our souls by this welcome communication. Our peculiar relation to the Mission led us to view with no common interest the labours of the Missionaries in Siberia. It was immediately proposed, that, as many of us as conveniently could should assemble, to return praise to Him, who had, in the multitude of His tender mercies, permitted our esteemed friends to see that their labour had not been in vain. Nor was it long, ere further information arrived to confirm our joy. Bardo was not the only Buriat Youth who had given evidence of a change of heart; but of him alone I write at present. A Letter from one of the Female Members of the Mission, to one of her friends in this city, brought us a few more particulars of the work of God; and from this Letter I make the following extract, respecting the Youth alluded to above.

May 10, 1834.—Mr. Stallybrass has for some time thought there was a promising spirit among some of his boys. One, in particular, excited his hopes: he gave up the worship of the gods of his people: he talked much with Mr. Stallybrass's children, and told them he believed there was but one God and one Saviour, His Son Jesus Christ. It was known that he prayed daily in secret: and that when mixing with his own people, he told them what he himself felt, and besought them to come and hear the Truth for themselves; and that if they died in their present state, trusting in gods which could not save them, and thus denying the only True God, they would certainly perish.

This Youth, whose name is Bardo, is very poor; and has not much influence with those around him. He has been turned out of tents because he would not worship the gods*. He has, notwithstanding, remained firm; and although all sort of abusive language is used to him, he has never been known to give way.

Mr. Stallybrass received a Letter from him, three weeks or a month ago, requesting to be baptized: he has since been conversed with on the subject, and his desire continues. Both Mr. Stallybrass and Mr. Swan have been pleased; although on some points, as it is natural to suppose, he is ignorant. The Buriats have the custom of making vows to their gods on certain occasions; and this

Youth conceived that Baptism partook of the nature of a vow or oath, to abjure the worship of false gods and cleave to the True. The real nature and design of Baptism was of course explained to him; and we do trust that he will be enabled to continue steadfast. He is apparently not a boy of strong mind; and is not the one whom man would have chosen from among the other boys: but *the foolish things of this world are made to confound the wise, and the weak things of this world to confound the things that are mighty.*

We continued, from time to time, to hear favourable accounts of these our Buriat Brethren, and of the progress of Christianity in their hearts; but I do not recollect of any thing particular being heard of Bardo until a Letter, bearing date August 29, 1834, brought us the following notice:—

One of our Youths made the remark, some time ago, that he thought it would be no bad thing for the Cause of Christ, if their enemies should beat and trouble them: "for this," said he, "will make the more noise; and many may hear of it in this way, and be led to inquire what these things mean." Happy Youth! little did he know for what God was then preparing his soul.

This will appear from the following extract of a Letter from the Rev. W. Swan, dated June 30, 1835:—

You will be concerned to hear that the Youth, who has finished his early course, is Bardo—the hopeful scholar, mentioned in Mr. Stallybrass's Letter published in the October Chronicle of last year. He was the first who gave indications of serious attention to the Gospel. By his open avowal of being a disciple of Christ, and his refusal to worship the gods of his fathers, he had rendered himself very obnoxious to the Lamas and other zealous devotees.

Towards the end of last winter, a Lama one day beat him severely on the head; and immediately after he began to complain of being unwell: violent headache, and a considerable degree of fever, ensued. Various means were resorted to, but without success, for his recovery. The fever continued, with unabated force, for a number of weeks, with some slight intermissions; and his strength gradually sunk. Other symptoms of disease soon manifested themselves: pains in the chest, cough, and sleeplessness, supervened; and he appeared gradually wasting away.

About eight weeks ago, he requested to be removed to the tent of an uncle who lives in the neighbourhood: hoping

* The gods are placed on a table opposite the door of the tent; and every one, as he enters, is expected to bow before them.

that the change might be beneficial, we had him conveyed thither. A native doctor of some skill had been applied to, and put him under a course of medicine; but he continued to get worse; till his friends, fearing that he would die, began to talk of resorting to some of their heathenish rites, as the best means of saving his life. He would not suffer any such arts to be used: and afraid lest, against his will, any superstitious ceremonies should be performed, he begged to be brought back to us. To this his friends readily consented—saying, that he was now ours, both body and soul; and that they gave him up to live and die as a disciple of the Saviour whom we preached. He was carefully brought back; and, although extremely weak, did not appear to suffer much from the removal.

The native doctor still gave him hopes of recovery, and prescribed some medicine: this made him cling to the hope of life to the last: he said distinctly, however, that he was not afraid to die; but would rather live, if it were God's will, that he might honour and take care of his parents.

On the morning of the day on which he died, perceiving that his end was approaching, I told him, as I had done before, that he must give up all hopes of getting better; and then I had some very satisfactory conversation with him on the subject of his faith and hope. "Should you die now, whither would your soul go?" "To heaven."—"Who will receive it there?" "God."—"On what Saviour do you trust for salvation?" With emphasis, "On Jesus Christ."—"If God had not, in His providence, brought you hither, to learn about that Saviour, what would have become of you?" "I should have lived in sin, and gone to hell when I died."

Violent pain, and almost incessant cough, made it very difficult for him to speak for the last week or two of his life; but his mind continued perfectly clear and calm within a few moments of his death. His pulse was already fluttering, and his extremities beginning to grow cold, when I heard his dying confession, as just related. About one o'clock, his breathing became gradually softer, like that of one falling into a gentle slumber; till nearly two, when almost imperceptibly it ceased.

Thus fell asleep in Jesus, one, whom I hope that we may regard as one of the

first-fruits of the Buriat Nation gathered into the Saviour's Kingdom; and one who may be said to have fallen a martyr to the Cause of Christ: for I have little doubt, in my own mind, that the blows on the head, which he received from the enraged Lama, were the remote cause of his death.

We endeavoured to improve the solemn event, for the benefit of his fellow-scholars and others: and many tears were shed, when he was laid in a grave near the spot where the remains of our beloved Sister, Mrs. Stallybrass, await the Resurrection. Tikshie, another of our dear Young Men, read over the grave, with a faltering voice, part of the Fifteenth of the First Epistle to the Corinthians; and I spoke a few words to the people assembled, founded on the passage read. It was very touching; and, at the same time, highly encouraging to our minds, to hear our Converted Buriat, who firmly trusts in the Saviour, joining thus in the Funeral Service, while we committed to the dust the body of another Young Buriat who had died in the faith.

Another member of the Mission thus speaks of a visit which Mr. Swan paid to Bardo while with his friends, and of the closing scene of his life:—

On Mr. Swan's entering the tent where Bardo was lying, he saw that the boy's friends had placed on the wall, opposite him, some of their charms, at which the sick person should look, in order to be cured: but Bardo, instead of being left in his distress to trust to this, had turned his back to it; and was lying in an awkward position, so that his eye might not rest on it.

It was only till the following Friday, a little after mid-day, that he continued a sufferer here below. It was with feelings never before experienced, that I stood and gazed on him, going, as we trusted, so peacefully away to his Saviour. Death did appear to be robbed of its terrors. I think there was not one of us but could have lain down beside him, to have entered with him on the unseen glories of Eternity. None, but those who have been in similar circumstances with ourselves, can enter into the joy which we felt, on seeing one, who had been so lately in the greatest ignorance and sunk in sin, not only led to see Christ as the only Saviour, but enabled to place his whole reliance and hope on Him, and carried

on to the end by the Saviour whom he loved.

Mr. Brown concludes his communications with the following extract from a translation of a Letter addressed to himself by Tikshie, another Buriat Convert, mentioned before:—

You have heard, I suppose, that God has made less the number of us, who had, by his grace, been chosen from among the Buriat People, and brought into the faith of Christ. Our younger brother, Bardo, who was sick, is dead. He was the first of the Buriat People who received the grace of God, and was one that loved Christ; so, on this account I suppose, the Lord took him before us to the land of rest.

We trust that he has departed from this world to be with Christ, as he hoped. If so, he now sees the good, which we see not; and the sound of the melodious praise offered to God, which we do not hear, I suppose that he hears. We trust

that God will not further diminish our numbers, but rather we hope and pray that our little flock may be increased.

Ah, dear Mr. Brown! please remember that your few unworthy Brethren do desire that you may find an opportunity of coming to Siberia. Your friend, our dear Teacher, who shews our famishing souls Christ's truth, and testifies to our darkened people the Saviour's Name, is well; but, as we wrote before, he has but one body and but one tongue, and cannot be everywhere. We know, too, that those who dwell in bodies of clay, are subject to many infirmities, weaknesses, and diseases. But, Sir, why should I multiply words? I desire that you may enjoy much peace in our Lord Jesus Christ. Also, I desire you to make known my love to those whom you know, who are in Christ. Wishing you much happiness and peace from this quarter of Siberia, I remain your unworthy and weak Brother.

TIKSHIE, Son of Merhaaie.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 271.)

UNITED KINGDOM.

Sabbath Sanctification characteristic of a Protestant Country.

THE devout and conscientious observance of the Sabbath is an honourable distinction of a Protestant Country. Let us cherish that distinction. Let us be thankful, that however short we may fall of the Scripture standard—of that height of excellence to which it should be our aim to attain ourselves and to bring others—we have yet to be thankful to Him, from whom alone all good works proceed, that this country is, on the whole, an example to the Nations of Europe. Compare the state of things, with respect to the observance of the Sabbath, in the British Empire, with that which prevails in countries separated from it only by a small tract of sea. Look at the different state of those countries, with respect to their moral and religious condition. And to what are we to attribute this difference? In part, undoubtedly, to a habitual neglect

and desecration of the Sabbath; which is, at once, the consequence, and partly the cause, of that fearful state of things. And till the Lord's Sabbaths are better observed, there can be no hope of the revival of true Religion in that or any other country; for if there be one criterion by which we may judge of the prevalence of Gospel principles in a country, it is the degree of seriousness and holiness with which the Lord's Day is observed.

Let us, therefore, in this country, sensible of the vast responsibilities which rest upon us, remember, that to whomsoever much has been given, of him much will be required. Let us endeavour to set a Christian example in this respect to our Continental Neighbours; and so pave the way for a re-introduction of those sound principles of true Religion, which are the only security for national prosperity and happiness, and for the peace and tranquillity of the world. [H^p. of London—at Lord's Day Obs. Soc. &c.

The full Sanctification of the Sabbath, the Duty of every Christian Country.

I have said that the observance of the Sabbath Day is an honourable distinction of a Protestant Country: it is a distinction of Protestantism, that the Lord's People enjoy the Word of God in all its fulness and integrity, fairly distributed, and faithfully preached. So also ought it to be characteristic of every Protestant Country, that they enjoy the Lord's Ordinances in all their fulness and integrity—that no part of those advantages which they are intended to convey shall be withheld from them, either by the evil example of those who ought to be the foremost in leading the way to right principles and practice, or by the culpable negligence and opposition of the Government of a country.

Until the Sabbath Day is observed in a Christian Manner, this country never can be, in the fullest sense of the term, a Christian Country: and, therefore, if you wish to christianize this country, to maintain Christianity where it exists, and propagate it to those districts which are comparatively in a state of darkness and almost Heathenism, you must, in the first instance, distribute the Word of God, and enlarge the pale of the Church; but you will do so in vain, unless, at the same time, you provide means of sanctifying the Lord's Sabbath, and afford every encouragement and opportunity to the people of doing so. [*The Same—at the Same.*]

The Extent to which Legislation should secure the Fulfilment of this Duty.

I cannot, it is true, congratulate you on the result of any measures which the Government of this Christian Country have taken to promote the due observance of the Lord's Day; nor on the immediate prospect of their supplying that defect, which I think must be imputed to them as an offence against the duty which they owe to God. At the same time, the question is a difficult one; and I admit that it requires great circumspection and caution, when we propose to legislate on the subject. I wish that these were the only considerations which stand in our way. I wish that it were only because the question is a difficult one, and that it needs circumspection and caution—I wish it were only on this account—that the remedy which we seek for at the hands of the Legislature is delayed, and not from the prevalence

of Infidelity and Liberalism among us. It is a fearful thing, to see men stand up in the Great Council of the Nation, and, not content with opposing measures which are intended to promote the due observance of the Lord's Day, on the ground that legislative enactments are an interference with the rights of conscience and civil freedom—but even to deride the subject altogether. Why do I allude to this? I allude to it, because, in exact proportion as these efforts are made by the party to which I refer, is it the duty of all true Christians to come forward and proclaim aloud their allegiance to the cause of Gospel Truth; and their determination to promote and advance it by every means in their power, and especially those means of the Lord's appointment—His Ordinances and Sabbaths. At the same time, I should not do justice to myself, if I were not to state, in a very few words, my views on the question of Legislative Interference.

I have always maintained, that the legitimate object of Legislative Interference on the subject of the Observation of the Sabbath, is a protective object. We are bound, I think, by our duty to Him, who is the Fountain of all authority, to do every thing that we can effect by human laws, to secure the devout and profitable observance of this, one of the most important and beneficial of His ordinances. I do not hold that the Legislature would be justified in interfering, by penal enactments, to compel men—and indeed they never could compel them—to practise the positive duties of Religion: but I do hold, that the Government of a Christian Country is not only authorised, but that it is bound, by the most sacred obligations, to do all in its power to prevent the increase or existence of those obstacles which hinder those who are religiously inclined from carrying their inclinations into practice. I hold that it is the duty of a Government to prevent all open public desecration of the Lord's Day; and to afford full and efficient protection, so far as legislative enactments can afford it, to that vast number—for I am happy to say, there is a vast number—that vast number of persons who are desirous, if they were permitted, to observe the Lord's Day as it ought to be observed.

This, I think, would most effectually be done in the first instance, by preventing all trading upon the Lord's Day

—and not only all trading, but all employment in manual labour—all proceedings which would either necessitate, or strongly induce, the working classes to employ in labour those hours which are given them for the improvement both of their bodily and spiritual health. And this would have a double effect. It would not only protect the poorer classes in the discharge of their religious duty, and ease their consciences, but would also, to a considerable extent, operate on the rich, by preventing them from employing the poor on the Lord's Day. This, perhaps, is the only way in which you can effectually legislate for the rich. I object to any legislation on such subjects, which does not directly or indirectly affect the rich as well as the poor. We cannot interfere in the sacredness of domestic privacy: we cannot pretend to controul or regulate the internal management of a family; but if we prevent tradesmen from selling articles on the Lord's Day, we prevent the rich from buying them, and so far we prevent them from employing their household servants on other works than those of necessity, and charity, and piety. [*The Same—at the Same.*]

Sabbath Desecration to be counteracted by increased Means of Religious Instruction.

This great Metropolis! Alas! who can pronounce the word, while he considers the eternal interests of the thousands and hundreds of thousands who dwell in it—who can pronounce the word, without a feeling of inexpressible concern and anxiety? Look at the hundreds and thousands of persons in this vast city, who are not only not profiting by the opportunities of a Christian Sabbath, but who are living in the most shameless and glaring violation of all its sanctities. Those who traverse only the great thoroughfares of the Metropolis are little aware of what is going on in the most distant and concealed parts of it; but we, whose duty calls us sometimes to traverse the most remote parts of it, have had our hearts pierced at the sight of the enormities practised—every kind of trade going on—every species of vice practised—in the face of the Sabbath Sun.

And what is done to counteract it?—Very little. When we call on the Legislature to assist us, we are told that it is not a matter for Legislative Interference.

But, supposing that these thousands of poor creatures, who are breaking one of

the commandments of God, and ruining their souls by such practices—supposing they could be dissuaded or prevented from doing so, whether by coercion or advice, what are they to do?—Whither are they to go?—How are they to spend the Sabbath?—where to hear the Word of God?—the fact being, that, notwithstanding all the accommodation provided by the Established Church and other Religious Denominations, multitudes could not attend a Place of Worship! All I have to say is, that it is our duty to supply the defect. And I may take this opportunity of mentioning, that I am engaged at the present moment, and I hope soon to come before the public, with a scheme for providing these thousands of poor creatures with the means of worshipping God. And if once our cities and towns are provided with the means of Religious Instruction and Public Worship, we shall then see the cause of Sabbath Observance prosper: we shall then have reason to thank God for visible and speedy blessings on our labours; and the labours of those, who, although they may not have joined our Society, are engaged in the same cause in different parts of the Empire.

Let us look forward to that time with nothing like anxiety or discouragement, but with feelings of hope and promise: but let us remember, that the fulfilment of that prospect depends, under God's blessing, on ourselves: for though the Cause in which we have engaged is His—as the cause of the Church, the Bible, and the Gospel is His—remember, He is always pleased to work by instruments and means; and that though His councils shall in their due time receive fulfilment, notwithstanding He may sometimes appear slack as men count slackness, yet the time at which their consummation shall arrive may be, and in many cases is, accelerated or retarded by the diligence or slackness of those who are His instruments in the work. Let us persevere and go on, assured that our Cause will prosper—knowing that the Cause of the Christian Sabbath is the Cause of Christianity itself; and He, who has promised to be with His Church until the end, will not fail us, in our strenuous endeavours to promote the due observance of a day which is at once the indication and the instrument of promoting the spread of Gospel principles and feelings.

[*The Same—at the Same.*]

Abortive Decree issued by the Pope for the better Observance of the Sabbath.

It is somewhat remarkable, that the Pope has turned his attention to the subject of the Sabbath. Deploring the desecration of the Sacred Day, even in the "Eternal City" as it is termed, he issued a Decree, on the 18th of February, a copy of which I hold in my hand. This Decree, after shewing the necessity of keeping the Sabbath-day holy, and stating that they are the enemies of God who dare to desecrate it, proceeds to urge the duty on all Christian People of seeing that the Sabbath is kept holy: and "We declare," says the Pope, "that all servile working, trafficking, and all business whatever, shall be forbidden on the Lord's Day." It is altogether a very curious document, and shews that this subject is exciting attention in other countries besides this great Protestant Country. The result, however, proved that the Pope is not master of his own territories; and that such is the accustomed desecration of the Sabbath in Rome, that even the edicts of the Pope himself are not attended to. On the Saturday after the 18th of February, the Decree was published; and, in consequence thereof, on the day after, the inns and places of common resort, as well as the theatres, which unhappily are always open in Catholic Countries on the Sabbath, were closed: but the people would not bear this great innovation: they resisted it to a man, and a great commotion took place in the "Eternal City": the police were called on to act, but they were found unavailing; and the assistance of the military became necessary to repress the riot. Such, however, was the alarm of the Pope, that, on Monday, he annulled this Decree!—Thank God, that, at least in this country, we may not expect any popular tumult in attempting to suppress the desecration of the Lord's Day. Scorn, disdain, and the pointed sarcasms of infidelity, are the only weapons against which we have to contend: but let us not be discouraged: let us proceed in full reliance on God, and, ultimately, legislative enactments will be passed, to cause the Sabbath to be observed as it ought to be.

[Sir O. Molesley—at the Same.

Tendency of Rail-Roads to increased Desecration of the Sabbath.

Many adventurers among us, not content with disfiguring by their rail-roads

the works of God, are accumulating dishonour on His day of holy rest. But avarice keeps no Sabbaths, and the power of steam respects neither earth nor heaven. If the Prophet denounced woe on those who *draw iniquity with cords of vanity, and sin as it were with a cart-rope*, what would he say to our Sabbath-breaking Christians, who are in league with Pandemonium to insult Omnipotence, and are sinning as it were with a hundred-horse power? Our choice lies between God and Mammon; between England as it used and ought to be—a Christian community composed of Church and State, with its Protestant and protected Sabbaths, and beautiful economy of pastoral duties and stated Services; and England as it threatens to become—a land of libertinism—a land of multifarious and precarious creeds, of rambling and scattered worshippers, separated from the sanctuary, shorn of its Sabbaths, substituting the smoke of its furnaces for the incense of prayer, and the noise of its revels for the voice of thanksgiving.

[W. Roberts, Esq.—at the Same.

Mock Philanthropists opposed to Sabbath Sanctification.

Such is the day, which, like its Lord, was destined to be *despised and rejected*. Mark its reception among many of our Statesmen and Legislators. With what levity is its holy strictness treated in our Senate! Hear that laugh, echoed in Hell—that stupid and reprobate laugh at the "saints," as they are called, for contending for its honour and sanctity! And then comes the puling and sickening lamentation about the poor, and their innocent amusements! As to the laugh at the "saints," it may be sincere enough. Ridicule is a natural and genuine expression of hatred; but, as to the lamentations about the poor, it is in the lowest order of hypocrisy and cant. Of all the mockeries of charity—of all the wining affectations of sentiment, which we so often hear from the mouths of ungodly men, and not seldom in our Houses of Parliament—the cant about the recreations of the poor is the most hollow, hypocritical, and disgusting. Be not deceived: these tender-hearted Gentlemen care nothing about the recreations of the poor—not one farthing! If they did, they would be solicitous to protect the Sabbath from abuse and desecration, for their sakes.

To be with their families—to be in God's House—to be with their Bibles

—to be by the still waters—to feel themselves respected and cared for—to be well instructed—aye, and, if you please, rationally and profitably entertained—are the privileges, blessings, and true recreations of the poor on this Holy Day. But this is not what these Gentlemen mean: they mean their sports and pastimes—often very debasing and cruel: they mean the pleasures of the public-house, and the beer-shop, and the gin-shop: they mean the liberty which enslaves—the feasts which starve—the mirth which multiplies sorrow—the waste which terminates in want.

When shall we have an end of this hypocritical vapouring about the poor and their innocent amusements, from men who neither visit, comfort, nor relieve them! Oh that the poor would learn to make this day a day of real recreation—such a recreation as may correspond with the primary sense of the term—a recreation, renewing and regenerating the character; lifting them out of the mire, to set them among princes; leading them to recognise their lot and part in the great propitiation; making their homes quiet, their hearths happy, and their bosoms contented. But let me tell these mock philanthropists, whether in or out of Parliament, that, amidst the scenery and commotion of open shops, crowded tea-gardens, howling menageries, the smoke of steam-vessels and steam-carriages, the dust of stage-coaches, the apparatus, din, and turmoil of traffic, and whatever else has had the name of gain or pleasure falsely or equivocally ascribed to it, the Day of the Incarnate Lord is turned into a day of rebuke and blasphemy, at least as to the greater part of the British Population, and might as well have been struck off the calendar for any good which it brings either to their souls or to their bodies.

[*The Same—at the Same.*]

Facts in proof that it is true Philanthropy to promote Sabbath Sanctification.

We are seeking to legislate FOR the poorer classes—not AGAINST them. The poor, themselves, admit this; for, in every opportunity which has been given them of expressing their opinions, they willingly allow that the enforcement of the due observance of the Sabbath by legislative enactment would tend greatly to their comfort and advantage. A conspiracy of the rich against the poor! what! that which is to protect them in the due observance of the Sabbath!

No! that is not the conspiracy against the poor; but to allow the law and the practice, with respect to the Sabbath, to remain as they now are, would indeed be the conspiracy of the rich against the poor—a conspiracy of the luxurious, against those who minister to their luxury—a conspiracy of the idle and the dissipated, against those who must aid their dissipation—a conspiracy of the avaricious, against those whose labour enriches them; against those of the labouring classes who would willingly make the Sabbath what it was intended to be—a day of rest. This may be shewn by facts.

Mention was made, on a former occasion, of the application of the boatmen employed on the Irwell and Mersey Canal to their masters, to be allowed to discontinue their employment on the Sunday: that application was favourably received, and its request complied with. There was a Meeting in June, of the proprietors of the canal; and, at that Meeting, another communication was made by the boatmen, conveying their sincere thanks to their masters for the great benefits conferred on them in having their Sabbath Labours dispensed with on the canal: they stated, in very forcible and feeling terms, that "they could not let that occasion of the meeting of their masters pass without expressing their great obligations for the boon which had been conferred in compliance with their previous memorial;" and they added the expression of their "sincere gratitude to their kind masters for thus allowing them the Sabbath as a real day of rest." To the credit of the proprietors of that undertaking, it should be mentioned, that they have wholly discontinued Sabbath Work, except on extraordinary occasions. Surely the men who sent this memorial knew well what tended best to their own comforts!

Will it be said, then, that the poor are indifferent to any enactment which would enforce a strict Sabbath Observance? I am sure, that if others who have the employment of numbers under their controul would imitate the example here set them, it would be found in other cases, as well as in this, that the working classes would be the first to express their gratitude for the change.

It may be said, that the poor man is not OBLIGED to work on the Sabbath against his will. It is true, he is under no legal

necessity; but it is a hard thing on a poor man, that he should be placed in the alternative, of either working against his conscience, or giving up the means of obtaining bread for himself and his family. This is a hard trial, which ought not to be placed in the poor man's way; and on this ground it is, that we require Protective Legislation. You call upon him, when long Sabbath Desecration has precluded him from the Means of Grace, yet you call upon him to make a sacrifice, which is the highest to which the strongest faith and the most-advanced Christian can be called—to give up the means of supporting his family, for the sake of his duty to God! I repeat it—this is a hard trial, to which we ought not to expose a man. All cannot be expected to exercise the resolution shewn in a case which has just recurred to me—that of a man who was overseer in a factory at Manchester.

It is well known, that the work is discontinued in the factories on the Sunday; but it is also well known, that repairs of the engines and other parts of the machinery, which it would be inconvenient to make on the working-days, are sometimes made on that day. It happened, that some such repairs were required; and one of the proprietors came on Saturday to the overseer, who in those large establishments is a person of some importance and whose situation is one of considerable profit, and told him that his attendance would be necessary on the next day. The overseer said that he regretted much to disobey his employer, but he could not attend at work on the Sunday. "Then," said the proprietor, who was not in the habit of having his orders contradicted, "you will come on that day, or you will not come again at all." The overseer went home—with what feelings the Meeting might judge; but still adhered to his resolution. He did not attend on the Sunday; and, taking the threat of his employer in its literal sense, he did not return to the factory on the Monday. In the course of that day, however, his employer sent for him, and asked why it was that he had not returned: the man said, that, after what had been told him on the Saturday, he did not consider himself at liberty to return. "Oh," said his employer, "perhaps I was a little hasty in what I said: attend in your place as usual." See the value of a man of principle! It was felt by one who perhaps

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disregarded the religious feeling on which the principle was founded, but who still set a just value on the individual who conscientiously adhered to it.

The example set by the overseer, in this instance, is, however, one which we cannot expect to be followed in every case; and I repeat it—that this is a trial to which a man, depending on his own daily exertions for bread, ought not to be exposed.

[*Bp. of Chester—at the Same.*]

My duties call me chiefly among the poor: and I have opportunities of knowing their wishes and feelings on this subject; and what are the effects of Sabbath Keeping and Sabbath Breaking upon the poor, in respect to their temporal condition. Often, very often, has my mind been impressed, when I have seen the improved condition of persons belonging to the poorer classes or employed in labouring for their subsistence, in consequence of the altered habits to which their regard for the Sabbath has led them. Often have I rejoiced in witnessing their happiness on that day; which is theirs, because it is their Lord's. They give it to Him; and He, in rich blessings, bestows it back upon themselves.

To bring the matter to this one point: I will venture to say, that Sabbath Keeping, even as to appearance, always raises a man many degrees in the scale of worldly respectability. Take those who are in the habit of observing the Sabbath, and their very manners and dress will always be in advance of that particular portion of society to which, by the providence of God, they may belong. Nothing has more struck me, in the course of long and extensive observation—nothing has more impressed my mind than this—that the religious observance of the Sabbath does operate, very materially, as a principal instrument in promoting a healthy, rational cheerfulness among those who are sometimes called the lower classes of society. Let those who talk even of Sabbath Recreation, let them but see what I have sometimes witnessed—well-dressed poor people, with their smiling faces around me—and they would soon learn, that whatever else the Sabbath is, it is not an inspirer of any degree of gloom.

I may, perhaps, be allowed to report a circumstance which once occurred to me: and I would mention it to the Meeting, to make out some of the points which have been adverted to in the

course of our present proceedings.

In the North of England, returning home one evening from the performance of some Ministerial Duties, a man, evidently in a state of intoxication, got hold of my arm, and asked me to allow him to go along with me. I felt, of course, not exactly willing to be seen in such company, and tried to get rid of him. At last he said, "Are you afraid of me?" I replied: "No, I have not much fear even as to a sober man, but with a poor drunkard I can have none at all." He kept fast hold of my arm; and went on with me, talking and acknowledging over and over again that he was very wrong in doing what he had done. I found that he had had the advantage of a religious education: he told me of Bible-reading and praying parents; and said, if they had seen him in that state, it would almost have broken their hearts. Intoxication began to yield at last to feeling. He said: "It comes to this: I have often set out from my house, and thought I would go to Church or Chapel. I have determined that I would not go into a public-house. I get past one—and I think I have done very well. I get past a second—and I think it is capital. I get to the third, and there is an old friend standing at the door—he has a mug of drink in his hand—he asks me to go in, and I go in; and then it is all over with me. I have then to work hard"—I give you his own expression—"I have to work hard, with an empty belly, and an aching head, and an empty pocket, till Saturday comes again." And then, leaving his hold on my arm, he said, "Sir, if the great folks want to keep us poor folks sober, LET THEM SHUT THE TRAPS UP, WHICH CATCH US!" Sir! I believe that I should now speak the wishes of multitudes of poor creatures like this man, if I were to say to you [Sir Andrew Agnew had succeeded the Bishop of London in the Chair], and the excellent Gentleman [Sir Oswald Mosley] who has just left us, and who seconded your efforts the other evening, if I were to say to you, and to all the Members of both Houses of Parliament, "What you have to do, is—SHUT THE TRAPS UP."

Whatever may be said about the poor, we may depend on it, that if there are too many among them who sin as did the poor man to whom I have referred, like him they have their moments of bitter regret, though too often they repent only

to sin again; and they would implore you to save them from the strong temptations which are perpetually presenting themselves on this only day of leisure—working on their infirmities—and entrapping, aye, Sir, often entrapping them against their will. Many a poor man well understands what was so pathetically expressed by the Heathen Poet, about seeing the better, and approving it, and following the worse. It is bad enough to have the inward temptation. I would call upon you, and all who have the opportunity of helping them by helping the Sabbath Cause, to do what you can, that this inward propensity may not be met and inflamed by outward opportunity, till they become the slaves of their sin, and are borne away to destruction.

[Rev. G. Cabitt—at the Same.

High Claims of the Sabbath to our Veneration.

Let me earnestly entreat you to reflect on and duly appreciate the claims of the Sabbath—coeval almost with the breath of man—this holy keepsake—this birth-day present to the world—this beautiful gem as left us, a relique of Paradise. Does not all this move you? Then turn to that awful scene of magnificence and terror which accompanied the Second Promulgation of the Sabbath, when it became a part of those everlasting ordinances revealed in thunder and written as it were in characters of fire: think upon the work of Redemption completed, and the coming of the Comforter in confirmation of the mighty work—all now concentrated in this day of our Christian Sabbath—and then say whether you will suffer God's sovereign right to this seventh portion of our time to be usurped by Satan, who will eagerly seize upon the vacant day if he finds it unsealed and unchartered to God. Think of the long-accumulated arrear of dues, now owing from man to his Maker, and of the efforts now making to cancel the debt due upon it, by denying its divine obligation, by subtle speculations tending to dissolve one of the strongest ties which hold human beings in covenant communion with their God: and when we think of these things, let us manfully resolve to reconquer this Holy Day—marching under the conduct of Him, whose banner is love—who will go before us as the Great Captain of our Salvation, holding in His hands the keys of our Eternal Sabbath.

[W. Roberts, Esq.—at the Same.

Signs of a Religious Revolution in Ireland.

A holy zeal increases in the Clerical bosom of Ireland at this day—a temperate and well-qualified zeal; and there are many men of that Church, at this moment, who would be an honour to the Apostolic Age: they are found *instant in season, and out of season*; and God blesses their labours. Your Missionaries have been engaged indefatigably throughout the land: in fact, our whole plan of working has been Missionary; and I will say, that my predecessors, to say nothing of myself and my worthy colleagues, have gone through labours and toils, difficulties and dangers, which a British Audience can scarcely suppose possible, in endeavouring to support a thinly-scattered Protestantism, and to spread the Truth of God. We have at this moment upward of ONE THOUSAND TWO HUNDRED POINTS in Ireland brought under Ministerial Operations—some of them in the most remote and difficult parts of the island; and we have thousands of unpaid Agents, who are engaged unostentatiously and efficiently, some in instructing the rising generation, and others in diffusing knowledge among those who are their equals in age. Shall we, then, say that there is any danger for Ireland, so long as this agency, and the revived zeal of the Established Church, continue, and the operations of other Institutions, such as, the Sunday-School Society, and the Irish Society—the latter of which comes home to the poor man's cabin, and instructs him in the language that is dear to his heart—remain in efficient operation? All these Societies are at work; and so long as their endeavours are continued, is it likely that the puny efforts made by the coalition between Infidelity and Superstition shall finally prevail?

Plans have been laid to interrupt these proceedings, and to upset all that was done for the establishment of Truth.

Dr. Doyle, seeing what was likely to be effected by education and other means, got up a system of miracle-working—Miracle-working in the Nineteenth Century! There were persons, who when taken ill of various disorders, were said to be healed by a certain Ecclesiastic, named Hohenlohe, on the Continent: he had only to say mass THERE, at a given time, and immediately the persons who were sick in Ireland were healed! There were, however, instances in which

this miracle-working failed; but it failed, they then pretended, because the parties did not take notice of the difference of time between the clocks in Ireland and those on the Continent! As soon, however, as they found this out, the clocks were regulated according to the most scientific plan, and it was then affirmed that no mass would be said in vain! All this tended to confirm the multitude in their superstition; and to draw ill-instructed Protestants to place in a Mass the confidence which belongs only to the Redeemer. To make proselytes was a principal object: for the men who exclaim against proselytism are most ready to make proselytes, and to compass sea and land to accomplish that object. But there is this difference between them and us:—My Christian Brethren endeavour to go honestly to work, and to deal with men as intelligent beings, who must soon answer for themselves to the Great Judge of all: we use no inquisitorial measures: we have recourse to no system of persecution: we resort to no means calculated to keep the minds of men in thralldom. The object of our opponents is to do this; but their efforts can succeed only for a little while.

Such a state of things will soon pass away; for I know that the Irish People are preparing for a Religious Revolution; and I have no hesitation in saying, that we shall speedily see the progress of those, who have been superseding the Mass by the Gospel, exceed our most sanguine expectations. The present state of Irish Society threatens a convulsion, but one which shall be ultimately conducive to the spread of Religion: for God will *make the wrath of man to praise Him, and the remainder of wrath He will restrain*. The ploughshare already disturbs the surface: the seed of the Kingdom is being sown; and, with the dew of heaven resting upon it, my native land will yet blossom as the garden of the Lord.

[See T. Wauchope—*at Wesleyan Miss. Soc. An.*

It is too often thought, that the spiritual power of the Romish Priests is such over an ignorant and superstitious people, as to be too great for us to contend against. This opinion has discouraged many friends of Scriptural Education; but it is utterly unfounded. There was a time when such a power existed; but it has passed away. I well remember when the peasantry, who love the marvellous and mysterious, used to look upon a priest as something

awful and sacred : they imagined him endued with miraculous powers and super-human learning ; but a process has lately taken place, which has utterly and for ever exploded this feeling.

It was about the year 1827, that, after various public discussions as to the right of reading the Scriptures, the peasantry discovered that their priests were not the mysterious and learned persons whom they had previously imagined them to be, and began to find that the Protestant Clergy were at least as gifted and as learned. This led to a very general perusal of the Scriptures ; and the result was, that a very large number of the population in many districts abandoned the Church of Rome. The effect on the population, in general, was prodigious ; and the final result has been, that the power—the spiritual power of the priesthood—once so potent, is now vanished for ever. The power, which that body now possesses, is not a spiritual, but a political power : for, instead of being the mysterious representatives of Religion, they have become the standard-bearers of faction, and are regarded as such by the population.

[*Rev. Hobart Seymour—at Elbarn. Soc. An.*

Contrast of a Protestant with a Romish Irishman.

It may be said that Irishmen are always looking for something. It is so—and it is not so ! An instructed Protestant Irishman is as independent a man, and a man as valuable, in every point of view, as any member of any portion of the British Dominions : he spurns the offer of that which he has not earned. But, on the other hand, I do confess, when a degrading superstition has debased the man, indolence and ignorance go hand in hand, and you cannot give him too much. If, then, you would wish to raise Ireland, direct your energies to a diffusion of the Gospel, and then you will have a people incalculably valuable to the Empire at large. [*Rev. T. Waugh—at Wesleyan Miss. Soc. An.*

Facts illustrative of both the Enmity and the Love borne to the Scriptures in Ireland.

The necessity of a Scriptural Education will appear from the ignorance of the Scriptures which so long existed in Ireland ; when the Sacred Volume was regarded by the peasantry as essentially a Protestant Book. I shall state a fact to illustrate this. In the parish where I resided, a lad was travelling, and fell by

the way-side in sickness : he was taken into a cabin ; and, as he was speechless and insensible, the people sent for the priest to anoint him, as in death. After the messenger had departed, a Bible was discovered in the young man's pocket : the messenger was immediately recalled ; and another was despatched for me, as the Protestant Minister. I attended ; and, as he was still speechless, I asked how they supposed him to be a Protestant : when the woman of the house simply answered, "Oh Sir, he had a Bible in his pocket, and, of course, he must have belonged to your flock !" This state of things is rapidly changing ; and, through means of Schools, the Scriptures are finding their way and doing their work in the country.

I entreat of you to support those Schools : the people are with you : the children are desirous of them, and prefer them to all others ; and the good which they are accomplishing is immense. I shall state a fact. I lately visited a school by desire of the Archbishop of Tuam : it was a school for girls. I examined the class ; and, after questioning them as to the meaning of the Scriptures which they read to me, I proceeded to ascertain how far they were able to resist the arguments of the Romanists. I was much pleased with the manner in which they confuted Popery from the Scriptures ; but what was my surprise, when I learned, afterwards, that the majority of them were Roman Catholics ! They had literally learned from the Scriptures to confute the doctrines of their own Church !

With such facts before us, we should not be surprised at the opposition of the Romish Priesthood against those Schools : their very existence as a body is at stake ; and it is therefore but natural, so to speak, that they should act thus. I shall state a fact to illustrate their opposition :—I know the case of a priest standing at the door of the school-house, and waiting for the departure of the children : he observed one little girl whom he recognised as a Roman Catholic : he took her books from her hand, and, finding one of them to be a Testament, he tore it leaf by leaf deliberately, and scattered the fragments upon the wind, in the centre of the public street !

I shall state another fact :—A gentleman had opened several schools on his estate, and supplied them with the Scriptures : the tenantry flocked to these

schools; when, some time afterward, it was discovered that the priest had actually entered the schools—taken away all the Bibles—and, taking them to the bridge in the centre of the town, flung them over the battlements into the river!

I shall state another fact:—I knew the case of a Bible having been produced in the house of a Roman Catholic, when many persons were present conversing on religious topics: it was appealed to, naturally, to decide the question; when the priests, taking possession of it, did deliberately place it on the fire! I have held in my hands this very half-burnt Bible.

This leads me to notice another peculiar recommendation of the system of the Society's Schools; viz. that they make the Scriptures be committed to memory. When you see the Scriptures thus burned—torn—drowned—destroyed, you can easily understand the value of their being committed to memory; and it is wonderful to what an extent the children arrive in this practice. I have known children to repeat One Hundred Chapters by heart; and I have examined a class who repeated every chapter, and answered every question from those chapters, without having the Bible before them; and who are so familiar with the Scriptures, as to construe at once, repeating any chapter required without the book.

I shall mention a fact, to illustrate the value of this: it was the case of a little Roman-Catholic Girl, who had committed to memory fifty chapters. It pleased God to bring her to the bed of death. Her comfort in that hour was the reading of the Scriptures; but her parents, being Roman Catholics, wished her to confess to the priest, and receive anointing from him. The priest refused to give the absolution, unless the Bible was given up to him. The child stated, that she did not want the absolution, and would not surrender the Bible. Her parents interfered; and the mother, thinking her child was lost to eternity unless she complied with the priest's wishes, entreated compliance, but in vain, and the child still refused. At last, the poor ignorant mother stripped down the bed-clothes, and took from her the Bible which she had held on her little breast. The child, on finding her Bible gone, simply exclaimed, "Well, I thank God, he cannot take away the Fifty Chapters I have got by heart!" [Rev. Hobart Seymour—at *Hibernian Soc. An.*

BAPTIST MISSIONARY SOCIETY. ANNIVERSARY.

Introductory Meeting—At this Meeting, about 60 Members attended, chiefly Ministers from the country. It was held, at the Society's House in Fen Court, on Tuesday the 21st of June; Joseph Gutteridge, Esq. in the Chair.

Sermons—These were preached—by the Rev. Dr. Cox, of Hackney, at the Poultry Chapel, on Wednesday Morning, from 2 Cor. v. 14: *The love of Christ constraineth us*—and, in the evening of that day, at Surrey Chapel, by the Rev. W. Brock, of Norwich, from 2 Cor. x. 4.

Annual Meeting—This was held, on Thursday Morning, at Finsbury Chapel; W. B. Gurney, Esq., Treasurer, in the Chair.

Movers and Seconders.

Rev. J. H. Hinton, of Reading; and Rev. Edmund Crisp, from Madras—W. F. Lloyd, Esq.; and Rev. James Acworth, of Bradford: supported by Rev. J. P. Mursell, of Leicester—Rev. John Burnet, of Camberwell; and Rev. John Aldis, of Manchester—Rev. C. E. Birt, of Portsea; and Rev. C. H. Roe—and Rev. Dr. Hoby; and Rev. W. Brock.

Resolutions.

—That the value of Missionary Labours, in promoting the temporal welfare of mankind in their social capacity, as well as in rescuing multitudes of immortal souls from the present dominion and final consequences of sin, has now been so fully demonstrated, as to enforce the obligation on all who know the grace and revere the authority of the Saviour, to encourage and support them.

—That this Meeting, having heard with lively interest the various urgent calls for more Missionaries, both from the East and the West, regrets the present inability of the Society to answer those appeals, and calls on all its friends for renewed and persevering efforts to discharge present incumbences and provide for enlarged operations.

State of the Funds.

The Society having been left in debt, by the operations of the year, to the amount of 3092*l.* 9*s.* 3*d.*, the Chairman opened a Special Subscrip-

tion for the liquidation of the debt, by a contribution from himself of 300*l.*, and another of 200*l.* from a friend, on condition that the debt should be extinguished within a month, without further interfering with the regular Income than the appropriation of the Collection at the Annual Meeting to the object. The whole of that day's Contributions amounted to 1152*l.* 12*s.* 4*d.* In reference to the Debt incurred, the Committee remark—

This balance is the unavoidable result of the general interest awakened toward our West-India Mission by the events of the last three or four years. The energetic appeals of our Brethren Knibb and Burchell were followed by an enlargement of income, which, according to the constant usage of the Society, was expended in new operations. Since these Missionaries have returned to their Stations, the contributions have reverted to their previous amount, notwithstanding the demands on the Society have necessarily augmented. Hence arises the necessity of the present appeal.

The thanks of the Society are justly due to the kind friends who have led the way in the subscription; but it must be remembered, that these contributions are nearly all CONTINGENT. The condition is, that the whole sum shall be subscribed, or promised, within a month; which we may be allowed to consider as extending to the close of July.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE state of this Mission at Michaelmas last was detailed at pp. 184—193: the reports now given carry forward its affairs to the end of the year.

Growing Prosperity of the Mission.

The Rev. G. A. Kissling, in commencing the Reports of those Stations with which he is more particularly connected, makes the following satisfactory statement concerning the general welfare of the whole Mission; a statement, which should be

considered also as an appeal for more Labourers.

The steady and peaceable proceedings of our Mission for the last three months must be a subject of unfeigned thanks with us. No encroachment of consequence has been made upon our time by illness, or occurrences foreign to our object; no seed of discord has been sown, to violate the sacred tie of love; and no obstacles raised from without, to impede the progress of our operations. On the other hand, we have observed, with pleasing interest, the growing desire of the people for spiritual instruction, and the Divine blessing vouchsafed on our limited means to afford it to them. Indeed, it cannot be said of the Agents of our Society in this part of the Lord's Vineyard, that they merely labour in hope; for there is a harvest before them: but they need assistance to gather it in.

View of the Progress of Religion and Education at the different Stations.

FREETOWN—Mr. Kissling thus reports of the people attending Gibraltar Chapel:—

Residing at Fourah Bay, I find no great difficulty in keeping up an intercourse with the people under my spiritual charge at Freetown, the distance between the places being so short. Still, I am persuaded, that if a Missionary were among them, to devote his services more exclusively to the duties connected with the Chapel, and were to open a School for the poor and neglected children in its neighbourhood, it would be attended with far greater advantages, in many respects. I have also been entreated, by individuals of our Congregation, to recommend this measure to the favourable consideration of our Parent Committee.

Notwithstanding the general propensity of the Africans to the strange excitement of feeling which prevails at many Places of Worship in the town, and to which the manner of our Divine Service forms so striking a contrast, there are not a few who delight in the use of the excellent Formulary of the Church, and especially those who have learnt to read. The responses are given with feeling and devotion, and the voice of the clerk is drowned in that of the congregation. If our Chapel were twice as large, it would be filled with hearers on Sundays.

The number of Candidates for Baptism

and the Lord's Supper has increased to 25 during the quarter; 11 of whom can read the Word of God, and have it expounded to them once a week in a private meeting at my house. The questions which they sometimes put to me, concerning passages of Scripture which they cannot easily understand, the answers which they give when catechized, and their general deportment in life, as far as I have been able to inquire into it, shew that they are sincere in their desire for admission into the Church.

A less favourable account must be given of the 14 others: their conduct appears to be consistent; but they are so exceedingly ignorant, that I have been at a loss how to impart spiritual instruction to their minds. They must be treated like little children; and as such, I have commenced relating to them, in a manner as simple as possible, the historical parts of the Sacred Scriptures; exercising them at the same time in committing to memory the Lord's Prayer, Creed, and Ten Commandments. Catechizing is frequently necessary, to make them retain what they have heard in preceding meetings. This is, in the truest sense, Missionary labour; which I hope will be rewarded, if with prayer patiently persevered in, by ultimate success.

FOURAH BAY—The state of the Christian Institution is thus reported by Mr. Kissling:—

The Institution has been conducted in conformity to the plan reported in preceding quarters; and nothing has taken place to hinder the Students in the pursuit of their studies. They require no compulsion to the tasks assigned them; as each of them is desirous to improve his little stock of knowledge as much as possible, by the means within his reach. If they are not sufficiently prepared with some lesson, it is not owing to indolence, but rather to their being too much in favour of another lesson. I find it therefore necessary sometimes to balance their choice of studies, by pointing out to them the qualifications which a Schoolmaster ought to possess, when once employed in our Schools. Were they left to themselves, they would spend their private hours almost entirely in music and ciphering.

With regard to the conduct of the Youths, there being now 10 under my charge, I can only say, that it has gene-

rally been such as might be expected of them, considering their tender age. I have been particularly gratified by their increasing acquaintance with the Scriptures. When questioning them in our morning and evening devotions, I generally find that they make diligent use of the references in their Bibles, on the portion under consideration. And when the Word is differently explained from what they understood it, their minds are struck with surprise.

From circumstances like these, and from the progress which the Students make in other branches of knowledge taught in the Christian Institution, I am led to cherish a hope that they will, ere long, become useful Assistants in our Mission. May the Lord be pleased to realize these hopes!

KISSEY—The engagements of Mr. Kissling at Fourah Bay and Freetown having principally occupied his time, he briefly reports on this Station, as follows:—

All that I could do for this village during the quarter, was, to solemnize marriages and baptisms; to examine into the life and conduct of the Communicants and Candidates for Baptism, when occasion seemed to require it; to take a number of religious inquirers under instruction, preparing them for the holy ordinance of Baptism; to give now and then a word of spiritual advice to persons who came to me in distress of mind; and to attend to Divine Service when administering the Lord's Supper. It was no small denial to myself to be so much taken away by other business, from a Congregation to which I feel much attached.

In reporting on the endeavours to excite a love for spiritual exercises, Mr. Warburton thus reports on the character of Kissy—

This village contains many idolaters, whose children I am anxious to bring into our School, where, in time, they will learn that an idol is nothing; and by this means, though we may not overcome the prejudice of the parents, we hope to prevent their children from walking in their steps.

Our meetings for private religious instruction and spiritual edification have been well attended, and the interest taken in them is encouraging. Having

become more acquainted with the members of the Church here, I have the satisfaction to state, that while we are not without instances of misconduct in some of them, there are others of decided character. I allude to several, who act either as helpers in watching over the flock, and who hold meetings for prayer and reading the Scriptures, or who assist as Teachers in the Sunday School. Such as these strengthen our hands in the work; as they prove that those who have gone before have not laboured in vain, nor spent their strength for nought.

Mr. Warburton, noticing the state of Education here, further remarks—

The advantages of the Sunday School continue to be valued, the average attendance being 350: many of these are persons of twenty, thirty, and forty years of age, who are labouring hard to be able to read the Bible; which they not unfrequently purchase before they know how to read, that it may be ready against the time they hope to be able. Two classes have been advanced to read the New Testament, which has infused fresh vigour into their exertions: the other classes are improving.

WELLINGTON—This Station has but recently been resumed. Mr. Kissling is able occasionally to render Ministerial Services here; but the principal charge of the Schools rests on Mr. E. Collins, who in the following report states several particulars also of the former circumstances of this village.

Wellington is situated about six miles from Freetown, and two from Kissey; and, including four hamlets, contains a population of more than 3000 souls.

As little more than two months had elapsed at the time of our last meeting, since I commenced my labours at this Station, I could only then briefly refer to a few particulars—and those of rather an encouraging nature—connected with the renewal of the Society's operations among the people of this village. The addition of another three-months' intercourse has certainly given us a better opportunity of becoming more generally acquainted; but, remembering the reserved habits of the African character, and the consequent difficulty in gaining their confidence, added to their very imperfect knowledge of the English lan-

guage, it will be found generally, that a much longer intercourse is necessary, ere a correct judgment can be formed respecting them.

About six years since, the people of Wellington erected, at their own cost, a neat stone church, 64 feet by 30, which was attended with considerable expense, and no small sacrifice. At the close of last year, however, the flooring gave way; when they discovered, to their great mortification, that the white ants had destroyed the whole of the wood-work. This year they have made a second effort, and have just succeeded in paving the whole building in a neat and substantial manner. Our Lord's-Day Morning Service is always very numerously attended; the Church generally overflowing; and the people appear so anxious to be in time, and manifest such eagerness to obtain a seat, that charity would incline us to hope that their zeal is dictated by a real love to the House and ordinances of God: but, from the comparative fewness of those who are present in the afternoon, and the still smaller number who attend the Thursday-Evening Service, we are led to fear that those who really hunger and thirst after righteousness are but few.

There are ninety Candidates for Baptism, forty men and fifty women; the greater part of whom were received as Catechumens about three years since, by the Rev. G. W. E. Metzger, just previous to his leaving the Colony. The progress of the men in Christian Knowledge is satisfactory; but I am sorry that I cannot speak thus favourably of the female class; for although many of them have been in the Colony from eight to ten years, yet their knowledge of the English language is so very imperfect, that it is almost impossible to convey the simplest idea to their minds. They have learned by rote the Lord's Prayer, the Commandments, the Belief, and Watts's First Catechism, and will repeat them with an astonishing precision; but if questioned, in the most familiar manner possible, on either of these invaluable formularies, it is evident that they attach scarcely a single idea to what they have learned. I am far, however, from being willing to attribute their deficiency in this particular either to weakness of intellect or to the want of disposition to learn, but to the cause above referred to—their ignorance of the English language.

Having reported the necessity of separating eight individuals from the Communion of the Church, in consequence of the commission of gross sin, or for conniving at it, Mr. Kissling thus sums up his remarks on this Station, adding an important reflection concerning the Colony at large:—

Such evil practices appear to be carried on to a greater extent at this Station than in other villages under the Society's charge; and I can account for it in no other way, but that the people were left, for a considerable time, to themselves, without a Teacher among them, who, by his life and doctrine, would shew them the better path. From this circumstance, we may conclude what the people in this Colony would be, were they not visited with the Gospel; and into what a wretched condition they would shortly fall again, if the Means of Grace should be withheld from them.

GLOUCESTER—The Rev. J. F. Schön reports concerning this Station—

It is a matter of much regret to me, to state, that, owing to attacks of fever, I have not been able for several times to perform Divine Service myself; and as I had to send M. T. Harding to Regent, I could make no other provision for Gloucester than to have the Prayers read by the Assistant Schoolmaster. I hope, that, after the arrival of our friends from England, such measures will not again be necessary. The Services have been well attended by the inhabitants of this place, both on Sundays and Week-days, and the congregation apparently paid much attention to the Word; and I had repeated proofs that the Gospel was not preached in vain, but that it was received by some.

I have met a select number of Candidates, consisting of 20 persons, twice a week; and it afforded me sincere pleasure to observe their eagerness for instruction.

REGENT—Mr. Schön reports: of the attendance on Divine Service at this place—

Divine Service has been regularly performed here during the quarter; twice on the Lord's Day, and once in the week;—in the earlier part, either by myself or by John Attarra; and in the latter part, John Attarra being removed to another Station, Matthew Thomas Harding and

myself took it alternately. The congregations, particularly on Sunday Mornings, were always encouraging; the Church sometimes could not possibly contain more, and the deportment of the congregation was, to all appearance, devout.

BATHURST AND CHARLOTTE—Mr. Schön, and Mr. W. Young—who has subsequently returned to this country on account of health—have laboured at these two villages. Mr. Schön remarks—

It affords me sincere pleasure to state, that the new School-house is now finished at Bathurst. As it will serve for a Place of Worship also, we shall not so soon be again incommoded at this place. Divine Service has been regularly performed by Mr. Young, who resides here. The people, particularly those from Charlotte, attended well.

I have observed, to my great satisfaction, that the scholars were very regular in attending the Sunday School, and that nearly all the inhabitants send their apprentices. And, as the Word of God is read, and prayers are offered up both at the opening and closing of the school, we may be sure that it proves a blessing to many.

Mr. Young adds—

There appears to be working among the people a spirit of inquiry for Christian Instruction; and we may hope there can be no other inducement for them to spend the Lord's Day by a diligent attendance on the means of instruction, than a desire to advance in Christian Knowledge.

HASTINGS—It was stated at p. 190 of this Volume, that the inhabitants of this village had very earnestly entreated to be supplied with a Christian Teacher. This desire has been complied with, by the transfer of the services of one of the Native Catechists, John Attarra. Mr. Schön remarks—

This Station was lately taken up by our Society, on the solicitations of a considerable number of its inhabitants. As it has not had the advantages which other Stations occupied by our Society have enjoyed for several years, it must naturally follow, that the same state of things cannot be met with here, and that

every thing is but in its infancy. There is, however, nothing that I could mention as peculiarly discouraging. It has often been a matter of regret to me, to observe that a great number of the inhabitants are addicted to a way and manner of worship which is not according to Scripture; but for that very reason I am confident that their work will come to nought, the more they become acquainted with the Word of God, which contains the only rule of faith and practice.

The fact thus noticed, of erroneous opinions and irregular worship prevailing at this Station, is more particularly related by John Attarra:—

It is a cause of thankfulness to Almighty God, that He has been pleased to cause His work to be again carried on at this Station, which has been left without the means of instruction for some time, in consequence of the small number of Labourers. The people have been left to themselves, as sheep that had no shepherd; for which cause many of them have been led into errors and follies, as regards the manner of worshipping God. They went even so far, as to affirm that a man could find and see God with his bodily eyes; and declared that we ought not to read much of God's Word; and that the Missionaries had read it for a long time to no advantage to the people; and that it was better to depend upon our own feelings, and much more of such things. But, thanks be to God! we can now confidently say, that there has been a very great change for the better, since the Church Missionary Society resumed this Station, though it is but a short time since.

Divine Service has been regularly performed at our Chapel, from the time I arrived here, twice on the Lord's Day; and on Thursday Evening by myself, and once by Mr. Schön. We have also had early Prayer Meetings in the Chapel. Our Chapel is almost full when the Sunday School is kept; but I am sorry to say, that, at the time of Service, many go away and attend another Chapel, which is served by some persons of the village. A few, however, have left that Chapel, and have come to ours; and many more would join us, were they not discouraged by others, who say the Church Missionary Society would leave them again. On the first

Sunday when I was here, I observed that, after Evening Service, the people were beating rice in several places; at which I was surprised. I considered it my duty to go from place to place, and to tell them that they sinned against God. Many of them did it through ignorance: they told me that they thought there could be no harm in doing such things on the Lord's Day, after sun-set.

We add a few facts and remarks, selected from the communications from this Mission.—Mr. Warburton gives the following account of a pious woman, who died suddenly at Kissey.

Consistent Piety of a Deceased Convert.

One Communicant, and one Candidate for Baptism, have died during the quarter. The latter was an interesting character, belonging to the class under more immediate preparation for Baptism. She had, with much diligence, learnt to read the Bible, and was always present in her class at Sunday School: at Church, she was ever in her place, with her Bible and Prayer Book; and her serious demeanour, when engaged in Divine Worship, afforded a good hope that she was desirous of worshipping God in spirit and in truth. Her private walk was consistent with this public profession; and a pious individual, who, with his wife, appears to have taken an interest in her welfare, tells me, that she did not escape the censure of the world, for giving up a profitable traffic, which she thought she could not consistently continue. The same person also informs me, that she was much concerned for the spiritual welfare of her husband, and would speak to him, even with tears, respecting his soul: from all which circumstances,—we trust that she was a true member of Christ, and has joined the Church above.

The two following Extracts are from the Report of Mr. E. Collins. The first exhibits the

Consolations of the Gospel under Bereavements.

One of our little School Girls died very suddenly, during the last quarter: she was the only child of her parents, and they pretty well advanced in years. The poor mother was almost frantic with grief at her sudden bereavement, and

would not be comforted : but it was very pleasing to observe the opposite conduct of the afflicted father : in the midst of his sorrow, he derived consolation, he said, from his having done what he could for his child's best interests, by placing her in our school : and he was thankful that she had been enabled to attend there regularly, from the time of our commencing it, until within a day or two of her death. The funeral took place in the evening of the day on which she died : and never do I remember to have met with a more lively comment upon Psalm xc. 6, which forms part of the beautiful Service of our Church for the burial of the dead—*In the morning, it is green and groweth up ; but in the evening, it is cut down, dried up and withered*—than while, at the setting of the sun, we were committing the mortal remains of our little School Girl to the ground.

The next account will shew, though with one fearful exception, the improving condition of the population at Wellington. It refers to the

State of the Apprentices.

Our Sunday School is composed of two classes of individuals—married women, and apprentice boys and girls. Of the latter there are 220, who are, for the most part, under fifteen years of age ; and I am pleased to say that their attention, and proficiency in reading, is encouraging. It is a matter of no small gratification to me, to have it in my power to further, in any measure, the spiritual interests of these poor children ; many of whom have but recently been liberated from the hold of the slave ship : and it is cheering to contrast the lively countenances of those we meet in our Sunday School, with the forlorn condition of many of the young apprentice children who cross our path in the roads of the Colony, bending under burdens beyond their strength, and with scarcely a shred of clothing upon their persons. I must give the people of Wellington the credit of shewing a desire for the instruction of their apprentices, whom they willingly send to the Sunday School, and provide, at the same time, with suitable clothing to appear in ; and I have reason to believe that the apprentices in this village are, generally speaking, better provided for, and more humanely treated, than in some villages.

A melancholy exception, however, has lately occurred in Wellington, in the

case of a Liberated African of the Pohnpoh Nation. This man's apprentice boy had been frequently charged with theft ; and, upon his being convicted of the crime upon the last occasion, his master told him that he would now shew him "Pohnpoh fashion" ; when he deliberately beat him to death. The man suffered the extreme penalty of the law, for his offence, the week before last.

The next Extract is from the communications of Mr. Warburton. It will shew how slowly the Natives reject the

Lingering Influences of Superstition.

One of those who have applied for private instruction is an individual who was formerly an idolater, but who now appears to see the inability of his former idols to help him, and expresses a desire to know and serve the only True and Living God. When this person was asked whether he had any remains of his former superstition about his house, he answered, "No" ; but afterward, he recollected that, three years ago, he had buried a bottle in the entrance of his house, which, he said, contained medicine, and was put there to keep away sickness from his family : but, he added, it had done him no good ; for, some time after, his wife became sick, and died. To such poor refuges is the human mind driven, when held in bondage by superstition.

The following remarks of Mr. Kissling are both encouraging, and also humiliating, in reference to the

Observance of the Lord's Day.

Before I close my remarks on this Station, I cannot but express the high satisfaction which I have felt with regard to the improvement that has taken place at Freetown in observing the Lord's Day. Nearly all the people, whom I have seen moving about in the streets on that holy day, were either coming from or going to a Place of Worship : only a few Europeans, and some Coloured persons—and, oh shame, that it should be so !—were taking a ride or a drive for their pleasure.

Summary at the End of 1835.

Average Attendance on	Candidates for Bapt.	443
Public Worship :	Marriages	127
Sunday Morning ... 3690	Burials	12
Afternoon ... 200	Students in the Insti-	
Evening ... 1776	tution	10
Week-day Evening, 1583	Day Scholars	1791
Communicants	Sunday Scholars	1794
Baptisms	Evening Scholars ...	258

South Africa.

WESLEYAN MISSIONARY SOCIETY.

THE Rev. James Archbell has furnished the following

Retrospect of the Difficulties encountered in forming the Bechuana Mission.

The love of Christ is diffusive in its influence, and eagerly seizes every opportunity of extending its charities wherever suitable objects present themselves. It was this which gave rise to the Bechuana Mission.

First Attempt—In the year 1820, a few people coming to Khamiesberg on a visit to their friends, the Rev. Barnabas Shaw took the opportunity of questioning them, as to the state of the various tribes in the vicinity of and beyond the country from whence they had come: and finding, by their answers, that there was a large portion of the human family remaining in darkness which could even be felt, while at the same time the ordinary probability of success was afforded to Missionary Efforts, he never lost sight of them; but, in March 1821, a favourable circumstance occurring, he sent the Rev. Stephen Kay to commence a Mission among them. Mr. Kay reached Griquatown on the 2d of May; and, proceeding from thence, arrived at the Kuruman on the 17th of the same month. From this place, he visited several exceedingly populous towns to the north and east; and after spending nine months in the interior of the country, returned to Griquatown; where, on the 10th of February 1822, he was joined by the Rev. Samuel Broadbent, who had been sent from Khamies Mountain to assist Mr. Kay in the establishment of this Mission. Mr. Broadbent, however, being taken seriously ill, was unable to proceed; and, requiring medical aid, he and Mr. Kay left the country for Graaf Reinets, where they arrived on the 10th of May.

Second Attempt—Mr. Broadbent continued at Graaf Reinets for six months; during which period, though his complaint was not removed, his health was greatly restored; so that in November, being joined by the Rev. T. L. Hodgson, he was thought sufficiently well to make a second attempt to establish the Bechuana Mission. In the prosecution of this object, the Brethren arrived at Campbell in December; and, proceeding to the east-

ward, along the Vaal River, obtained an interview with a Bechuana Chief of the name of Sifonelo, on the 9th of February 1823. This interview was highly satisfactory; and led to the speedy commencement of a Mission with the Chief and his people at the mountains of Makuasi. Sifonelo was the principal Chief of a large tribe of Bechuanas designated Baratau, and latterly Borolong. After temporary houses had been built and the Mission commenced, Mr. Hodgson, on the arrival of Mr. Edwards, removed to Cape Town. Soon after his departure, circumstances occurred which led to Mr. Broadbent's being left alone; and being much indisposed, and almost without bread, he projected a journey to Griquatown, for the purpose of procuring, if possible, a little corn: he arrived at Griquatown on the 15th of May; and, as he intended to make no delay in returning to the people of Sifonelo, he left all his property at Makuasi in their charge. Providence, however, had otherwise determined. Mr. Broadbent, on his arrival at Griquatown, was confined to his bed; and, during his unavoidable delay in returning, a hostile tribe, called the Bataus, under a Chief of the name of Militsana, made an attack upon the Station, which terminated in the defeat of Sifonelo's people, and a great loss of cattle; together with the entire destruction of Mr. Broadbent's and the Mission property. At this period, the Mission was broken up, as Mr. Broadbent left Griquatown, for the Colony, at the point of death, and soon after sailed for England. It was much regretted that this useful Missionary was so soon severed from his infant Mission; as he had made some progress in the acquirement of the language, being able already to converse with the people in common matters, and had prepared for the press a First School-Book.

Third Attempt—This attempt also devolved on the Rev. T. L. Hodgson, assisted by the Rev. James Archbell; who left Cape Town in August 1824, and, on the 7th of January 1825, arrived at Campbell. From thence, joined by a number of Bechuanas of the tribe of Bapatsi, we proceeded, on the 23d of February, to the Modder River, where it was determined that we should remain for a little time. During this period of delay, we made considerable efforts in acquiring the language; and, by a visit

to Griquatown, we were able to hire an Interpreter. We left the Modder River on the 6th of July. At this time, the Bergenaars, who were the terror of the whole country, lay direct before us; and we were not without apprehensions of danger from them: but the Lord ordered for us a sure way; and, on passing their town within sight on the 22d, some of them came to the waggons, and at least appeared friendly. On the 27th, we were met by Sifonelo, who was on his way to the Bergenaars, in order to complete an arrangement which he had previously made for attacking the Bataus, who had destroyed Makuasi. After a few days, however, he returned; and from him we were pleased to learn, that the Bergenaars had relinquished the idea of carrying into effect this project; so that on the 6th of August 1825 we were once more seated at Makuasi, with Sifonelo and his people. The general aspect of the Station was at this time exceedingly depressing to our spirits, and calculated to excite immoderate fears. Dreadful devastation, and the total destruction of the property left on the Station by Mr. Broadbent; the houses burnt to the ground, together with the total want of vegetation, the grass being newly burnt; all combined to form a darkened atmosphere around us, and a day the most dreary and cheerless to behold. This, however, was not a time for reflection: our people became refractory, and hardly to be restrained from immediately returning to the Colony. We, therefore, commenced building, which left them less time for thought; and, after eight weeks' hard labour, we held Divine Service in our new houses; which we were on the point of occupying with our families, when the Bergenaars, it appears, had resumed their former project of attacking the Bataus; in which, Sifonelo, excited by revenge, most willingly joined them. On the 16th of September, the Commando went out; and returned on the 26th of the same month, after a total defeat, with considerable loss.

Removal to Plaat-Berg.—The Borolongs were now afraid to continue at Makuasi; and consequently, on the 27th, removed, in one general body, to the Vaal River. We, of course, followed them; being resolved not to abandon the Mission while any hope of success remained. After, therefore, buoying ourselves up with the expectation of soon

being able to attend to the more vital part of our Mission, and of placing our families under protection from the scorching rays of a vertical sun which became every day more oppressive, we were again obliged to take to our waggons, with but little hope of being able to effect our purpose. God's ways, however, are not as man's ways; and He led us by one that we knew not.

After remaining with the people, nearly all of whom continued together, for some months, during which period we lived in our waggons; and having, by various providences, from time to time passed along the banks of the Vaal River to the westward; as the winter approached, we fixed upon a suitable place near the people, on which to erect our temporary houses, for the partial protection of our families from the inclemency of the weather. These being completed; and being anxious to make the best use of our time, we printed our First School-Book, and made what preparations we could for future objects, whenever it should please the Lord to give us a resting-place; not knowing, at this time, that the design of the Lord in this respect was so soon to be accomplished. On the 27th of June, we left our winter's residences, and proceeded a short distance down the Vaal River; where we found a fountain, though not every thing which we could wish, apparently suitable to our present necessities: and, as it met in every respect the views of the people, we removed to it on July 22d, 1826. We called the place Plaat-Berg, from a flat mountain adjoining; but the Bechuanas called it Mottana Pitse, or "The jaw-bone of a wild horse," which was the first thing found by the Chief near the fountain, when we went to inspect it.

Plaat-Berg, therefore, became the Wesleyan-Bechuana-Mission Station. After the necessary buildings were erected, and the general affairs brought into something like order, we commenced a School, in which we employed the elementary productions of our printing-press; and, though not with all the effect which we could desire, yet neither in vain.

Buchuaap added.—In July 1828, Mr. Hodgson left Plaat-Berg to commence a Mission at Buchuaap, with the Griquas under Barend Barendtzi; and the Mission at Plaat-Berg became the charge of Mr. Archbell, with an Assistant lately arrived from Grahamstown.

From this period, the number of people on the Stations gradually increased; and, the two following years, the School exhibited a very interesting appearance. At the close of 1830, two hundred scholars were upon the school-books, who had made a considerable progress in elementary instruction, both Dutch and Si-chuana. Some read the Bible, others the Testament, who also had made some proficiency in writing and arithmetic,* as well as our Society's Catechisms; and the average attendance was more than half the total number. The Society at this time consisted of eight members, and eighteen candidates.

The resources of the Station were found inadequate to support the number of people who were collected; and both the cattle and people, during the summer months, suffered much from the scarcity of pasturage and provision. It was, therefore, proposed, to move the people to a more eligible situation, which offered itself, to the east, in a country depopulated by the atrocities of Mosolekatsi, Militsana, and the Corannas. To this removal, however, were raised serious objections; and though the people were unanimous in the proposition, and their ultimate removal more than probable, amounting nearly to certainty, the risk of their meeting with unanticipated difficulties in the new country, and the possibility of their becoming scattered, were thought sufficiently weighty reasons for prohibiting its encouragement. The probability of its speedy occurrence, however, prevented the prosperity of our temporal concerns; and, in every respect, through want of room and suitable buildings, our efforts were greatly paralyzed, while the daily-increasing population brought proportionate distress.

Relief was no way to be had, while the Corannas were in every direction ready to seize any cattle which might be placed without the precincts of the Station; and the people were reduced to the necessity of remaining, during five or six months in every year, in a state of destitution bordering upon famine.

Plaat-Berg exchanged for Thaba Unchu.—For the last two years, 1831 & 1832, nearly half the people left the Station; some for the Colony, and others to different Mission Stations, and to people

unconnected with any Mission, but who could render them protection: yet such was their dread of the effects of another dry summer, which had already set in, that, in September 1833, in one combined body, followed by their Missionary, Mr. Archbell, they left Plaat-Berg, and, proceeding eastward about six or eight days' journey, settled at Thaba Unchu, in the depopulated country of the Bassoutos, which is ceded to them by Moshesh, Chief of the Bassouto Tribe.

At the period of their removal, they were about five thousand in number, exclusive of the different small parties, and the Corannas and Bastards who were attached to the Station, who amounted to nearly as many more, and who also moved to the same part: some preceded, and others followed us.

State and Prospects of the Mission.

We subjoin, on this subject, some notices by Mr. Archbell, in addition to the statements which appear at pp. 67, 68 of the Survey.

Notwithstanding the vicissitudes of extreme temporal suffering, the Society's affairs had prospered greatly. The Members of society had annually increased to upward of one hundred. The average attendance was five hundred—not seldom eight hundred—and sometimes one thousand. The general conduct of the people was changed; and the rising generation promised well to reward the Missionary's incessant toil.

Before the people arrived at Thaba Unchu, a large body of Borolongs, under the Chief Twani, joined them; and, since their establishment there, the increase has been great. Immediately at the Mission Station are about 7000 persons; and, at the surrounding villages and outposts, from 2000 to 3000; making a total of about 10,000 people—exclusive of a large body of Corannas, who were formerly connected with Plaat-Berg, and have now a separate Missionary; and of 400 Bastards, who are settled about one day's journey from Thaba Unchu to the east, with about 2000 Bassoutos, whom we hope soon to furnish with a Missionary.

At this place, the Mission has now been established fourteen months, and its general affairs have been prosperous. While the requisite buildings for carrying on the different departments of the Mission were in course of erection, attention was paid to the preparation of suitable

* We refer principally to the Dutch: the highest of our Si-chuana Scholars read small lessons.

publications for the immediate use of the Schools and Public Services of the Church; so that there is now (December 1834) ready, and will in a short time, it is hoped, be put to the press—The Wesleyan two Conference Catechisms, with Scripture Proofs; and Church Prayers, both in Dutch and Sichuana; a new Edition of Hymns used in the Public Service; Portions of Scripture for the use of the Schools; and Lessons; together with a Grammar of the Sichuana Language, in which are noted the differences of the Sichuana Dialect, and composed on the plan of the Rev. W. B. Boyce's Caffre Grammar.

From this Mission, about twelve months ago, proceeded the Coranna Mission, situated about sixty miles to the north-east, where a Missionary is now labouring. Some fruits have already begun to appear among this unstable race of people; and here, as well as at the Caledon, which also branched out from this Mission, and where are now labouring a Missionary and an Assistant, we have tangible proof that our labour has not been in vain in the Lord.

Among the Mantatees (a nation, the extent of whose population cannot yet be ascertained, but that part of it which has been seen has been estimated at 25,000) has recently been sent the Assistant of the Caledon Station. The people pay great attention to his word, and respect his residence among them.

The Committee remark—

The recent removal of the site of the Mission will enable the Missionaries attached to it to combine their operations more effectually with those of their Brethren in Caffreland: they will have access to other tribes, which were formerly too distant for them to visit; and will probably be able to open an intercourse with the Zoolah Nation, where the Committee have long been purposing to commence a Mission.

Siberia.

LONDON MISSIONARY SOCIETY.
SELINGINSK.

Native Converts exclusively from among those who had long heard the Gospel.

THE Rev. W. Swan, in a late communication, thus notices this fact:—

We cannot but remark one feature of the work of God here, viz. that, in every case, the individuals, who have come

under the power of the Truth, are those who have for years been under the sound of it. We have experienced nothing like the ready reception of the Gospel as soon as proposed. One of the converts was five years a teacher in our school: another was in my employment upward of a year before I left the Ona Station in 1831, and has been since living here: others were scholars in the school, and, for years, hearing and learning daily what they at last, under higher teaching than ours, were brought to believe and obey—the Gospel: and there are others, still professedly Heathen, in whose minds, we have reason to believe, the truth is producing uneasiness and conviction, more or less deep: for them, we continue to pray; and are not without hope that the struggle will end in their declaring themselves on the Lord's side.

It is surely an instructive fact in the History of the Siberian Mission, as well as in that of some others which I need not name, that the first decided conversions took place fifteen years or more after the commencement of operations. And what was done in those fifteen years? The necessary languages were acquired—the Scriptures were translated—Schools were established—many were instructed—the Gospel was preached; and all this, not by a body of men numerous enough to occupy the field to the best effect, but by two or three individuals. To this day, thousands of the Buriats have never seen the face of one of us; and how can they believe, before they hear?

—Inquiry how far this is the Case in other Missions.

These facts are, I think, worthy of particular observation; but they further suggest the inquiry, whether the experience of other Missionaries in other parts of the great field confirms the observation. Does it consist with their experience GENERALLY, that the converts from among the Heathen are persons who have for a considerable time heard the Gospel, or in some way enjoyed the means of becoming acquainted with its fundamental principles—by school instruction, the perusal of Religious Tracts, or the conversation and example of other converts? Or, according to their observation, do instances frequently occur of Heathens becoming, to all appearance, CONVERTS on the FIRST hearing of the Truth, or on the perusal of a Tract or Book of Scripture? Or are such instances comparatively rare, or scarcely known?

Might not an inquiry be instituted on these points? I think they involve some considerations of great practical importance in the management of our Missions.

—Suggestions and Encouragement, if the Case be general.

If the feature which I have pointed out as marked in this Mission be observable in other Missions also of the present day, does it not shew the importance of conducting them on a principle which shall secure the continued and regular communication of instruction to the Heathen by stated Public Services—by an organized system of private visiting, for conversation—open discussion—by Christian Schools—by plans of itinerancy, so conducted as to go frequently over the same ground—in a word, by patient continuance in ALL the various ways of well-doing, which the Christian Missionary can employ? But this implies a plurality of Labourers at every Station.

Perhaps, as soon as there are a few converts at any one Station, their attention should be directed to the subject of united prayer for the conversion of their countrymen and the rest of the Heathen World: this will, at once, materially promote their own spiritual improvement, and make them feel a more tender and practical concern for their Heathen Neighbours: and it will form the best preparation and incentive to their attempts to turn them from the error of their ways; teaching them to own and honour God the Holy Spirit, when they engage in efforts which only His Divine Agency can render efficacious.

If the observation now made generally holds, that Heathen Hearers often continue long to hear before they understand and believe and obey the Truth, we Missionaries should derive encouragement from it, to PERSEVERE, labouring and hoping, although against hope. And the friends of Missions at home should be encouraged, if they hear that their Missionaries can report that they have ATTENTIVE HEARERS, although they can speak of few or no instances of decided conversion.

China.

LONDON MISSIONARY SOCIETY.

The Coast found generally accessible to short Missionary Visits.

THE Directors state—

From the deep solicitude with which the vast population of China are now regarded by the Christian World, the following notice of a Missionary Expedition, performed in the latter months of the past year, by the Rev. W. H. Medhurst, accompanied by an American Missionary Brother, along the north-east coast of China, will be perused with lively interest; especially as new beams of hope seem to be penetrating those thick clouds of spiritual darkness, which have for so many ages brooded undisturbed over the teeming multitudes of immortal beings which crowd the surface of this mighty empire.

The objects and the commencement of this voyage were stated at pp. 205, 206. After its close, Mr. Medhurst thus addresses the Society, from Lintin, under date of Nov. 1, 1835:—

I have the pleasure to inform you, that I have just returned from my voyage along the north-east coast of China, in health and safety.

We started in the American Brig "Huron," which was chartered for the purpose, carrying nothing but books and a little rice, on the 26th of August; and got up to the Shantung Promontory in sixteen days. There we went ashore, and walked through the villages; distributing books, and conversing with the people, for about a fortnight or three weeks. From thence we went to Shanghai, in the province of Keangsoo; and subsequently to Chekeang and Fokien; going on shore at different places in all these provinces, and distributing books without hindrance. Toward the north, the people were shy, and some of them refused our books; but the farther we came south, the more desirous did they appear of obtaining Tracts; and in several places so eager, that they nearly pushed us down, in striving to obtain them. In no instance have we been injured or insulted, nor even ordered away: only, on one occasion, an old general, in Shantung, advised us to relinquish such expeditions, as they would occasion us much trouble and expense, and, in his opinion, were quite unnecessary.

The result of the trial has been, that the Coast of China is perfectly accessible, at any imaginary point, from the borders of Cochinchina to Manchow Tartary, for a mere visit on shore, and a ramble through the villages, in order to distri-

bute Tracts and converse with the people. Civility will always be met with: in most instances, an eagerness for books will be observed, and sometimes the most hearty good-will experienced.

The Mandarins told me repeatedly, that their orders from Government were always to treat strangers with politeness, and to supply them with necessities at the public expense, but to get them away as soon as possible. Thus myriads of Tracts and Bibles may be poured into China, at any time and place; but the stay of the distributor must be brief, and his intercourse with the people extremely confined. I think it entirely out of the question for a Missionary to attempt taking up his residence in any part of China, except Canton; or to penetrate far into the interior by roads or rivers: indeed, I question whether he would be allowed to remain on shore, even a few days, without molestation. Diurnal visits, therefore, in different places, at certain intervals, just to distribute books and depart, seem to be all that we can attempt at present, along the Coast of China.

Still this is much; and when we consider what was effected in Europe, by means of books, at the period of the Reformation, we cannot doubt, that suitable publications, drawn up so as to be intelligible and interesting to the Chinese Mind, and judiciously distributed, will, in the end, do something toward reforming and enlightening the inhabitants of this extensive coast.

The undertaking is, however, difficult, sometimes dangerous, and at all times expensive. The present voyage, though considerably aided by a Christian Merchant of Canton, will cost about 400*l*. The Directors will, I trust, readily perceive, that the object was altogether worthy the expense; for, independent of the circulation of 6000 Portions of the Scripture and 12,000 Tracts, the information procured and the experience obtained will be of essential importance in conducting Missionary Operations in this quarter in future. It has been the first instance of a decidedly Missionary Ship going up the coast; and the pleasing results will, I hope, induce the undertaking of similar operations in successive years, until some effect be produced in the population of this vast empire.

The persecution of the printers of Christian Books in Canton is still proceeding, July, 1836.

cuted with vigour; and Keuhagang, one of our Chinese Converts, has very narrowly escaped being apprehended. He is now on board a ship at Lintin; but his son has fallen into the hands of the police, and will with difficulty be delivered, if at all. Thus, while the Gospel finds an opening in one part, it is obstructed in another, and our faith and patience are still tried; but we know who presides at the head of all earthly affairs, and who can bring good out of seeming evil. So we can say, with David, *Though the earth be removed, yet will not we fear, for the Lord of Hosts is with us.*

The Directors subjoin an

Instance of the Effective Application of Dr. Morrison's Chinese Learning.

Genuine and universal Christian benevolence was one of the most prominent characteristics of this honoured individual. No call of philanthropy came to him unheeded, which it was in his power to attend to. The following is one among many instances.

In 1829, a party of Chinese Navigators, among whom was one Teal Kung Chaou, were navigating a vessel near the coast, with 14 passengers and property on board; when the majority of the crew rose, and, for the sake of the property, murdered the passengers, with the exception of one individual, who escaped to land. Teal Kung Chaou had been no party to the crime, he having endeavoured to prevent its perpetration: but, on the survivor making known the transaction to the magistrates on shore, the whole of the crew, including Teal Kung Chaou, were arrested and convicted, on evidence which was afterward found to be insufficient, by the law of China. However, identification was all that remained to be done, after conviction, previous to execution. Accordingly, the Court was solemnly opened for the purpose of identification, and foreigners of distinction were permitted to be present: the prisoners were then called in, and produced in cages, and were all identified by the survivor of the murdered passengers, as *participes criminis* in the transaction; excepting Teal Kung Chaou, who, when he stepped out of his cage, was seized by the surviving passenger, and thanked for his service, in having, amidst the slaughter of his associates, saved his life. Yet no attempt was made by the Chinese present to obtain a

reversal of the sentence of this man. Leangafa, who had accompanied Morrison, expressed a desire to attempt it; but he could not command sufficient attention. Perceiving this, Dr. Morrison himself stepped forward; and eloquently advocated the poor man's cause, in Chinese, with such ample reference to Chinese Legal Authorities, as procured the release of Teal Kung Chaou; and obtained for the Doctor very many high compliments from the Chief Judge, and the applause of the whole court. According to Chinese Usage, the redeemed captive presented a formal Letter of Acknowledgments to his deliverer, at whose feet he could not be prevented from performing the accustomed homage of bumping head.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CHUNAR.

THE Native Mind is evidently preparing, under the Divine Blessing, for a great change; even for the turning from darkness to light, and from the power of Satan unto God. This will appear from the following details of

Discussions of the Rev. W. Bowley, chiefly with Mahomedans.

—At Ghaseepore.

Aug. 13, 1834—A group of four learned Mussulmans came, and, with great confidence, tried to defend the divine missions of Mahomed, from the Korân; and the inspiration of the Korân, from the incomparable eloquence and beauty of its language. To this it was replied, that the worst doctrines might be couched in the finest language, as might be seen in the Vedas of the Hindoos, and in the books of the ancient idolatrous Grecian authors: and the following were two sure marks of the Korân not being from God; viz. idolatry being commanded—Iblees, or Satan, being commanded to worship Adam, and, for not doing so, being cast out of heaven—and Mahomed being commanded to take Zyd's wife. He said, that whatever was commanded by Government must be right in the estimation of its subjects. I answered, "No such thing: for lately we have been reading, in the Papers, of a certain Rajah, who either commanded or encouraged murder; and the Governor of the Universe cannot

command anything contrary to morality." Finding these were stubborn facts, they had very little more to say; and though they stayed more than an hour reading over our books, they were no more forward to argue; and although plainly and openly told that the Korân could not be proved to be the Word of God, nor Mahomed his prophet—and that if they neglected to find the truth of this till death overtook them, they would find themselves awfully deceived—they said nothing: but one Molwee took a complete copy of the Oordoo Testament and the Tracts against Mahomedanism; and the others took portions of the New Testament and the Tract.

About an hour after this, our boat was crowded to excess with learned Arabic and Persian scholars, who were too proud to be seated lower than on chairs; consequently, they stood the whole time, and their features betrayed anger and pride working in their minds. They also tried, in the same way as the others, to defend the missions of the prophet of Islam, from his miracles and the Korân; but these added, that Satan was not commanded to render divine honour to Adam, but mere respect. This view of the passage we would not admit; since it was said, that his not worshipping Adam was the cause of his being expelled from Paradise. The same arguments were brought forward against them as before; but several spoke at the same time, without yielding to the force of argument. However, the reasons now given against the inspiration of the Korân were the following: 1. Its commanding idolatry; 2. Commanding Mahomed to take his adopted son's wife; 3. Its denying the death of Christ for the sins of the world; 4. Its being contrary to the Scriptures; 5. Its allowing every Mussulman to have four wives, but prescribing no limits to the prophet; which proved that it was altogether a sensual religion, unworthy of a holy God. In reply, they said many things for talk's sake, but nothing worthy of notice, and left us about five P.M.

After six P.M. the principal Sudder Ameer, or chief Native Officer in the district, a fine-looking venerable man, a Mahomedan, came, in a palanquin, for the express purpose of arguing with us. He introduced the subject, by saying that he was an unbiassed man, and cared not about throwing up Mahomedanism, provided we could clear up his doubts con-

cerning Christianity. Opposite our boat, we seated ourselves in three chairs, and several moras and a bedstead were brought, and the most respectable seated themselves, while an immense crowd surrounded us. He commenced the discussion, by saying that he had read our Book of Common Prayer; that Christians believed Christ to be God, and God to be Christ, which he could not comprehend; and that he wished to know whether we really believed that Christ was born of Mary, in the days of Herod; and whether He who suffered such indignities from the Jews, and who, in His sufferings, cried to be delivered from them, if it were the will of God, was God himself, or distinct from God. *Ans.* "It is manifest, that He who suffered, and in His agony prayed, was man; or, rather, the humanity of Christ praying to the God-head." He then argued against the two natures of Christ, and invariably confounded the one with the other: and though the thing had been fifty times repeated, yet he still clung to his prepossessioned notion of Christians holding the absurd idea of God's existence commencing from the time of Christ's birth into the world. He could not, however, get us to commit ourselves, by deviating from our answer as to our Lord's two distinct natures. He then said, that it was impossible, and could not be; and he again and again spoke of the Trinity, and of the Trinity existing in Unity, and wanted to know, whether this was really our creed; adding, that it was altogether absurd, contrary to reason, and impossible. *Ans.* "You may say what you please; but God has thus revealed Himself, and thus we believe: it is not an invention of our brain; and it is no more impossible, than that He should be one person existing in three, viz. in body, soul, and spirit; and these three, put together, constitute but one man." This was intended to shew him that it was neither unreasonable nor impossible for one to be three, and three to be one; but the mode of such existence we neither pretended to know nor explain, but the facts we were compelled to confess. He however continued to harp upon his old theme, as if he had not attended to our answers. Again, in order to do away with the divinity of Christ, he alluded to that passage, wherein a certain rich man came to our Lord, and called him *good Master*; which Christ refused,

by saying, *There is none good but one, that is, God.* On obtaining a hearing, I repeated the whole passage, and gave a full explanation; shewing, that so far from disproving his divinity, the passage rather confirmed it; but he of course would not admit of an exposition so different from his own preconceived notion.

Aug. 14, 1834—This morning, after Hindoostanee Prayers, all walked about a mile up the main street of the town. Yesterday, for want of single Oordoo Gospels, we cut up several complete Testaments into separate books, and thus distributed them to Persian Readers; and to-day we did the same with the Old Testament, in order somewhat to meet the demands of the people. After nine A.M. the people began to call, both to argue and to obtain books, and continued to do so till two P.M. Among those who called were several learned men, who came to point out the contradictions in the genealogies of St. Matthew and St. Luke. I told them, that one was the genealogy of Joseph, the other of Mary; and now had a better opportunity of clearing up what we stated yesterday. Again, after four P.M., learned men, among whom were native officers of the courts, poured into our boat in crowds, and slight attempts were made to argue, but their strength seemed exhausted: a better spirit has been manifest since the chief man was with us yesterday. On being asked the way of salvation, Romans iii. was read; and long discussions ensued, because it was openly stated that all the natural descendants of Adam, without exception, were sinners; and Christ died for all, so so that all might be saved—saved by faith in Him alone. They attempted to prove, that, being a descendant of Adam, Christ also partook of the sin of the Fall. The whole beach opposite our boat was crowded by many hundreds of people, till dark. Seeing this, we went among them; and, taking up a convenient elevated spot, where we could be heard, I got Mirza Jan to read chap. v. of Matthew; which I expounded, and applied to the multitude, who stayed and seemed very attentive till we had finished. One Mussulman occasionally said, that half was true and half false: however, the attentive hearing we obtained was encouraging. At half-past eight P.M., four or five respectable and learned Mussulmans arrived from a distance of four

miles, and took away a complete New Testament and Tracts; so that, with short intervals, we may be said to have been engaged from nine this morning till nine at night. While things are in this state, we must not leave the place.

—at Chupra.

Aug. 17, 1834—*Lord's Day*—To-day, very few called: we remained till one P.M.; and then went on a few miles further up, to a respectable place at the mouth of the Dewa River, where it flows into the Gunga. Here we entered a new temple, where several Pundits came forward, and gladly accepted of single Gospels and Tracts in Hinduwee. Chupra is a very extensive town, extending miles on the banks of the Gunga, after you leave the mouth of the Dewa: it seems principally inhabited by Mussulmans, both respectable and learned. Many Pundits and Hindoos called for Hinduwee books, but in Sanscrit their knowledge seemed very limited. Adjoining Chupra, on the banks of the river, and extending up to the Dewa, are several very respectable villages, with fine Pucka (brick) houses and temples beautifying the prospect to a great distance. These villages extend at least eight miles; and all might very well be visited regularly five or six times a year, by a Missionary stationed here, as there is a fine road, such as one might travel upon without meeting with obstructions. On our arrival, the visit of a Missionary seemed quite novel; and curiosity seemed to be upon the stretch, to hear what a poor Christian Padre could say. Hence, the first rumour of our arrival brought the first Mahomedan—the chief Native Judge—to us, without ceremony, and he argued most strenuously against the divinity of Christ, and the Trinity. However, his curiosity was not indulged, as we did not attempt an explanation beyond "Thus God has revealed Himself, and thus we believe." After trying his skill for upward of two hours, in the midst of an immense crowd, he took leave, and promised to come again; but his zeal subsided, as well as that of the other Mussulmans; so that they never after came forward to renew the contest; and it was very remarkable, that, on both occasions of our meeting, he never attempted to defend Mahomedanism, or any of its doctrines. He wrote a Tract in reply to mine, "Marks of a True Prophet," and promised to give us a

fair copy; but it was not forthcoming, though we sent a man, who remained till dusk with him: at last, he promised to send it by post to Benares.

—at a *Mela*, near Patna.

Nov. 12: This morning, left the city (Patna), and proceeded toward the fair, which we reached at two P.M., and, at four, walked to a temple, surrounded by devotees, several besmeared with ashes, and logs of wood burning before them to keep them warm. One man is called Khar Eshwur, because he says that he always stands, and never sits nor lies down; another was a man with both arms extended above his head, like two dried sticks, so that the poor deluded being has rendered himself dependent on others to feed him, &c. We made our stand before the Khar Eshwur, and entered into a conversation with him. He said he had been standing for the last eight years, and should stand four years more, it being appointed him by his Gooroo. I addressed the people, stating, that no parent desired to see his child in affliction and misery, and that God was good and merciful; but, by such actions as these, they published to the world, that God was a hard master, and delighted in the afflictions of His creatures; that instead of doing God service, they were adding to their guilt; that we knew their Shasters had prescribed these austerities, and that there were numerous religions in the world; but, in the midst of all these, one alone must be from God: the rest would, upon impartial investigation, be found to be the invention of man, and would lead to ruin. Therefore it became us, as rational beings, to investigate our religion, lest we deceive ourselves for ever. A Cuveerite stood up, to back what I had said; but he also was told that even Cuveer had not attained the truth, and his errors were pointed out. The man seemed struck, and promised to come and inquire into particulars; and another of the same profession joined him. This man, together with the one in ashes, appeared to feel the force of what was said, and both promised to call at our boat. After this, we walked round the fair, and returned at dark.

Nov. 13—Soon after sun-rise, walked into the fair; and at the temple, the standing devotee said that he was desirous of having a private interview, and would come into our boat. Before these people we stood, and preached

to a crowd; thence walked round the fair, and were joined by the two Cuveerites of last evening, who heard much. On the banks of the river, met our Readers, with a crowd, to whom they were reading. A conceited young Mussulman pretended to speak in favour of the Korân; but, on being questioned, he could not prove the inspiration of that book. The Cuveerite came into our boat, and stayed till half past ten A.M., hearing Thakoor read and explain the Tract in poetry, "Essence of the Bible." These men seemed much impressed and pleased, and promised to come again. At one P.M. the Khar Eshwur, and two persons, his attendants, with one of the Cuveerites, came into our boat, and heard a great deal. On being asked by the Cuveerite, "What is sin?" I replied, "Your eating food is sin, your drinking water is sin, your wearing clothes is sin, because you are the creature of God, and eat the food, drink the water, and wear the clothes which He has provided for you, and yet remain ignorant of Him, the Bestower of all these bounties." The Khar Eshwur talked of accompanying us, and so did one of his attendants; and very thankfully accepted of the Gospels of St. Matthew and St. Mark, and three or four Tracts. At four P.M. all walked into the fair, and at three places spoke to crowds. At the first, we met with little encouragement, as the people tried to avoid us. At the second, a man stood to argue, by the way-side: a crowd collected, but the man would not admit that there were sins of the heart, as Toolleedas had denied it in the Ramayan; and what he had said, whether true or false, he would adhere to, nor would he allow the doctrine to be tried. At the third place, Mirza, our Catechist, was questioned by a man; when he gave a good account of his faith, and stirred them up to examine.

Nov. 16, 1834: *Lord's Day*—I addressed the multitude; when first one, then another, and then a third, stood up to defend their proceedings; especially after they had heard, that, by coming here to wash away their sins, they had virtually denied the presence of God in their respective villages. An old grey-bearded Brahmin answered, that the whole multitude came to make purchases, and not to bathe. On my appealing to the crowd, they defended my assertion, and several at the same time encountered the old man. On being again questioned as to how they

expected the pardon of their sins, another Pundit replied, that the name of the Deity was sufficient to cleanse from all sins. I answered, "If so, what means the myriads coming to bathe? Does not the second act shew the insufficiency of the first? And so, do not your pilgrimages from place to place destroy the ground of every preceding trust? And does not this clearly shew, that, in thus going from one object to another, you are lowering your Creator and your Omniscient Benefactor, in whom you live, move, and have your being? and instead of appeasing Him, are you not adding sin to sin, and aggravating your guilt?"

—at Benares.

Jan. 9, 1835—Early this morning, in order to make it generally known that we had arrived at Benares, we walked to the great mosque; where we were met by persons who would not allow our people to come with shoes on, even to what every body deems profane ground. This drew on a conversation respecting Mahomed. They, being ignorant people, made some weak attempts to defend their system; and one man ran off, to invite some of the Molwees. This was sufficient to make it known; and about eleven A.M. Mussulmans began to collect about our Reader, who had been seated by the way-side under a tree, and to argue: soon after, they came in to us, and filled the large tent, and continued to do so till the evening. Among them were several Molwees, who brought forward objections, and tried to defend Mahomedanism from the innumerable miracles that Mahomed performed; but the poor creatures would not hearken to reason. At three P.M. the famous preacher came; and the consequence was, a dense crowd. The man behaved civilly; and did not lose his temper in the course of conversation, as is generally the case with them. He wanted to defend the mission of Mahomed from Isaiah xxi. and Genesis xvii. and xxv., and promised to come at an earlier hour to-morrow.

Jan. 10—The Molwee came according to appointment, with an immense retinue of Mussulmans, learned as well as unlearned, and sat outside the tent, the people thronging around. He brought a man with pen, ink, and paper, to note down what was said. They made quite a display, and were doubtless in expectation of obtaining a triumph.

The Molwee commenced, by asserting that he would now produce evidence as clear as the noon-day in proof of Mahomed being a true prophet, and the Korân a book of inspiration: He then turned to John xiv., respecting the promise of Christ to send the Comforter, which was no other, he said, than Mahomed. In refutation of this, I read six different passages, to shew that it was the Holy Ghost who was promised, and who was bestowed on the Day of Pentecost, commenting as I proceeded. I also read over the whole of 1 Cor. ii. He was, however, too much prejudiced to admit that I was right, and a crowd of sycophants was not wanting to back up all that the Molwee said. He also brought forward Isaiah ii. 2. *The mountain of the Lord's House*, &c.; and said that the mountain was none other than those of Mecca; that Mahomedanism should be established there; and that the nations should flock unto it.

Jan. 11, 1835: *Lord's Day*.—This morning we kept, in a great measure, to ourselves, till eleven A.M., when the people began to enter: among them were many respectable and learned men: they argued, till we read and explained Isaiah liii. One man said, that in the Prophet Isaiah and in the Psalms were many passages relative to Mahomed. In reply, I read Isaiah vii. ix. and xiv. Here it was too plain to be gainsayed. At four P.M. the famous Molwee came, and, in the course of discussion, manifested a worse spirit than in the two preceding days. He commenced with his proofs of Mahomed's mission, from Psalm cxlix.: then he went back to Isaiah ii. After patiently hearing his explanation of the passage, I commented fully upon the same; which, of course, he would neither admit nor patiently hear. He referred to Isaiah xxi. again, respecting the riders upon the camel and upon the ass; and, as usual, applied the passage to Mahomed and Christ. On taking leave, he promised to come to-morrow and settle the question. Many books were distributed. Since the commencement of the discussion, the people have been very anxious to possess the Prophet Isaiah.

Jan. 12—At half past two P.M. the Molwee came; and, seating ourselves outside the tent, an immense crowd surrounded us as usual; when he brought forward, as the first proof of Mahomed's mission, Psalm cxlix. *Let them sing aloud*; which

word, he said, alluded to Mahomedans crying aloud at their prayers; and not to Christians, who do not pray aloud. However, he did not tenaciously hold to this, but said that was not the Psalm to which he alluded; and then turned to Psalm lxxii. This also he was constrained to give up, after my exposition; and again turned to Isaiah xxi.; and having heard him out, I explained it, giving also my comments, in reply to the Lucknow Molwee; but he candidly confessed that he did not like reading in reply to his questions. He dropped this point also, by saying he would prove next day, from history, that the passage was fulfilled in Mahomed, as he had broken idols, &c. He then turned to the marriage of the king's son, in Matt. xxii. 7. *The king was wrath, and sent forth his armies, and destroyed those murderers, and burned up their city*. This, he said, was also done by Mahomed, and no one else; though we shewed that it was done 600 years before his time, by the Romans. After this, he went to John xiv., as in the preceding days. We both gave our explanation, in the presence of the multitude; when there was evidently a feeling of disappointment among the people. It becomes pretty clear that they are daily losing ground, as well as confidence in their champion.

Jan. 13—This morning, after ten A.M., the Molwee came, with his notes; and the business was conducted outside the tent, in the midst of a crowd, as usual. We sat at the distance of seven or eight paces from each other; and the people on each side, so that we might be heard by all. Instead of producing from history proofs of Mahomed having taken and destroyed Babylon, the Molwee introduced the passage of the Comforter, from John xiv., and said it referred to Mahomed, as he testified of Christ; and read, in proof of his assertion, a portion of the Korân, wherein it is written that Christ should die. This passage was turned against him; since, in another passage, he had denied the death of our Lord. To extricate himself from this dilemma, he said Christ would hereafter die. *Missionary*: "When will that be, when, according to the Korân, he came to destroy Gog and Magog?" *Molwee*: "Yes."—"You cannot prove that from the Korân, which is inconsistent with itself: you know very well, that Christ will come to be victorious, and not to die." To disprove his statement, I now read 1 Cor. xv.

He then turned to Isaiah xlix.; and said he thought Mahomed was mentioned in that chapter by name, because the word "glorified," translated into Arabic, sounded much like Mahomed; but that was soon got rid of. He then went to Isaiah xlii. *Behold my servant, &c.*, which he applied to the prophet of Islam. But on reading Matt. xii., xv., and xviii. to him, he said no more; but produced Isaiah xliii., and dwelt upon the 19th and 20th verses; that God would *make a way in the wilderness, and rivers in the desert*; all which, he said, referred to Mahomedanism in Arabia, where was formerly a wilderness without water, whereas now waters are flowing in various directions. In refutation, I spoke of the spiritual wilderness, and of the outpouring of the Holy Spirit being compared to rivers, which I proved from John iii. and iv. He then turned to Isaiah xliv. and part of the 3d verse, which he soon found untenable; and went off to Isaiah liv., and applied it, as before, to Mahomed: but this was refuted by producing Gal. iv. 27., and Gen. xxi. 9. I read and proved that the great Mahomedan prophet Ishmael was an irreligious man: this quite startled the assembly. The Molwee made attempts to prove the contrary, but without effect. He now resorted to his old retreat: the hour of prayer arrived, and they went off.

—at Zaferabad.

Jan. 16, 1835: This morning, sent off two Readers to Zaferabad, a town about four miles distant; and we followed at ten A.M. This is a very large and ancient place, containing many stone and brick buildings. At first, we took up our stand under the shade of a tree, on the steps of a well, in the midst of the market-place. Tryloke read "Sin no Trifle": then I addressed the people, and distributed books to Mussulmans and Hindoos. After spending more than an hour here, went toward a Muzjeed; where we sat under the shade of a fine tree, and a crowd collected for books; but there were none who stood forth to defend Mahomedanism. Thence, walked the whole length of the town, and went to another place of Mahomedan worship; where we had an interview with a learned Molwee, a very fine-looking young man, who was both respectable and honourable. Being asked whether he had ever seen the Christian Scriptures, he said he never had had that privilege. "Here," I said, "are

the Psalms, and four Tracts, in Oordoo: the former was penned about 1000 years before the coming of Christ." He said: "Pray what is your object, in distributing these books?" I answered: "It is the command of God. He has bestowed this light to enlighten the world, which is in gross darkness, and has commanded us to go and preach the Gospel to every creature; which may be compared to a person possessing sight, and seeing a blind man going toward a well, into which he was in danger of falling: if he were not to warn him, and the man were to fall into the well, he would be guilty of murder. So should we, if we neglected to warn people, and preach the Gospel." *Molwee*: "Then you are the Messengers of God." *Ans.* "Yes."—"What think you of Mahomed?" "All the Prophets are uniform and consistent in their writings, to the close of the New Testament, all which we believe to be the Word of Inspiration; but by admitting the Korân as such, we should be making God a liar, and be blasphemers ourselves; since it delivers doctrines contrary to them: we therefore deny it the same place with the Scriptures."—"Can you point out any passages in proof of your assertion?" "Yes, in the doctrine of the Atonement and Christ's death: for, from the beginning of the world, the sufferings and death of Christ were revealed to our first parents, as the seed of the woman that should bruise the serpent's head; in accomplishing which, his heel should be bruised, or he should, in human nature, suffer and die for the sins of the world. In this promise, Abel, and all the Prophets and righteous men before the incarnation of Christ, believed; and, in reliance upon Him, offered sacrifices for the expiation of their sins, by which they were pardoned and accepted by God; and in the sufferings and death of Christ we also trust: and this very fundamental doctrine Mahomed has denied in the Korân; consequently, he cannot be admitted as a Prophet of God, nor the Korân as His Word. Besides, all religions, Hindoo as well as Mussulman, treat of God's mercy, and trust to it for salvation, to the sacrifice of His justice. As both these attributes of the Deity cannot be established by any system of man's invention, in the salvation of sinners, it would be manifest, upon candid and deliberate investigation, that neither the Hindoo nor Mussulman had any true knowledge of

God; but that the one was a gross idolater, and the other a spiritual one, by worshipping gods of their own invention.” —“Would any argument from the Korân suffice to prove the justice and mercy of God?” “Certainly, provided it were reasonable.” He then paused, without gainsaying a word; but conviction seemed to dart into his mind; so that, although surrounded by an immense crowd of Mussulmans and others, he did not make any attempt to refute what was said, or to establish his point; but thankfully accepted of all we had to give him, and condescended to make a salaam as we took leave.

We have admitted these arguments concerning Mahomedanism at so great a length, partly that the condition of the self-righteous professors of that religion may be known; and partly that the arguments in confutation of it may be preserved, for the benefit of other Missionaries disputing with Mahomedans.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

TEPUNA.

Good Hope concerning the Natives.

I HAVE, from time to time, visited the Natives along the northern coast. The last time I was there, the Chief at Matauri, with his son, collected all their people together, to hear of Jesus Christ. There is good reason to believe that the work is begun among them, and that the Gospel will bear fruit, to the glory of God, and to the good of these Heathen: indeed, there is much attention and inquiry among the Natives in general, though there are many careless ones to be found among them. [Mr. King.

Perversion of the Gospel by some.

Some of the Natives have appointed Saturday for their Sabbath, telling us that we are under a mistake; that Saturday is the ancient Sabbath; and that the Apostles turned Monday into a Sabbath for us. They hoist a flag on a pole; pay little or no respect to the day; but at night, a few assemble together, when their Priest performs his foolish ceremonies, and mixes portions of the Holy Scriptures, which they have

learned, with their old superstitions, which causes much dispute and inquiry among themselves. He assures them that the spirits of the departed tell him all about Heaven and Hell, and many wonderful tales. However, I hope and pray that God may bring them, by His Spirit, to see the falsity and wickedness of their own hearts, and to believe in Jesus Christ for salvation. Pray for us—for here are many adversaries—that the Word of the Lord may be glorified.

[The Same.

WAIMATE.

Spiritual and Civilizing Effects of the Gospel.

The good work is, I trust, going steadily on among the Natives: there is general seriousness and attention to instruction, wherever we visit; the Christian Natives remain steadfast in their profession, amidst the taunts of some of their fellow-countrymen; schools are on the increase, and there is a general cry for instruction from the Natives; the different Tribes seem to be dropping their feuds and jealousies; and some of them are turning their attention to the arts of civilization. So much security of property was never before felt by the Natives. A few years ago, at some seasons of the year, there seemed to be nothing but plunder, from one part of the island to the other: now, all enjoy the fruits of their labour, and are living in comparative affluence, carrying their overplus produce to market, and procuring many of the comforts of life for themselves and families. [Mr. Clarke.

Much Inquiry, but slow Growth in Religion.

Our Missionary labours increase upon us. About three weeks ago I had upward of ninety people with me in one day, for the purpose of religious conversation, and but few days pass in which we have not visitors of the kind. It is encouraging to see so many souls inquiring the road to heaven; but, alas! the greater number are extremely ignorant, even of the first principles of Christianity, although the Gospel has been so long sounded in their ears. My soul is often distressed to witness their slow growth in grace: in many of them it is scarcely perceptible. The number of those who profess the Gospel may be almost said to be increasing daily; but there is not that increase in vital godliness which we

so much wish to see. The religious state to which they attain enables them to cast away their old superstitions: they attend pretty regularly on the Means of Grace, and pay considerable attention to the observance of the Sabbath; but here they seem to take their stand: the rock on which they split seems to be that of self-righteousness. Through mercy, we have a few who are growing in grace, and adorning their profession by the consistency of their lives. [Mr. Davis.

The following extracts from the Journal of Mr. Davis bear upon the same subject. They indicate

Variety of both right and wrong Feelings on Religion.

April 5, 1835: Lord's Day—Visited Taiaimai: found the congregation but small. After Service, had some conversation with some of the people. One of them said, "You have now for a long time been endeavouring to cultivate our hearts, but you have had no increase: we are gone wrong. We have cultivated our land, and it has yielded its increase; but not so our hearts."

They told me that a stripping-party had been to Temorenga's place; and that a Chief, who goes by the name of Campbell, had been firing a number of muskets, in order, as he said, to drive away Jesus Christ. The fellow had also told them that Temorenga's soul was in Hell, at a place called Aotea. As this Chief is considered a great Priest, some of the thoughtful appeared much distressed on account of what he had said and done; but as they accompanied me part of the way home, I took the opportunity of endeavouring to build them up in the faith of Christ. Returned home very much distressed in spirits.

June 13—Conversing with religious visitants all day. I asked one of the Chiefs if he had forsaken his sins; and, on his answering in the negative, I said, "What is the use of your coming to me for instruction, if you are not willing to forsake your sins? Your coming to me will be of no avail: your talk will not save you." Upon this, he went away quite offended; but returned in about an hour, in great agitation; and, taking hold of my hand, and repeating part of the Lord's Prayer—"Oh," said he, "do be strong with me"—he meant, in rebuking him for sin, and in patience with him.

Aug. 7—To-day there is a large party of Christian Natives from Kaikohi July, 1836.

and Mawe, come for Christian instruction: the Communicants require particular attention. Papahurihia, their new god, or their old god in a new dress, is said to be making rapid strides, in procuring converts: there is certainly a very great stir among some of the Natives, in consequence. He seems to be the Antichrist of the country: in fact, it appears to me to be the same spirit which is now working over the face of nearly the whole earth. Here the spirit is patched up in the dress of the country, in order the more effectually to accomplish the object which he has in view, viz. the hindrance of the spread of the Gospel. But, thanks be to God! the Gospel is the power of God, and cannot be hindered in its glorious progress, either by men or devils: it does work; it does spread; and its saving power must be felt and rejoiced in from pole to pole.

The blessing of civilization, in ministering to the comfort, and thereby to the duration of life, is sufficiently obvious; while it is also too well known, that, in barbarous lands, multitudes perish through mere negligence, or absence of the means of sustenance or recovery.—The following Extracts from Mr. Davis's Journal give a touching view of his

Visits to the Sick—the Peace enjoyed by some—Superstition and Wretchedness of others.

Nov. 10, 1834—Spent the day at Toutoka and Mawe: found some of my patients, and others, taken down. Among those whom I have seen ill for the first time to-day, is a Chief who formerly belonged to the Thames, but united himself to the Ngapuhi, a few years ago, from fear. This man is evidently in a consumptive state. He has lately had a paralytic stroke, which has deprived him of the use of his left arm. Some years ago, in an attack that was made on the Thames people by the Natives of Hokianga, this Chief received a ball just below the outer edge of his left eye, which came out at the back part of the neck: from this apparently mortal wound the man recovered, but I have no doubt that he is now in a great measure brought down from its effects.

His conversation was gratifying; and he is, I hope, seeking in earnest the salvation of his soul. He said it was his wish to live in the presence of Christ;

that his prayer to God was, to spare him a little longer, in order that he might hear more of the good Word. He spoke also very strongly on the benefit of Religious Instruction, and of the peace it produced among those Tribes which had cordially received it. He also lamented that Hongi, in his day, did not pay attention to these things; and said, if he had done so, what bloodshed would have been hindered, and what peace and tranquillity might have been enjoyed by all parties.

Nov. 20, 1834—Rode to Kaikohi, to see Hill. Found the young man in rather a dangerous state: he is very weak, and his cough very violent; but his mind is placid and comfortable. On my return to Mawe, I found the Natives so anxious for conversation, that I could scarcely break from them, so as to pass a dangerous part of the road before dark.

Nov. 23 — Held Divine Service at Tautoka, Mawe, and Kaikohi. Found Hill better. I asked him if he did not wish his whole heart to be given up to God. "Yes," he replied; "but let it be all three;" alluding to the passage in the Catechism, in which it is said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.*

Dec. 1 — Visited the Natives at Mawe: found seven sick people; four of whom, I fear, will die. O Lord, may we be diligent and active!

Jan. 29, 1835—There is still a considerable mortality among the Natives. Temorenga, Chief of Taiamai, is dead: he had been ill for a long time, but, on account of a quarrel which the unbelieving part of his tribe had with him, and in which some of his pigs were killed, he was removed, about six or eight weeks ago, by his own people, to a place on the eastern coast, about fifty miles from Taiamai. Every means were used to keep the poor old Chief among us, but without effect. Finding him determined when I parted from him, I said, "Well, then, you are determined to go, and so it it must be: but who will find you with the bread of life at the place to which you are going?" He looked up very earnestly, and replied, "My Heavenly Father will find me: I must look to Him." I had lamented very much the prospect of losing this influential Chief; as the Gospel was but in its infancy among his people; and I feared, as did the Chief himself, that, after his death, they would

fall away. But, blessed be God! whose thoughts are not as our thoughts, nor His ways as our ways, the very reverse of what I had anticipated has apparently taken place. His brother and his party, at the place where he died, have professedly received the Gospel; and last Sunday, my congregation at Taiamai was larger than I had ever seen it, and more attentive than usual: the people also manifested a greater desire for Religious Instruction than I had ever witnessed among them; and several of them accompanied me some distance on my way home, for religious conversation.

Since Temorenga's party returned, they say that the poor old Chief's principal cause for removal was the anxiety which he felt, lest some of the other party should get hold of his dead body, and perform the native superstitious rites over it. This is a feeling which pretty generally exists in the minds of the dying Chiefs. Two Chiefs whom I have lately visited, and who are near death, have expressed the same utter abhorrence of having these superstitious rites performed over their dead bodies. Surely Satan's influence is being diminished here!

June 14: *Lord's Day* — Went to Mawe; but, as I was late on account of the badness of the weather, the Service was nearly over when I arrived. Spent the whole of the morning in visiting the sick and administering medicine, and afterward held Afternoon Service with them. At this place, I fell in with one of the Great Priests. Not being sufficiently acquainted with him, but guessing what he was, I entered into close conversation with him before the Natives, and formally accused him of practising deception upon his countrymen; and told him, in the plainest language, what the end of such proceedings would be. The poor fellow most candidly acknowledged the truth of what I said: this acknowledgment I called all the people present to witness. Surely the work is the Lord's, and to His name be all the glory! Broughton is very ill; but his heart is, I trust, right with God.

A friend of a Chief who is very ill at Waimate told me that the sick man had sent a person to Mawe to shoot pigeons, for him to eat; and that the first bird that was shot at, fell dead, as did also the second; which circumstance, he said, was considered by them as an evident token of the man's death: had the first pigeon escaped, all, he said, would have

been right. I told him, however, that I thought his prognostications would not prove correct this time, as the man was in a fair way of recovery.

Among the sick, I found the old Mawe Priest. There is something pleasing about him: he has given over all pretensions to the priestly office; and has not, I believe, had any thing to do in that way, since he had a reproofing lecture, about two years ago.

June 16, 1835—The whole of the day, and the whole of last night, have been very wet and cold: the stormy blasts have followed each other in such quick succession, that there has been no stirring out. Visited the sick. Alas! many of the poor Natives are ill, and a considerable mortality is still among them. Much of their sickness may be traced to their careless manner of life, and their want of common necessities; many of which are really within their reach. For instance, many of them are without a house that will shelter them from the stormy blast; whereas materials for building are always at hand; and the process of building so very simple, that they all understand it; and their houses, when properly built, are really very warm and snug; so that the non-possession thereof can only be the effect of idleness and carelessness of disposition. Clothing, such as will keep them dry by day and warm by night, they can make themselves; while blankets, &c. are now procurable, if they wished to avail themselves of them; as they may be purchased with a few potatoes, the cultivation of which is easy and simple, or with pigs, which are reared without difficulty, as the country produces spontaneously much excellent food for swine: so that their not possessing clothing, to preserve them from the inclemency of the seasons, to make them comfortable, and respectable in their appearance, can also be traced to that fruitful source of misery, idleness, and careless indifference.

In times of sickness they have no necessary comforts to support them: this may also be traced to the same fruitful source of evil. Their land is capable of cultivation, and would, from the congeniality of the climate, produce crops of wheat; but although seed has from time to time been offered them, yet but few, even of the Christian Natives, have availed themselves of the opportunity: however, as there is now a mill to convert it into flour, I hope it may prove an in-

ducement to them.

The treatment of the sick, by those who still adhere to their old superstitious customs, is also a great means of increasing their patients' sickness and depopulating the country. As soon as a person becomes ill, he is made sacred, and is not allowed to remain in a house; and being exposed to the open air, or merely protected by a temporary shed, his sickness increases, and death, in most cases, is the natural consequence, particularly if it happens to be the winter season of the year. Alas! how blind these votaries of Satan are to their own interest! and how slow to learn are even the most teachable among them!

A fatal accident, which unhappily took place at Waimate, gave occasion, as Mr. Davis relates, to prove the altered and improved state of feeling among the Natives. The following Extract from his Journal exhibits

Native Resentment subdued by Reason.

Jan. 28, 1835—This morning, the people who were working at the mill, having undermined the land which they were picking down to finish the dam with, it fell in, and two men were buried under it. To one of them, a Chief of some respectability, it proved fatal in about two hours: the other person will, I hope, do well. Every thing was done for the dear sufferers that could be done; but, alas! upon one of them, all was without effect. The poor fellow seemed sensible of his approaching death, as soon as he was extricated from the earth under which he had been buried. As soon as he saw me, which was in a few minutes after the accident, he took a very affectionate leave of me. I did what I could, in the midst of the confusion, to direct his mind to Christ. His behaviour toward us had always been quiet and respectful, so that we cannot but sincerely lament his loss. As soon as the accident occurred, I sent a messenger for the Rev. W. Williams; and another for Mr. Clarke, who, being poorly, had gone to Kerikeri, to spend a day or two for change of air. There is a considerable consternation among the Natives who are working at the mill, as to the manner in which some of the relatives of the deceased Chief may take up the cause. A few years ago, the occurrence would have proved serious; as the mill and works would no doubt have been destroyed, and slaves killed, &c.

Feb. 3, 1835—A second accident has this day occurred among the people working at the mill-dam. A woman took up a musket, not knowing that it was loaded, and fired it off. The ball passed through a woman's thigh, but without breaking the bone; and afterward through a company of people, without doing any further mischief. This is a mysterious providence; for had any person been killed, I know not what the result might have been. The person who was extricated from beneath the earth is likely to do well: as he is a Christian man, the melancholy accident has had a very pleasing effect on his mind.

Many reports are in circulation concerning the intentions of the Natives, as to what they shall do respecting the man who was killed: some are holding out threats, while others are endeavouring to pass over the matter in a quiet way. According to custom, it became the duty of Awa, one of the Kaikohi Chiefs, to take up the cause, as avenger of blood on the occasion. When this man heard how the accident happened, he said, "Had I possessed my former feelings, the mill would ere this have been destroyed; but as the case now stands, I shall not take up the affair. My views of these matters are changed; and further, the man destroyed himself foolishly: he was not destroyed by the White People."

Mr. Davis adds—

After having consulted together, we gave the brother of the man who was killed a blanket and an iron pot, with which he seemed very well pleased. Some of the fearful people tell us, that the mill is in danger of being burnt on account of the accident; but we have no such apprehensions ourselves: however, to make as sure as we can, we have commenced keeping a nightly guard in the house. A few years ago, it would have been the cause of much trouble and distress; but I trust those times are in a great measure gone by. How thankful we ought to be, that no accident of a serious nature has occurred until now, since the foundation of the Mission!

KAITAIA.

Promising State of the Natives.

The affairs of our little Station are still pleasing; and we sincerely trust that many of our Natives are indeed seeking in earnest the eternal salvation of their never-dying souls.

We have received several Letters from some of the native men residing with us, which were written in a very humble strain, and have encouraged us much in our labour: but there is a dark side to the question, for very many of the Natives are still living fast bound in misery and vice, obeying Satan as their lord and master, and apparently delighting in his ways: the words of Divine Inspiration are very applicable to them—*Eyes have they, but they see not, or appear not to see: they have ears, but they hear not.* They listen to the glorious truths which are revealed to them; but in very many it is like the good seed sown in stony ground, which is soon scorched up by the sun of temptation, and withers away. But still, while we would wish not to write in a style calculated to raise your expectations too high respecting the advancement of our Heavenly Father's kingdom in this benighted part of the globe, yet it is our duty to inform you truly of the state of our affairs; for while we are often discouraged by some, yet we are much encouraged by others. Through the blessing of our Heavenly Father, we have gained much favour in the sight of the Rarawa tribe; and, as far as temporal things go, they behave very kindly to us, shew us much respect, and, I believe, do what they can to render our abode among them comfortable; and, by our entering into all their little difficulties and trials, and endeavouring to soothe and comfort them, they have, at least in appearance, become very much attached to us.

New Zealanders in general seem to have a great respect for the Bible; and, although they may not be able to read, yet they have often wished to purchase them: and we are invariably obliged to tell them, that a Bible can be of no use to them until they are able to read it; therefore, they must try to learn; and when they can read, they shall have what they desire. I am happy to add, that many of the Natives, who are living at a distance, manifest a great desire for instruction; and with a very little assistance from us, they are learning to read and write: and their efforts have so far been crowned with success, that they know some of the letters of the alphabet, and can write them.

The following circumstance will shew you that many of the Rarawa are, at least in appearance, manifesting an increasing desire for their spiritual welfare.

When we first came to Kaitia, we had a small Chapel built, just 25 feet long by 18 wide, which was not half filled: but our numbers are now increasing weekly, our Chapel is much too small, and we have found it necessary to enlarge it. The Natives come from a great distance.

[Mr. W. G. Puckey.]

With regard to the spiritual state of the Natives among whom we dwell, we hope we can say that they are advancing—though but slowly—in the knowledge of God and His most holy word. It appears to us here, that some of our friends in England are almost too sanguine; that they suppose the Heathen to make faster progress than they really do. Their progress, in all that is good, appears to us to be very slow. Although the Natives are outwardly civil, yet the savage heart lies hidden under the civilized face. The tribes of the Rarawa behave very well, and are altogether respectful toward us; which outward good conduct—so different from former times—we must attribute, in part, to the influence which Missionaries have cast around them: nevertheless, their moral character in the sight of God, their old and confirmed habits of polygamy, adultery, theft, lying, and suicide—to say nothing of malice, with its murderous effects—of their endless superstitions, which hold them in worse than Egyptian darkness, and with which we have continually to grapple—all remain in force, in as great a degree as though no Missionary had ever resided on the island. They all know, however, that our chief design is, to teach them to live as we live; and they are often constrained to acknowledge, though sometimes unwillingly, that all their good things come from us, and, also, that they never lived in a peaceable manner till we formed our Station here.

[Mr. Matthews.]

PURIRI.

Interesting State of an Infant School.

The Rev. Henry Williams, being on a tour from the Bay of Islands to the Southward, visited this Station: the following account of it is extracted from his Journal. He arrived at Puriri Feb. 21, 1835.

Feb. 22—Fine. Natives around quiet. At nine o'clock, the bell summoned us to attend Service. The strangers appeared to be ignorant of its intent, and ran off to their encampment. I followed them; and,

after some time, most of them returned, and we were enabled to hold an agreeable Service; but they were nearly all strangers to our proceedings, and I was obliged occasionally to stop during my address, until order was restored. Upon the whole, they behaved well, though impatient for the end. We afterward assembled at Mr. Wilson's house, for English Service; where we mustered twelve adults, besides children. In the afternoon, I attended Mr. Fairburn's Infant School: twenty-eight were present. It was exceedingly interesting, as being early in this quarter. Most of the children were boys from seven years downwards. Each put on a blue frock upon entering the house, which gave a clean, uniform, and pleasing appearance. The children manifested much pleasure, and desire to learn, and went through their various evolutions with considerable precision. At the conclusion, some of the old ladies, among the visitors, made a special request that the children might be marched round the flag-staff, in order that they might see them. Their wishes were complied with, to their great admiration. But one of the most important characters of this School was Tini, a lady of considerable note, and the wife of one of the principal Chiefs here. She came in a clean blue gown; and took the lead, under Mrs. Fairburn, in pointing to the letters, and keeping order. She appeared very quick and intelligent, and is, I understand, a very well-behaved person. This is a highly important feature in this early Mission. Surely this moral wilderness shall soon *rejoice and blossom as the rose*, and this desert break forth into singing. To hear these children repeat their Catechism, and answer questions put to them, was very animating; and we could not but feel the assurance, that our labour was not in vain. We closed the day by a Prayer Meeting, as there was no other English Service. The strangers from Wakatui had conducted themselves very quietly all day; but were now growing impatient, and desirous to break forth from that restraint under which they had evidently been held, and therefore began gradually to commence their Haka (dance). I sent to Herua, to request him to keep his people in order, and to remember that the Lord's Day had not yet closed. The noise immediately ceased.

UNITED KINGDOM.

Church Miss. Soc.—On the 28th of June, the Instructions of the Committee were delivered to the Rev. John Thomas, on occasion of his departure to Madras; and to Mr. E. B. Squire, on occasion of his departure to enter on such preparatory measures as he may find practicable with a view to a Mission to China. The Rev. James Hough addressed to them a few words of encouragement and counsel; and the Rev. John Harding commended them, in prayer, to the favour and protection of Almighty God. Mr. and Mrs. Squire sailed from Portsmouth on the 25th of July, for Calcutta.

London Miss. Soc.—The following Missionaries have visited home for the recovery of health, and have been all much benefitted by the voyage: on the 9th of June, the Rev. Edmund Crisp and his family arrived at Portsmouth, from Madras, in the "Mary Anne," Capt. Tarbutt; on the 14th, the Rev. James Read, of the Kat-River Settlement, reached London, from the Cape of Good Hope; and, on the 19th, the Rev. Henry Nott and Mrs. Nott, from Tahiti, arrived in the "Courier," Capt. Dennis.

Wesleyan Miss. Soc.—The Rev. W. Box, the Rev. H. B. Britten, and the Rev. John Crofts, with their respective families, and the Rev. Thomas Burrows, Mrs. Harrison, the Widow Osborne, and the Widow Barr with her three children, all from the West Indies, have arrived in England.

Chinese and Ind. Fem. Ed. Soc.—On the 12th of July, the Committee met at the Vestry of St. John's Chapel, Bedford Row, on occasion of the departure of three Agents of the Society for India, when an Address was delivered to them by the Hon. and Rev. B. W. Noel. Miss Elizabeth Carter is appointed to Cawnpore, to take charge of the Orphan Asylum, under the direction of a Local Committee: Miss Anne Thomson will assist Mrs. Mundy, of Chinsurah, in the care of her Schools: these two Ladies sailed from Portsmouth, in company of Mr. and Mrs. Squire, of the Church Missionary Society. The third Agent, Miss Mary Craven, is to sail very shortly for Madras, where she will act under the direction of a Lady at whose request she has been appointed.

Church Pastoral-Aid Soc.—The Society has published the first of a series of "Occasional Papers." It consists, chiefly, of extracts from

Letters of Clergymen applying for aid, and stating the condition of their respective Parishes. These Letters exhibit, "too painfully," as the Committee remark, "the need which there is for such an effort of Christian Benevolence as that which the Pastoral-Aid Society proposes." We commend this Paper to the serious attention of all our Readers: it will be found stitched in with present our Number.

Petitions to Parliament—The total number of Petitions, presented during the present Sessions to the House of Commons, up to the 17th of June inclusive, was 4446. Of this number, 941, with 138,564 signatures, were in favour of the Lord's-Day Bill—478, with 116,339 signatures, were for the Repeal of the Stamp Duty on Newspapers—335, with 182,276 signatures, were for the Abolition of Tithes in Ireland—and 459, with 370,796 signatures, were against the Amendments of the House of Lords in the Irish Municipal Corporations Bill.

Female Servant Soc.—In the Society's Twenty-third Year, 80 Bibles and the sum of 521*l.* 6*s.* 6*d.* have been given to Female Servants in 356 Rewards for good conduct; forming a total of 1772 Bibles, 120 Testaments, and 8690*l.* 6*s.*, in 4846 Rewards. Upward of 100,000 Tracts and Small Books have been printed and distributed.

CEYLON.

Wesleyan Miss. Soc.—The Rev. Rob. Spence Hardy and Mrs. Hardy (p. 151) have safely arrived in Ceylon.

AUSTRALASIA.

Church Miss. Soc.—The Rev. Rob. Maunsell and Mrs. Maunsell (p. 212) arrived in New Zealand on the 25th of November. In February, the Rev. H. H. Bobart (pp. 212, 304) left Sydney for New Zealand.

POLYNESIA.

American Board—Dr. Chapin and Mrs. Chapin left the Sandwich Islands in the "Mariner," Capt. Coleman, on the 28th of November, and reached Boston on the 7th of May. Mrs. Chapin's ill health has led to their return.

GUIANA AND WEST INDIES.

London Miss. Soc.—The Rev. Giles Forward and Mrs. Forward (p. 212) arrived at Berbice on the 27th of March.

Wesleyan Miss. Soc.—The Rev. John Crossthwaite, a zealous and useful Missionary, died in peace, at Barbadoes, on Sunday May 1st.

Miscellaneous.

MISSIONARY STATIONS IN NEW ZEALAND. (With a Map.)

The accompanying Map has been taken from a Chart of the whole of both the New-Zealand Islands, formed on actual surveys, by Lieut. T. M'Donnell, of the Royal Navy. The Missionary Stations are printed in Italic: one of these, *Mangungu*, on the River Hokianga, is occupied by Wesleyan Missionaries: the rest belong to the Church Missionary Society. That Society has long had Labourers at *Tepuna*, *Korikeri*, *Paihia*; and *Waimate*, near the Bay of Islands: *Kaitia*, in the north, has been more recently occupied; and, still later, far to the south, *Puriri*, *Ngauwawhia*, *Tauranga*, and *Matamata*: all these will be found on the Map: *Mangapouri*, on the River Waipa, has just been added, but its exact situation has not been stated.

Missionary Register.

AUGUST, 1836.

Biography.

MEMORIAL ON THE LATE BISHOP RYDER,

RECORDED IN THE LAST REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

IN expressing the sense which they entertain of the loss felt by the public at large, and by the Society in particular, in the death of their late Vice-President, the Hon. and Rev. Dr. Ryder, the Lord Bishop of Lichfield and Coventry, the Committee may truly say that they have lost no ordinary friend.

His Lordship's attachment to the Bible Society commenced when he was simply Rector of Lutterworth—a place so dear to all the lovers of the Bible, as the scene of the labours of Wycliffe, the earliest translator of the Scriptures into the English Language. When afterward removed to spheres of more extended usefulness and greater dignity, his friendship remained unshaken; and whether recollection dwells on his Lordship's appointment to the Deanery of Wells, or the See of Gloucester, or finally that of Lichfield and Coventry, the same delightful uniformity of character will be found to mark his career.

At the Annual Meetings of the Parent Society, whenever circumstances allowed, his Lordship made a point of attending; and the unaffected and warm expressions of attachment to which, on such occasions, he was wont to give utterance, will long be gratefully remembered. The Auxiliary Institutions in the several counties with which his Lordship was officially connected, found him their liberal and unvarying patron: many of these Societies have enjoyed the gratification and the privilege of seeing him preside at their Meetings, and it may be truly said that his presence and pious observations rarely failed to produce a hallowed influence around him; and numbers have retired from such Meetings with increased attachment to the Society, and, it is humbly trusted, with increased reverence for and delight in the Sacred Volume itself.

His Lordship expressed the grounds of his attachment to the Society, at its last Anniversary, in a manner at once so

August 1836.

beautiful and just, that an allusion to, with an extract from, his speech on the occasion may be fitly introduced. His Lordship dwelt on the uniting tendency of the labours of the Society, and the feeling of interest which it gives in the spiritual welfare of the different inhabitants of the most distant parts of the earth, as among the reasons which had always had weight with himself in joining the Society, and in continuing one of its supporters. He then very feelingly adverted to its tendency to advance personal religion, observing that—

He, who assists in distributing the Bible to others and attends to its progress in the world, cannot but, in some measure, feel his conscience led to inquire, "What acquaintance have I myself with the truths taught by this Book, which I am sending to others? What interest have I in the Salvation which it proposes? What personal conviction have I of the transgressions and defects which this Book exposes to me? What experimental knowledge have I of that only Remedy for guilt and sin, which this Book sets before me; and of the strength by which alone sin can be conquered, and the grace by which it can be pardoned?" It is on this ground, indeed, that I have ever supported this blessed Society; and I trust I shall continue to do so, unless it should alter its principle of action, to the end of my life.

His Lordship thus afforded to the Society the benefit of his patronage, his counsel, and his pecuniary aid; adding also that of his fervent prayers. Deeply conscious at all times that it is the Divine Blessing alone which can prosper any undertaking of man, he concluded the address already referred to with words expressive, it is believed, of the habitual frame of his mind.—

I pray earnestly, that the great Head of the Church may continue to bless the object of the Society—to increase the sphere of its operations—to pour His blessing on the principles and the doctrines which the Sacred Volume inculcates—and thus make known to all, that atonement, that grace, and that righteousness, which can alone be their salvation.

OBITUARY NOTICE OF A CHRISTIAN YOUTH.

THE Youth, whose decease is here recorded, was Son of the Rev. M. M. Preston, Vicar of Cheshunt: his Father addressed this brief Memorial to the Committee of the British and Foreign Bible Society.

I have the melancholy satisfaction of remitting to you the enclosed Offering to the British and Foreign Bible Society, from a beloved Son, who bore my name; and who terminated his short but interesting earthly pilgrimage on the 5th of April 1836, in the thirteenth year of his age.

This lovely lamb of Christ's flock highly prized that Blessed Book, whose enlightening and sanctifying efficacy, as applied by the Spirit of God, he had himself experienced. He had committed to memory, with perfect accuracy, large portions of the Holy Scriptures—frequently employing himself in that way before he was permitted to rise in the morning; and had for some years contributed, through your Society, from his little stock of pocket-money, to the communication of the same treasure to others. He was naturally timid; but, by the invigorating power of the Divine Word, he was delivered from the *fear of death*, through which many persons are *all their life-time subject to bondage*. A few months ago, when he was in perfect health, he modestly said to a brother, that he thought he should not be afraid to die, for that now he could trust Jesus Christ. His faith was soon, and unexpectedly, put to the proof. About ten days before he died, he was affected as with a common cold: the disorder, however, turned out to be inflammation of the larynx, under which he sank. A short time before he died, when it became manifest that his end was near, he was asked—"Matthew, have you any fears now?" "No," he replied softly, but without hesitation.—"On what is your hope founded?" "On Christ, my Saviour."—Shortly after, he was asked whether he had any requests to make. He turned his eyes to his father, and said—"You will please to dispose of the things that belong to me; but let my money be given to the Bible Society." In compliance with this request, I have forwarded to you what was found in his purse—the sum of thirteen shillings. It is made up principally of little sums given in exchange for marks

of diligence and success in his school-exercises. To the little *peculium* of my beloved Son I beg leave to add a Thank-offering to the God of the Bible.

This was a Benefaction of Fifty Pounds. In what follows, Mr. Preston alludes to the circumstances stated at pp. 204, 205 of our Number for April.

I could almost wish that this communication might meet the eye of the Gentleman, the Rev. Mr. Swan, who transmitted to you the Offering of the Mongul-Buriat Convert, Shagdur—the forty copecks sent by him to be a little memorial of his infant for the benefit of his dear friends who are yet without Christ. It might be interesting to that Missionary of the Cross to learn, that Shagdur's Letter, with his comment upon it, met my eyes while my boy was lying on the bed from which he never again rose, and drew from them the tears of Christian Sympathy.

After quoting Mr. Swan's remarks at p. 205, Mr. Preston adds—

I will not say that the inclosed addition from the Father to the Son's Offering is to be attributed solely to Mr. Swan's suggestion, but I think it probable that both Shagdur and his commentator have contributed to the result. God grant, that, by means of this and other offerings, the Name and the Grace of Jesus may be conveyed to many to whom He is as yet an unknown Saviour! I have always loved the Bible Society; but if ever there were a moment when I felt deeply the incalculable importance of the benefits which it was conferring on the human race, and the comparative insignificance of the objections which would arrest the progress of its living and life-giving streams till they were forced into a channel too narrow to contain them, it was when my child, just mounting from earth to heaven, selected this, of all Institutions, as the one most congenial with the expansive feelings of his purified and emancipated spirit.

DEATH OF RATA, A SELF-BAPTIZED HOTTENTOT YOUTH.

THE Rev. W. Shaw, Wesleyan Missionary in South Africa, gave the following remarkable narrative, in an Address delivered by him at the Annual Meeting of the British and Foreign Bible Society.

There was a Hottentot Lad, of the name of Rata, who, for a length of time, was a scholar in the Missionary School. He had been observed by his Teacher to be very apt at learning; and having been in the service of some Dutch Boors of the Colony, he was soon able to read the Dutch Testament: he afterward learned to read the English Testament. He was observed to pay much attention to religious instruction: it was not then supposed, however, that he was under any special religious influence. But residing, some time before his death, with an English Master, in whose service he was engaged, it appeared that he had been in the habit of taking down from the shelf a copy of the Holy Scriptures—one of those which had been given to the Settlers, by this Institution, on going to that country: he was in the habit of taking down this copy, and reading it attentively; and, one evening, his Master going hastily into the kitchen, the lad, who was reading the book, took it up, and placed it in its proper place. His Master was surprised, and desired to know what book he had been reading. With some fear, he said he had taken the liberty to read, in the evening, a part of the Holy Bible; and he hoped his Master would forgive him for the liberty he had taken, (There was a period in the Cape History, when the Colonists forbade their black servants to read the Holy Scriptures.) The Master, a humane man, assured him that he was at perfect liberty, in the evening, when his work was done, to read the Bible; and the lad was encouraged, and appears to have persevered in reading the Holy Scriptures.

At length, one morning, the master called the lad, at a pretty early hour—the usual time for going to work—"Rata, Rata!" No answer was given. He was a good deal surprised, the lad having been always very diligent and atten-

tive to his work. He called again: still receiving no answer, he went to the place where the lad was accustomed to rest, and found he was dressed, and ready to go to work. He reproved him for not having answered: upon which he said, "My name is no longer Rata." "What then?" said his Master. "Master," said he, "you must call me Peter." This was done; and he then was ready to go to any work that was required. The Master's curiosity was excited—"What do you mean," said he, "by saying that you are now to be called Peter?" The lad, with great simplicity, told him, that, in the course of his reading, he had observed, as well as heard from the instructions in the Place of Worship, that those who wished to be Jesus Christ's servants ought to be baptized. Finding it his duty to be baptized, but modestly hesitating about going to baptism, he remembered, in the course of his daily occupation, that there was a particular fountain to which he was accustomed to lead the cattle; and it came into his mind to go into the water and baptize himself: and it appeared, from his own simple statement, that he did go into the water—poured water on himself—and baptized himself, in the name of the Blessed Trinity, the Father, the Son, and the Holy Ghost.

Soon after, he fell sick; and his disease proved to be fatal. He was visited by his Minister and Missionary; and we were happy to find that he had been blessed with the enjoyment of the Divine Favour. He sent for his poor mother, a dissolute Hottentot Woman, and entreated her to leave off her evil habits, and go to the school and receive instruction. He desired her not to grieve for him: "For," said he, "I have no fear of dying. I have learned that Jesus Christ is my Saviour, and through Him I shall be saved."

NOTICES OF FOUR FEMALE LABOURERS IN THE INDIAN MISSIONS OF THE AMERICAN BOARD.

MRS. REQUA,

of the Osage Mission.

Mrs. Requa was a native of Connecticut. She had maintained a credible profession of piety about 12 years, when she joined the body of Labourers who formed the Station at Harmony, among the Osage Indians, in 1821; and was married, in the following year, to Mr. W. C. Requa, one of that number. She laboured in that Mission about 12 years; departing to her Rest on the 5th of June 1833, in the 38th year of her age. Her husband writes—

She died after a protracted illness of near six months, during which time she was subject to much pain and distress. From the commencement of her sickness she seemed to think she should not recover.

She was occasionally subject to doubts and fears respecting her interest in the Saviour; and would say, "Oh that I was sure that my sins were forgiven! I am a great sinner. I have backslidden from God, and am unworthy of His notice." "All true," I replied, "but Christ is worthy." "Yes," she said, "I know it; but cannot, at all times, view my interest in Christ, and appropriate the precious promises to my case. But when I seriously think what Christ has done for our salvation, and what He has done for my soul in times past, I cannot doubt or cast away my confidence in God."

Not long after this, it pleased the Lord to hear our prayers, and so to reveal Himself to her as to remove ever after all her fears. "I feel now," she said, "that my sins are all forgiven, and my backslidings healed: *Bless the Lord, O my soul!* I am now resting on the bosom of Jesus; and am ready to go, when it shall be the Lord's will to call me. I have done with the world: I have seen enough of its vanity: I desire to depart and be with Christ, which is far better. But oh that I may be enabled to wait patiently till my change come!"

Some days previous to her death, I told her that I thought she could live but a little longer. "Well," she replied, "I am ready to go: I long to depart. Heaven seems very desirable, and Christ

is precious. He is *all my salvation, and all my desire.*" At another time she said, "If I could talk, I would tell you what I experience in my soul." She looked at her emaciated frame, and said, "The Resurrection Morning will all these wastes repair." A few hours before she died, I asked her if Christ still appeared precious: "Yes," she said; and then said something that I did not distinctly hear, and continued by saying audibly, "Oh how sweet! how sweet!" A few hours before her death she could not speak, and then fell asleep in Jesus without a struggle or a groan.

MRS. NEWTON,

of the Arkansas Mission.

Mrs. Newton was a native of New Jersey. She joined the Osage Mission in 1820, being then the wife of Mr. John Seely: in a few months she was left a widow. Afterward marrying Mr. Newton, they remained in connection with that Mission till near the end of 1827, when they were transferred to that formed among the Arkansas Cherokees. She laboured in the Missionary Service about 14 years; and died in peace, on the 30th of March 1834, at the age of 33 years. The last scene her husband thus depicts:—

While her body was in agony, her mind was in peace. Death and the grave, though gloomy and awful subjects to most of our race, were viewed by her with smiles. "I know in whom I believe—He has tasted death for me—He is my Saviour," was her only support. When she learned that there could be no relief, and that death was certainly near, she was not surprised. Faith triumphed. She made known her dying requests with the same composure with which she would have attended to an ordinary domestic arrangement when in health. Her weakness was great, and her words few. At one time she said, "I think there will be a change soon. I can trust in my Saviour; and I hope I do trust in Him. I want to lie still and meditate—I want to think about Jesus. He has done much for me, and I trust He will not leave me. I wish to have

no will of my own. God's will be done. I do not feel pain."

After resting a few hours, I asked her how the Missionary Life now appeared to her: her answer was—"The Missionary Work is work done for the Redeemer. It is glorious. I am unworthy of it. I do not regret that I devoted myself to it."

The next day her symptoms were not so immediately dangerous. When taking leave of a Cherokee Sister in the church, she said, "Pray much—live near to God. I expect our next meeting will be in heaven—farewell." Unable to say more, she said in conversation with a Missionary Sister, "Yesterday was the happiest day of my life."

The following morning, her symptoms were more favourable. I spoke with her on the prospect of her recovering. She said, "I have been thinking about it, and it seems to me best that I should go now. This seems to be the best time."

On a following day, a Christian Friend conversing with her, and expressing his hope that she would recover, she said, "I hope I shall be patient, to wait God's time. I have my mind made up to go—the Lord's will be done—my Saviour is all to me."

In this state of mind she continued four weeks. She truly waited patiently God's time. The day before her death, seeing that a change had taken place, and believing that she was dying, I asked if she knew it. She answered, "Yes." I asked, "Can you think of the Saviour now?" Her answer was, "Precious—precious—precious Saviour!—He has done all for me. I shall soon be with Him—and then how happy shall I be!" I asked her if she would like to see the children: "Perhaps I can see them—but do not know that I can speak to them." They were called to her bedside: she spoke to the three elder, distinguishing, and giving them individual instruction and her dying request: she then spake to them collectively, giving them general instruction: afterward she kissed them, addressing to each a dying word, ending with an emphatic FAREWELL. She then closed her eyes with the utmost calmness. She seemed especially strengthened for this last effort, with and for her children. She soon said she should like to have them sing, if they could compose their minds to do it, with some of the attendants. We sung,

"Hark, my soul! it is the Lord;" and subsequently, at her request, we sung "Come, thou fount of every blessing!" and afterward, "How firm a foundation, ye saints of the Lord"—all of which she appeared to hear and understand.

Her mind afterward became impaired, though much of the time she had the use of her reason. Her sufferings were great: but, as death drew nigh, she became easier; and, at last, died in perfect peace.

—
MRS. WILSON,

of the Choctaw Mission.

Of Mrs. Wilson, wife of the Rev Henry R. Wilson, the Board state—

She had been among the Choctaws but a few months, but had become much attached to them; and had exhibited endowments and qualifications, connected with activity and zeal, which gave promise of great usefulness, if her life had been spared. Her confidence in Christ on the bed of death was strong and unwavering, and her end eminently peaceful.

Of her decease, which took place on the 18th of July 1834, her husband thus speaks:—

The Lord dealt very tenderly with her during her sickness; permitting her to rest her soul with unshaken confidence on Christ, and not suffering a single cloud to obstruct her view of Him. Often, when asked if she needed any thing, she would say, "No, nothing! I have Christ—what can I want beside?" Her hope was in the peace-speaking blood and atoning righteousness of the Lord Jesus Christ. "I know," said she, "I am a vile polluted sinner, but *the blood of Jesus cleanseeth from all sin.*" When asked, a short time before her death, if she had still a hope in Christ, she replied, "Yes, *I know in whom I have believed—I know that my Redeemer liveth; and though worms may destroy this body, yet in my flesh shall I see God.*"—"Have you peace in your mind?" "Yes, as much as I can realize, and more than I can express. Oh how precious are the promises of God!—how sure a foundation on which to build our hopes!" She often requested me to read to her from the Word of God. The Twenty-third Psalm, in particular, gave her great delight—*Yea, though I walk through the valley of the shadow of death, yet will I fear no evil, for thou art with me: Thy*

rod, and Thy staff, they comfort me." On being asked, if she had her choice, whether she would rather live or die, she said, "If it were my Father's will to release me from sin and suffering, I should rather"—she was going to say "die;" but after a short pause, she said, "But oh! this poor people, what have I done for them? I came hither for their salvation, but I have done nothing for them. If it were the Lord's will, I should like to live for them;—but *not my will, but Thine be done!*" On being asked, if she regretted having left her friends to come hither and die among a people who knew not the Lord, she replied, "No, never—never—never!"

On Saturday she began to sink very rapidly; and, about ten o'clock that morning, without a struggle, a groan, or even the distortion of a feature, she fell asleep in Jesus, to wake with Him in glory. *Even so, Come, Lord Jesus!*

Mr. Wright, of the same Mission, remarks—

But one thing appeared to cause regret at the thought of death; and that was, that she had been able to do no more, directly, for the spiritual good of the poor Choctaws. This she had much at heart. And, to enable her to do this, she had made considerable proficiency in acquiring the native language: but though unable to communicate instruction in it, she seldom suffered any female, who came for medicine or any other purpose, to go away, without endeavouring to impart to them some instruction respecting the Saviour, through a female interpreter who was always at hand.

Perhaps few if any females have entered our Indian Missions possessing, in a higher degree, more qualities of heart, which inspire confidence and love in their fellow-labourers, and which fit for usefulness, than Mrs. Wilson did.

MISS THRALL,
of the Arkansas Mission.

Of this Labourer, the Board state—

Miss Thrall was a native of Windsor, Connecticut. She spent about nine years in the Mission Family at Dwight; occupied, principally, in instructing the children of the Mission Family and the youngest portion of the pupils of the school. Her death occurred on the 17th

of August 1834, in the 43d year of her age.

Mr. Washburn, of the same Mission, furnishes the following notices:—

Miss Thrall brought into the Missionary Service a constitution very much impaired by sickness, and her bodily powers were feeble during all the time of her Missionary Life; but her heart was devoted to the work. She ever felt and manifested the constraining influence of the love of Christ and the love of souls. We all regarded her as a valuable member of the Mission; and she was, perhaps, as useful as if she had enjoyed a firm physical constitution. Her services as Teacher in the Infant School were highly appreciated by the family; and, in this respect, her loss is most deeply felt. By her example and prayers, she added as much to the usefulness of the Mission as perhaps any other member of it.

The state of her mind in her last sickness was calm and joyful. On the Sabbath when she expected to die, she seemed to enjoy the full assurance of hope. When I returned from the labours of the day, she expressed a wish to see me. As I went to her bed, her countenance was lighted up with a heavenly smile. She expressed the fullest submission to God—the most simple and entire trust in Christ—and a clear sense of His presence, and of her acceptance into eternal rest through His blood and righteousness. She entrusted to me her dying message to the Mission Family and to her friends. She particularly desired that no one might mourn for her. It was, she said, God's will that she should die. He had nothing more for her to do; and she had such a clear sight of the purity and blessedness of heaven, and such a sweet sense of the Saviour's presence and love to her soul, and of her interest through grace in His heavenly rest, that she could not but rejoice and thank and praise God; and she wished all her Christian Friends and all her kindred to rejoice and thank God too, and not to mourn. This state of mind continued, without any other interruption than what arose from the sinking of her vital powers, till she put off her mortal body, and entered, as we doubt not, into the joy of her Lord.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 317.)

CONTINENT.

Growth of the Bible Cause in Germany.
We Germans are rather fond of Systems; but the Bible makes all systems nought. If you look to our German Literature for perhaps the last fifty years, you will find that one Theological and Philosophical System has followed another: but, as the Bible came forward, Systems disappeared, and real Bible Religion is spreading through the whole country: and I think we shall have the best System of Faith and Religion, if we have the System of the Word of God; and if the spirit, which is therein contained, pervades all the heart of the nation.

The Bible Society in Prussia has had great revivals in the last year. There had been, for a little time, a decline; but the claims on the Prussian Bible Society coming from all parts more and more, they were excited to a greater degree to raise their funds; and so they sent throughout the different cities, to ask that more might come to help them. In one of our towns, the Committee of the Bible Society went to ask from house to house; and it was cheering, that, with the exception of about five who have not hitherto taken a part in spreading the Bible, they all agreed to give their annual contributions, that the poor might receive the Bible without any pay. There have been also a great many Associations newly formed: among others, one has been formed by a few Soldiers; who, seeing that a great many of the poor people had no Bibles, came together, once a month, and prayed that the Word of God might be given to those who were deficient of it; and they collected among themselves small sums, and bought Bibles, and gave them away: and they increased so much, that now, when they come together every month, they collect money, and distribute at least 100 Bibles every month.

If the Cause of the Bible Society should appear likely to sink, there is one appearance which will cheer the hearts of its friends. There has been formed there

a small Association of Children also, who come together to pray, and give their small contributions to spread the Bible among the children. Now, as it was in the time of the Reformers, when their Cause was very bad, and they thought the light of Truth would be put down, one of the Reformers went out of the room where they were assembled, and he saw a few children praying that the Lord might grant them their salvation—he went back, and said, “The Cause cannot go down, for the children rise up and pray for us”—so I say, that the Cause of the Bible Society cannot go down, for the children meet together and pray that the Cause may succeed: and I have in my hand ten dollars, which they collected to give to the Missionary Society, that they may buy Bibles to give to the children in Heathen Countries, that they also may be blessed with the Word of God.

[Rev. Mr. Kunze—at Brit. & For. Bible Soc. An.

Sentiments of Admiral Count Verhuel.

I am lately returned from a long Continental Tour, during which I have endeavoured to promote the object of the Bible Society. In obedience to the wishes of the Committee, I proceeded first to Paris; where I had frequent opportunities of meeting the friends of the French and Foreign Bible Society. Among others, I had the pleasure to be introduced to the Nobleman who presided at their Annual Meeting: and it may not be uninteresting to translate the concluding paragraph of his speech on that occasion, as given in the Report which I hold in my hand:—

It is scarcely two ages ago, that Europe, animated by the spirit of conquest, subjugated people to the rudest slavery: now, directed by a spirit more gentle and more humane, it spreads abroad civilization and the sublime truths of Christianity, which can alone render people happy. It is, moreover, by the marvellous effects of the knowledge of the Holy Scriptures that we have seen accomplished that great act of justice—the abolition of the odious traffic in Negroes, and of Slavery in the English Colonies. May this example be everywhere imitated! We present our prayers to Heaven for another result still.

May the spirit of Sect, which reigns, as yet, among so many Christian Communities, diminish yet more and more! and may the Holy See itself perceive, that, in order to render the Church of Christ universal and holy, it must admit, in principle, the distribution of the Holy Scriptures, without any restriction! for it is only by Bible Societies, and by the generous efforts of Missionaries, that the celestial light of the Holy Gospel will penetrate into countries plunged as yet in the thickest darkness.

These are sentiments worthy of consideration, coming from any quarter; but they are calculated particularly to strike us, as delivered by a Peer of France and an Admiral of the French Fleet, in the very metropolis of that kingdom; where the Bible had been publicly denounced, and every thing political, social, moral, and religious, assaulted, undermined, and overthrown, at the time when our own Society was formed.

It may probably be in the recollection of some now present, that this Nobleman (Count Verhuel) was present several years ago on the platform of our own Bible Society, where he took his seat next to an Admiral of the British Fleet, and a late Vice-President of the Society, Admiral Lord Gambler. Our much respected President, the late Lord Teignmouth, presided; and, after the Meeting, the President introduced them to each other. "Well," said Count Verhuel, "the last time we saw each other was on the decks of two hostile ships of war, with our swords in our hands; but now the only sword which we wield is *the sword of the Spirit, which is the Word of God.*" Lord Teignmouth said to this excellent French Nobleman—"Would you not regret that any circumstances should arise, to place the two countries in a state of hostility again?" He answered: "I trust I can say, that I daily address my prayer to Almighty God, that the only rivalry that may ever exist between England and France may be, Which can do most for the glory of God and the well-being of man."

[Rev. W. Acworth—at the Same.

Bible Notices in Switzerland and Italy.

I will say nothing about the 2000 miles which I travelled on the business of the Society in France; but will here make a confession, that I broke my tether, and proceeded into Italy. I thought I was entitled, after seven years' service, to ask for a vacation of one month; and, having travelled about 60,000 miles to

promote the object of the Society, I wanted to go and see that Metropolis where a part of the Inspired Volume was written; but where the Bible is now a proscribed book.

I went through Geneva, and was much refreshed by meeting the Committee of the Evangelical Society; with whose proceedings and objects I was so much gratified, that I wrote to this Society to make a liberal grant of 10,000 copies of the French Scriptures to promote the objects of that Society. Our Committee have only granted 5000; but I have no doubt they will, ere long, send the other 5000.

Before I left Geneva, my friend observed, "Probably you will like to see the house where Voltaire lived, and where he wrote his plays." Prompted by the spirit of curiosity, so characteristic of an Englishman, to visit the house of this celebrated infidel, I was about to put on my hat to walk into the country; when he said, "It is not necessary you should put on your hat;" and he introduced me over the threshold of one room to another, and said, "This is the room where Voltaire's plays were acted, for the amusement of himself and his friends:" and what was my gratification in observing that that room had been converted into a sort of Repository for Bibles and Religious Tracts. Oh! my Christian Friends, that the spirit of infidelity had been there, to witness the results of their vaticinations respecting the downfall of Christianity! I know that Voltaire said, that he was living "in the twilight of Christianity"; but, blessed be God! it was the twilight of the morning, which will bring on the day of universal illumination.

When at Lausanne, I went to see the house in which Gibbon wrote the Decline and Fall of the Roman Empire; and I was told that therein dwelt one of the Committee and supporters of the Lausanne Bible Society.

Arrived at Rome, I met a Gentleman who asked me how it was that the English who travelled abroad could afford to spend so much money—observing, at the same time, that the English who came there generally spent as much in a week, as their own wealthy inhabitants could afford to spend in a year. I said, "I think it is owing to the civil and religious liberty which we enjoy in our own country—to our industry—but, above all, to

our knowledge and observance of the doctrines of the Bible." I added, "It is notorious, that books are not freely circulated in your country: I cannot get even a copy of the Scriptures." He said he could get plenty; and, in order to put the correctness of his impression to the test, we went forth, for the purpose of inquiring at every bookseller's shop. We were, however, unsuccessful; till, on coming to one shop, Martini's Italian Bible, in 13 volumes, was produced to us, with the Latin Vulgate on the opposite page; and, on inquiring the price, the answer was, "72 francs." I observed, that that was dear, and that few of the inhabitants could afford to purchase it; and added, "I think I can obtain 50 copies for 5, or for 3, or for 2 francs; and I am not sure but, under peculiar circumstances, I could get you them for nothing." "Oh, but," said the Bookseller, "the circulation of the Bible is prohibited here." I was at the same time advised to be cautious how I spoke upon the subject of that prohibition.

I heard with singular satisfaction the Gentleman from Berlin (Mr. Kuntze): because there is no Englishman who goes to Rome, but has to record the kindness of the Prussian Ambassador there; and he must feel a respect for an inhabitant of that country. That Ambassador is now building, on the heights of the Capitol, and on the very ruins of the Temple of Jupiter Optimus Maximus, under the sanction of the King of Prussia, a Hospital for Protestants of all nations: and some of the people begin to say, "Surely a heretic cannot be such a dangerous being as has been represented!"—And I could tell you of a Society, which has sent thither 600 copies of the Scriptures, that every room in that Protestant Hospital may be furnished with God's Holy Word.

From Rome I went to Naples; and there I found a great scarcity of books, particularly of the Bible. I had left nearly all my books behind me; for such is the alarm which the appearance of a volume makes, that, in a large town of Italy, even my own Bible was taken from me. I remonstrated against it: and, on representing that I would write home on the subject, I got it returned.

And I will here relate an anecdote, which may be useful to future travellers. A Gentleman, who had travelled before me from Rome, had taken with him some

August, 1836.

Bibles and Testaments and Tracts; and, without being aware of it, he had placed on the top of them a well-known book—good old John Bunyan's *Pilgrim's Progress*: when the package was opened to be inspected by the Officers of Excise, they examined this book; and not being very good English Scholars, they knew not what to make of the title—"Bun—Bun—Bunyan's *Pilgrim's Progress*! What is that?" said one. "Oh," replied the other, "it is some work on the advantage of pilgrimages"—and, consequently, the whole were immediately allowed. Now, I had my regular passport; but I venture to say, that good John Bunyan's *Pilgrim* was a better passport for the Bible than any other which could have been found on that occasion.

At Naples, a gentleman called on me, and shewed me a most splendidly-bound copy of Bagster's Polyglott Bible, (for which he had paid 17l. 10s.) which he was going to carry that morning to the Secretary of State. He told me, that a Jew had brought to Sienna 100 copies of Martini's Bible, of which he had sold 60: among others, this friend of mine had bought two copies, for his family: but he quickly received a visit from the police, who required him to give them up. He replied: "I give them up!—I am an Englishman. I will not part with the Scriptures, in which I am accustomed to instruct my children." The police then proceeded to about twenty lawyers, who had also been purchasers, and made a similar demand: but they refused to give up their Bibles; alleging, that it was necessary that they, as Advocates, should know both sides of a question; and if the book was so bad as it was represented, they ought to acquaint themselves with the nature and extent of the evil. There were, however, found some persons who, from want of firmness, had given up their Bibles; and their Bibles were publicly burnt! But what has been the consequence? Great is the Truth, and it shall prevail! Never let us betray the cause, by neutrality and indifference. A spirit of inquiry arose; and, soon afterward, a request was made for 1000 copies to be sent to Italy.

[The Same—at the Same.

SOUTH AFRICA.

Importance of the Scriptures to New Settlers.

The Government of this country, in

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1819, determined to establish a British Settlement on a large tract of ground which formed the north-east boundary of the Cape of Good Hope; and, by a peculiarly liberal arrangement of the Government, it was provided, that Ministers of various Denominations should be assisted in going out, in connexion with these Settlers. I went out with a party of Settlers, under the appointment of the Wesleyan Missionary Society, and resided some years in that country: and I cannot allow this opportunity to pass, without informing you of what will give you great satisfaction—that, at the end of thirteen years, when I returned, I left there, on the whole, a happy and a contented population; and I have great reason to believe, that that British Settlement is destined to exert the most beneficial influence in promoting the moral and spiritual renovation of a large portion of the African Continent.

Principally through the kind intervention of the late Joseph Butterworth, Esq., a number of copies of the Holy Scriptures were given, to be distributed among the British Settlers. Many of these were distributed under my own direction; and during my subsequent visit among them, for pastoral and religious purposes, I found that a great number of the books had been carefully and prayerfully perused, and had afforded no small religious consolation to the Settlers during the early difficulties with which they had to contend.

I would press most earnestly on the attention of the Gentlemen who manage this Institution, the importance of furnishing British Emigrants with copies of the Scripture. When they find themselves isolated on various points of the Colonies, they are for a long time cut off from all opportunities of joining in religious intercourse with their Fellow-Christians: consequently, it seems highly desirable that the Sacred Scriptures at least should be put into their hand.

The Settlement of Albany, I will undertake to say, would not suffer, in point of moral and religious feeling, on a comparison with the most enlightened part of this kingdom; which I attribute mainly to the general circulation of God's Word among them, and to the celebration of Christian Ordinances by various bodies of Christians. Having freely received, they have learned that it is their duty freely to give; and, in their zeal, they have esta-

blished a Bible Society among themselves, deeming it to be their duty to make some return for the kindness of this Institution to them on their leaving the land of their nativity.

[Rev. W. Shaw—at the Same.

Method of teaching Caffre Boys the Alphabet.

We were desirous of establishing Schools; and I well remember my first attempt in that way: there was a considerable difficulty in giving the children any notion of what I wanted them to do, as there were no books extant among them before the Missionaries arrived. One day, determined to make a commencement, I wrote out the Alphabet in large characters on a sheet of paper, pasted it on a board, and hung it on the branch of a tree. Pointing to the black marks on the white paper, I explained to them, that I should make a particular noise with my tongue, and that they were to make the same. I then pointed to the first, and pronounced A. The boys looked first at me, then at one another, and burst into a roar of laughter: they could not conceive what could be the design of pronouncing the letters. I again endeavoured to explain to them what I wanted, and desired them to make another attempt. Then pointing to the letter, I repeated A the second time; and the lads laughed more heartily than before. This was very discouraging: but it is not for a Christian Missionary to be soon angry: the difficulty was, to find out some mode of explaining to the lads what I wanted them to do. A thought occurred to me, and I determined to avail myself of it. "You remember that the oxen have names," said I: "you know, that in your father's kraal there are various cattle—and if one of them is named to you, you will go and single it out, and bring it." "Yes"—that they all understood.—"Well, then, my good boys, these black marks are my oxen: they have all got names; and I want you to know the names of my oxen." This excited their attention; and it became a pleasant thing to know the names of the Missionary's oxen. When they had learned the names of the letters, it was not long before they began to form little words; and the whole art and mystery of reading was soon explained.

[The Same—at the Same.

Just Rebuke of Christians by Heathens.

Not long before I left that country, I

had been reading a portion of the Scripture, and addressing some very plain observations on it to a class of persons who had hardly an opportunity before of hearing any thing of Divine Truth. At the close of my observations, the leading man among them said—"Oh, why did not this Word come to us a long time ago? If what you say be true, what is become of our fathers?—where is ...?" mentioning several of the great Chiefs who had existed among them. "If what you say from that book is true" (I had in my hand a Testament), "what is become of our forefathers? I fear they are gone to that place of torment."

I know something of what has been written by eminent men on the spread of Religion through the world; yet I must say, that, as a simple Missionary of the Cross, there was no view of this case, which I at the moment entertained, that did not make me feel ashamed of our Christianity—not of the great principles of our Christianity, but of the manner in which we, who call ourselves Christians, had acted.

I replied, that it was very true, that the Lord Jesus Christ, of whom they had been hearing me speak, had given a commandment that His people should take this Great Word, and send it all round the world; but, for a very long time, those who had that Word had neglected to send it to others. His countenance however brightened, when I told him, that, in the country from which I came, there were a great number of individuals who now said it was not right to keep this Word here, when it was their duty to send it to all the world. "Oh, but," said he, in his simple language, "it was not right of your people, when they found this sweet honey, to say one to another, How good this honey is! how sweet this honey is! when the Master told them there was enough for all the world. Why did not they break off a part of the sweet comb, and send it to others?" thus adopting the Scripture simile, unknown to himself, but not to you, my Christian Friends. Oh, how many are there among you, who can say, from blessed experience, that the Gospel is to them *sweeter than honey, or the honeycomb!* [The Same—at the Same.

Proofs of the Beneficial Influence of Missions on the Caffres.

This large Assembly is aware, no doubt, that there has recently occurred

a terrible war betwixt the Caffre Tribes and the Border British Settlers of the Cape of Good Hope. It was asked, during the period when the Caffres were carrying on that war with ruthless ferocity, "Where is now the evidence, that the Missionaries have really obtained any thing like a decided influence in the Caffre Country? Where is now the evidence, that the Gospel has produced any change on the minds of those barbarous persons?"

I am not willing to allow, that the mere circumstance of a Mission being comparatively unsuccessful, during its earliest years, is a reason why it should not continue to be supported; but I will not take that ground: I wish to meet the objector on the ground chosen by himself.

I find, in my apprehension, many circumstances connected with the recent Caffre War, which go to shew that the Missionary Cause, notwithstanding the comparatively short period during which it has been established there, has acquired very considerable influence. I would refer to facts:—

In the first place, when the war commenced, the hostile Chiefs gave directions to their warriors, that no Missionary was, on any account, to be injured. This will at least prove, that the Missionaries employed had established themselves in the confidence and good esteem of the mass of the people.

It had happened that, in all previous wars—for it is to be remembered, that the recent war was not the first which occurred betwixt the Caffre Tribes and the Border Settlers: there had been many previous wars, and there never had been so long a period of peace at any one time as had occurred from the last war to the occurrence of what I may call the present war; and in the interim the Missions had been established:—but I was about to remark, that in all the previous wars, the Caffres had destroyed women and children, whenever they fell into their hands; but, during the late war, there were many instances of females and little children falling into their hands, who were protected, preserved from insult, and brought in safety to their friends. What had produced this extraordinary change in the mode of carrying on the warfare? The Gospel had, in some degree, humanized their minds; and, in some measure, it lessened the horrors even of war itself.

Then again, every Caffre, in every Station connected with the Society, who had embraced the Gospel of Christ, peremptorily, decisively, and perseveringly refused to take any part in the war against the Colony. To this is to be added a most material fact, that the tribe, with which I had the pleasure of living several years, had come so much under the influence of Christianity, that they, with their three Chiefs, positively refused to join the other Chiefs against the Colony; declaring that it was their intention to live in peace—that they had received the Word of God—and that that Word taught them, it was better for them and for the world that they should be at peace. That was one of the largest Border Tribes—a tribe which had in its power, from being better acquainted with the Colony, to do more mischief than any other tribe; and that tribe, by the exertions of your Missionaries, was entirely prevented from joining with the other tribes, or taking any part in the warfare whatever. I do not speak without good evidence of the fact, because the Governor of the Colony has, since the termination of hostilities, granted to that tribe a large tract of country, which, as they believed, belonged to them, as a mark of his approbation of their conduct during the recent convulsion.

There is little doubt, also, that peace never would have been restored but for the influence of the Missionaries. In adjusting the difficult questions which arose, as the consequences of the war, it was found indispensable to ask the assistance of some of my esteemed Brethren and Colleagues there; and some of them were obliged, in a slight degree, to step out of their ordinary course of duty, for the purpose of producing order in the country.

Then, what we have heard from the Report of this day, respecting Rili, the son and successor of Hintza, with reference to the return of the Missionaries, must have satisfied you that the Missionaries have established themselves very considerably in the confidence of the Caffre People.

I will not dwell on these points, because I hope that these facts will be sufficient to satisfy most men's minds, that there has not been a failure in this Mission; but, on the contrary, that there has been a considerable degree of success attending the labours of our Brethren. The Mis-

sion there will now be resumed; and our Christian Missionaries will be the friends equally of the Caffres and the Colonists: they will not be party men; but will continue to act on the principle of the Founder of Methodism, namely, to be friends of all—the enemies of none.

[*The Same—at the Wesleyan Mts. Soc. An.*]

Pledge of a large Assembly, not to withdraw the Supplies from its Missions.

Allow me, before I sit down, to speak a little more particularly with respect to myself. It has been announced in the Report—and in terms in which I am sure I was not worthy to be spoken of—it has been announced, that it is my intention to return to the distant scenes of my labours. When I returned to this country, I came with an intention of again offering my services, after I had been for a season at home; not having returned on account of ill health, but in consequence of some domestic circumstances which it is not necessary for me to explain at present. However, about eighteen months ago, when I thought that I was fully resolved to go back, I am free to admit that my mind underwent some degree of change. I began to doubt and hesitate, where I had never doubted or hesitated before, as to whether it was my duty to return to that distant country.

And why did I hesitate about returning to the scenes of my former labours? Was it that I had fears of the ultimate triumph of the Cause? Not in the slightest degree. It is the Cause of God. It may have adversaries and opposers, but *He, that sitteth in the heavens, shall laugh: the Lord shall have them in derision.* When they can assign new limits and bounds to the ocean—when they can arrest the progress of the earth in its orbit—when they can darken the sun in the firmament—when they can drag the Almighty from His throne—then, and not till then, will the adversaries of the Lord prevail against Him. It was not, therefore, that I had any doubt as to the ultimate success of the Cause.

Nor was it that I had any doubt of the honour and integrity of those excellent Gentlemen, who form the Committee of our Missionary Society. At the hazard of displeasing some of them, by speaking so directly of them in their presence as I am about to do, I will take the liberty of saying, from a long and intimate acquaintance with them, that I firmly believe a

more honourable and Christian Association of Gentlemen for benevolent purposes was never formed. It was not, therefore, that I had any doubt as to the conduct of that excellent body.

But a circumstance occurred about the period to which I am referring, which did produce a peculiar effect on my mind.

I think that frankness becomes a Missionary at all times, and especially on occasions like the present. I will, therefore, frankly acknowledge what my difficulty was; although it may, in some respects, bring me under the censure of some, for having entertained such views.

At the period referred to, owing to some partial disputes and misunderstandings which arose in that Connexion with which I count it my highest honour to be united, about certain minor affairs and arrangements affecting our Denomination in this country, there were some who so far lost sight of the true Christian Spirit as to set up a cry, in reference to our Missionary Work, of "Stop the supplies!" I am free to confess, that it was this which staggered my mind. I am a family man. I knew that if I were to go to the distant shores of Africa, I should, of necessity, have to penetrate into some of its interior parts; and it did appear to me strange, that when Missionaries went to distant countries with their families, in connexion with so numerous a people as the Wesleyan Body, on the occurrence of a difference in opinion upon any minor points of church-arrangement, they were to be abandoned in those distant lands. I had never entertained such a thought during my residence abroad; and I suppose the thought never would have occurred to my mind, had it not been for the cry which was circulated in certain places. But I was soon put to shame.

I was soon humbled for having for a moment entertained the thought, that this cry, loud indeed as it was from some quarters, could be the cry of the great mass of the Methodist Connexion. The people of the town where I have the honour of residing—the warm-hearted inhabitants of Leeds, especially the warm-hearted members of the Society there—were among the first to declare that the Missionaries should not be abandoned. Since then I have been east, west, north, and south, pleading this Great Cause; and, every where and in every place, I have been assured that the cry was not

from the mass of the people, but that the great majority would yet support the Missionaries.

I was mentioning these circumstances within the last month at an interesting Meeting at Manchester; and the excellent Chairman of that Meeting (James Wood, Esq.) gave me (I deserved it) a kind reproof, for ever having entertained such an idea. And now that I find myself, somewhat unexpectedly, before a London Audience, I want to know what you say to this! Gentlemen on this platform, will you consent that the Missionaries shall be abandoned? (Cries of "No, No," from all parts of the platform.) Christian Friends, of every rank and degree, who crowd this Hall, will you consent that the Missionaries shall be abandoned? (Deafening and long-continued cries of "No, No," from all parts of the Hall.) Then nothing more remains, than that I should say, in reply to this generous assurance that we are still to be supported, I go in the Name of the Lord. I wish not to make any high professions as to myself: I am very jealous of my own heart: I know that it is needful that a Christian Missionary should examine into his own motives: I hope I did so in secret and in prayer, in the presence of God, before I formed the resolution of offering my services once more to your Committee; but I trust that I can say sincerely, in the language of the venerated Father of our Societies—

The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave.

My life, my blood I here present,
If for thy truth they may be spent,
Fulfil thy sovereign counsel, Lord,
Thy will be done—thy name adored.

[*The Same—at the Same.*]

A true Help-Meet for a Missionary.

My valued friend told you that he was a family man; but he did not tell you what his excellent Wife had said to him—I mean, after he had been making what I may call a moral survey of Caffraria; and after the Chiefs—with whom he held council for two or three days—had agreed that the Missionaries should go among them. He came back again to his friends in the district of Albany, where he had laboured: they gathered round him and said, "You must not go: you are devoting yourself to certain death; and why should you go?" When that seemed

to have no effect upon him, they then said, "Surely, if you do not value your own life, you value the life and happiness of your Wife and your Children." He felt as a husband and a father. "What," said Mrs. Shaw—looking at her husband through the big tears that suffused her eyes—"My Dear, did you not PROMISE the Old Chief that you would go back? What must the Old Chief think of you

and of your Christianity, if, in the very outset, you violate your word?" Looking stedfastly at her husband, she said, "My Dear, let us go in the Name of the Lord." And they did go in the Name of the Lord, and the Lord went with them. They are going again in the Name of the Lord—may the blessing of the Highest be with them! [Rev. R. Newton—at the Same.

**BRITISH AND FOREIGN BIBLE SOCIETY.
THIRTY-SECOND REPORT.**

Issues of the Scriptures.

THE Issues of the Year have amounted to 558,842 copies, including Bibles and Testaments, and integral portions of the Scriptures. The number does not appear so large as last year; but when the grant to the Negroes, amounting to nearly 100,000 copies, is deducted, the issues of the present year will be found not materially less than those of last. A considerable increase appears in the issues of the Sacred Scriptures abroad. The total number of copies issued by the Society since its commencement is 9,751,802.

This total consisted of 3,771,118 Bibles and 5,980,684 Testaments. The Issues of the Year were 558,842 copies—consisting of 221,642 Bibles and 191,229 Testaments, from London; and 21,888 Bibles and 124,083 Testaments, on the Continent.

Summary of Languages and Dialects.

Reprints	44
Re-translations	5
Languages and Dialects in which the Scriptures were never printed before the institution of the Society	75
New Translations commenced or completed	34
Total	158

Accredited Agents of the Society.

England: Mr. C. S. Dudley; Mr. W. Brackenbury; Rev. W. Acworth, M.A.; Rev. T. Brooke, M.A.—London: Mr. T. Sanger—Wales: Rev. T. Phillips—Paris: Mr. De Pressensé—Frankfort: Rev. Dr. Pinkerton—Syra: Rev. H. D. Leeves, M.A.—Smyrna: Mr. Benjamin Barker—China: Mr. G. T. Lay—West-Indies: Mr. Joseph Wheeler.

Auxiliaries and Associations.

The Report of the Domestic Agents

for the past year exhibits a large amount of personal labour on their part; as well as on the part of the numerous friends who have kindly assisted in arranging the Anniversary Meetings, or have taken a share in their proceedings. The result has been very gratifying: 944 Public Meetings appear to have been held during the year, being 91 more than in the preceding year; and 387 more than in the year 1832, when the Agency System was put on its present footing. Of the above 944 Meetings, 706 were attended by the Agents, or other Official Representatives of the Society, including Dr. Steinkopff, who still most kindly takes almost as full a share in this department of the Society's labours as when he was officially connected with it.

The Agents observe in their Report:—

The experience of another year has amply confirmed the correctness of the views formerly taken, in regard to the definitive arrangement of Anniversary Meetings, by realizing many of the anticipated advantages of the plan then submitted, of fixed Meetings on consecutive days throughout the respective counties. This system has now been introduced in Nineteen Counties of England; and your Agents increasingly feel the importance of its general adoption, and a conviction that it will materially tend to promote the regularity and efficiency of our Local Institutions, and be attended with a considerable saving of expense both of time and money.

During the past year, 95 New Societies have been established: this number might have been very considerably augmented, had it been in the power of the Agents to accept the numerous invitations addressed to them. In the careful revision, which was stated to be in progress last year, and which has been still continued, of the List of Societies nominally existing, as Auxiliaries, Branches, or Associations, many have been struck out, whose exertions have ceased. The revised list presents the following as the aggregate number of existing Societies in England and Wales at the present

time, viz. 296 Auxiliaries, 329 Branches, 1598 Associations: if to these be added 36 in Scotland and Ireland, in immediate connexion with the Parent Society, the total number on the books will be 2259.

To these Societies are to be added 48 Auxiliaries, 54 Branches, and 97 Associations in the Colonies and other Dependencies; with various Associations in Ireland, of which no recent Return has appeared.

Grants of Money and Books.

	£.	s.	d.
Domestic.....	6831	9	7
Europe	14659	10	0
Asia.....	4809	7	6
Africa.....	700	9	10
America.....	363	7	5
West Indies	2332	9	9
Total....	£. 29,696	14	1

Activity of Foreign and Domestic Agencies.

The older Foreign Agencies established by this Society were never in a state of more prosperous activity: their issues have been larger than usual; not in one instance only, but in all. Who can think, without delight, of above 80,000 copies of the Holy Scriptures circulated through the *Kingdom of France* by our Agent at Paris? Who can contemplate, without gratitude, the numerous correspondences established or kept up through all the *Central Parts of Europe* by our indefatigable Agent at Frankfort? What a scene opens before us in *Greece*; where the Scriptures have been translated and introduced by this Society, and where such eagerness is shewn by the people to possess them! Then, as you coast along the shores of the Mediterranean, and traverse the provinces of *Asia Minor*, how cheering is it to see the Inspired Volume making its way from our depôts at *Malta*, *Constantinople*, and *Smyrna*; at which last place, editions of the Scriptures are now printing for *Wallachia*, *Bulgaria*, and other parts of Turkey in Europe! With what pleasure, too, may your Committee refer to the Agencies established in *Sueden* and *Norway*; and to the operations which are now commencing in *Belgium*, *Portugal*, and *Spain*! and, though they may no longer speak of Mr. Thomson as their Agent, whose services in the *Western World* were so faithful and so valuable; yet must your Committee mark the good hand of God in providing and placing a new Agent there,

amidst fields of unusual promise and hope. And what shall your Committee say of the Agency projected for *China*? what but that, if it succeed—and if the call for the Scriptures in that Empire be in any way proportioned to the vastness of its wants—there alone, for many years to come, the Society might find a solitary but ample field for all its energies. Yet still they must not be concentrated there; for there is *British India* growing in its demands from year to year—and *British America*, whither the spirit or the necessity of emigration carries such multitudes of our own population—and the large continent of *Africa*, as well as the Islands of the *Southern Sea*; in all which parts of the world, as the Report has shewn, our Society is conducting its operations, and is greatly encouraged in its work.

And shall your Committee say nothing of *Home*—of *Ireland*, a part of ourselves, where the grants of our Society are required to be made by thousands, for the schools and the peasantry—of *England* itself, where the distributions of the Sacred Volume are so large, and the necessities of the people still in many parts so great—where, even in its Metropolis, and within sight of the spot where we meet, there is an incredible number of families, not almost, but altogether destitute of even a fragment of the Scriptures of Truth?

Weight of Obligation on the Society to maintain its Labours.

Your Committee will here close this survey, and only detain you for one moment, to ask—Is the object of our Institution attained? May our mutual compact be now honourably dissolved? It is true, we labour not singly in this field of beneficence: there are other Societies, which keep the same object in view: some entered the field before us, and some have sprung up at our side: some are found on the Continent of Europe, and some in other parts of the world. Your Committee rejoice in their labours: your Committee thank God for them all; but, again they ask, Is the necessity for our exertions superseded? Are we at liberty to draw back from our post?

No! a weight of obligation rests on the British and Foreign Bible Society. God, in His mercy, has raised it to a solemn and responsible eminence, from which it must not—it dares not—it cannot

Western Africa.**Cape Palmas.****MARYLAND COLONIZATION SOCIETY.**

Dr. James Hall, Governor of the American Colony at Cape Palmas, thus speaks of an

Excursion in the Vicinity of the Colony.

On leaving Grahway, distant from the Cape about two hours' ride, I entered one of the most beautiful meadows which I ever beheld, from one to two miles in breadth; extending from Grahway Point to Half Cavally, as it is termed, a distance of near five miles. It was covered with fine fat cattle, sheep, and goats, belonging to the neighbouring towns.

When within a mile or two of Half Cavally, we were met by not less than a thousand men, women, and children; in whose countenances and gestures nothing but wonder and astonishment were visible. Their fear and joy knew no limits, as to their manner of shewing them, and I much feared, in duration, for the roar was absolutely insupportable.

The town, or rather towns, of Half Cavally contain more than 1500 people, who are supported principally by trading.

The head trade-men of this place are the most intelligent of any whom I have found on the coast. One, in particular, who has lived twelve years in England, is, as far as I have observed, a gentleman. I may safely say, I was never treated with more civility and propriety than I was by this man. His house was built by a native of Cavally, in the European fashion; framed and weather-boarded, but covered with thatch. The nails and hinges were made by the country-smiths. The lower story was used as a store, and the upper as sleeping and drawing rooms. I rested myself on a hair mattress laid upon a high post field-bedstead; and was favoured the while, by mine host, with sundry popular airs upon a fine-toned chamber-organ. The room was ornamented with many good English engravings and a large looking-glass, and contained the common useful articles of chairs and tables. Owing to the jealousy existing between these people and the people who accompanied me, I deemed it advisable to stop but a short time.

To an enthusiastic admirer of nature, nothing could be more delightful than a stroll along the borders of these beautiful

recede. Not to mention the claims which multiply upon it at home, there is scarcely a country in the civilized or uncivilized world, which does not direct toward it the eye of expectancy, and wait to receive from its hands the Law of our God. Its sound has gone forth to the ends of the earth, and its zeal has provoked very many. Its example has been followed in other lands, and its bounty has been extended to many more. With such honours attendant on its past labours, and with such expectations which it has awakened for the future, your Committee will not urge the pretensions of the Institution as a mere matter of preference or taste, though the simplicity of its object has ever been its great attraction, and the Catholicity of its principle, they hope, has lost none of its charm. They chiefly rest its claim on the fact, that it is, in the hand of Divine Providence, an engine accomplishing actual good—possessing a machinery most easily worked, and a power limited only by the measure of zeal which supplies it; all still tending to one simple result, the diffusion of the unadulterated Word of God among all nations, and kindreds, and people, and tongues.

Cheered then by the accession of new friends, and sustained by the attachment or by the recollection of old ones; encouraged by the widening fields of labour which open before us, and not forgetting the countless myriads which have hitherto lain beyond our reach; above all, receiving daily fresh impulse from a growing familiarity with the Book which we circulate; animated by its hopes—supported by its promises—imbued with its spirit—and constrained by the love of Him of whom it testifies—let us, in all humility and zeal, again go forth to the work to which our Master in Heaven has called us; assuredly believing, that all impediments to its accomplishment shall, be ere long, surmounted—that *every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the GLORY OF THE LORD SHALL BE REVEALED, and ALL FLESH SHALL SEE IT TOGETHER; FOR THE MOUTH OF THE LORD HATH SPOKEN IT.*

ful fields—winding occasionally along almost impervious clusters of young palm-trees, whose spreading branches excluded every ray of the scorching sun—then opening suddenly on an immense rice-field of the most delicate pea-green; skirted by the beautiful broad-leaved plantain and banana, literally groaning under the immense masses of their golden fruit.

I reached the Cavally River about two miles above the mouth, at a very considerable town, subject to Baphro, King of Grand Cavally; containing, I should think, 1000 inhabitants; but I may overrate them, as the bustle was very great.

Judging from my speed and the time I was in returning, I should say that Cavally was 18 miles distant from the Colony—certainly not less: and 18 miles of more beautiful, easily cultivated, and at the same time rich land, I do not believe skirts any sea-coast in the world.

Previous to my visiting Cavally, I ascended the main branch of our Cape Palmas River. The land on either side of the river is sufficiently elevated, the soil rich, and (what is of great importance in this country) easily cultivated.

I have also travelled a bush-path, running in an ENE direction, eight or ten miles; and found the country equally fertile in all quarters as on the borders of the river, or as that already described on the road to Cavally.

The Rev. J. L. Wilson, Missionary of the American Board, bears the following testimony to the

Good Prospects of the Colony.

The colony is decidedly prosperous, and the disuse of rum will relieve it from many embarrassments. The fears which I once entertained, that the American Colonists would injure and impose on the Natives, are entirely removed, by the conviction that the Natives are making as rapid strides in the march of improvement and respectability as the Colonists. If education is promoted among the Natives, nothing need be apprehended about the Americans acquiring an overbearing ascendancy.

AMERICAN BOARD OF MISSIONS.

It appears, from the last accounts of this Mission, that the Rev. J. L. Wilson had recovered, after many months' suffering, from the illness
August, 1836.

mentioned at p. 28 of the Survey. From these accounts, which come up to August, we extract some particulars.

Commencement of Education.

Our prospects of living and being useful in this country are far more encouraging than they were a few months ago. Our health is so good at present, that we have felt it our duty to commence our labours, but we shall not lose sight of the importance of preserving our health. My Wife and her Coloured Assistant have commenced a small School, composed partly of Natives and partly of the children of Colonists—12 or 15 in all. We could increase the number of native children to almost any extent; but we thought it best to make a small beginning, and increase as circumstances would seem to warrant. The native scholars are those who have nearly attained to manhood; and most of them can speak intelligible English. The School has been in operation two weeks; and, so far, the progress of the native scholars is quite satisfactory: at present, they manifest much more eagerness for learning than the American Children, and quite as much capacity.

Besides her Day School, my Wife will, for the time to come, if her health continues, superintend two Sabbath Schools—one for the American Children in the forenoon, and one in the afternoon for those of the Natives who understand English sufficiently to be benefitted by her instructions.

The Native Boys in our School are very ambitious and aspiring. Several of them can read a little, and one or two are now learning to write.

Openings for Twenty additional Missionaries.

I feel now more than ever the desirableness of exploring the coast to the leeward. I find that traders, from all parts of the world, attach much more importance to this part of the coast, in point of commerce, than to the windward. At Lahore, at Cape Coast, Widah, Calabar, Fernando Po, Gaboun, and several other points along this coast, there are European Settlements; and there ought to be at each one of them a Missionary. I do not see why Christian Missionaries may not live at these places, when European Merchants and Officers, and at some of

them entire regiments of White Men, venture their lives.

There is a consideration, which I would have sink deep in the hearts of Candidates for the Ministry: while they are delaying and hesitating about coming, the country is distressed and distracted by the Slave Trade. Slavers hover along this coast, like so many birds of prey; and seize their victims under the eyes of Americans: but nobody is found for their relief. The inculcation of Religion among these people will rear bulwarks against this traffic, far more formidable than all the force which civilized nations can employ; and, until this is done, there is very little hope of its termination. But I must stop this subject. My heart sickens when I look upon the wide desolation around me, and remember the apathy of my dear brethren at home. To make calls and appeals, is only to mingle my voice with the many which are constantly falling upon their and your ears from all parts of the Pagan World. There is work here for TWENTY men, instead of one.

Here also, as in South Africa and so many other quarters, *the dark places of the earth are full of the habitations of cruelty*. Mr. Wilson gives the following

Instance of Cruel Ordeals among the Natives.

There seldom occurs a death, without exciting suspicion among the friends of the deceased, that he has been poisoned by some one; and the DOCTORS, or, as they are more frequently called, "Devil Men," are taxed to find out the perpetrator. A certain number of witnesses are selected; and every individual who can be an object of suspicion, is required to plunge his hand into a pot of boiling oil: if innocent, he is supposed to suffer no pain—if guilty, his hand is severely burnt. Should the person thus found guilty deny the charge, he is subjected to another, and what every body regards as a sure and infallible test; that is, to swallow a strong and large potation of the tea of sass-wood. What the qualities of this wood are, I do not know, except that it either produces death or violent and distressing vomiting. The quantity of the tea given to the man, when his accusers are bent upon his destruction, is altogether incredible—enough, were there no poisonous qualities in it, to de-

stroy the life of any one. Several deaths have occurred in this way, since we have been here; and I determined to be present the next time it was administered.

Accordingly, a short time since, a man was condemned to undergo this distressing trial; and, as soon as I found the people assembled, I went to the place, having been entreated by the friends of the culprit to be present, and interpose my influence to save the man's life. The scene was truly affecting. The people were filed off into two lines, one on each side of the road: a large pile of the sass-wood, and the mortar in which it was to be pounded, were placed between. I readily distinguished the unfortunate culprit, for he had grown almost white with fear; and what seemed to increase his anguish, was the levity and indifference of the people around him. Indeed it is so common an occurrence, that these people can look on one of their fellow-men writhing in the arms of death, without feeling the least compassion. I entreated and remonstrated with the people—endeavouring to make them feel that their mode of trial in this respect was arbitrary and cruel. At first, very general and very decided opposition was manifested. The chief man in the palaver rose up; and, with angry looks and menacing gestures, told me to go away. I looked him steadily in the face; and, in a few moments, he turned his back. I continued to remonstrate; and, soon after, the whole assembly gave a hearty assent to my taking the man. I have to keep him in my yard, until it is determined whether he shall or not return to his native town. The man was accused of poisoning another, who had died a short time since. He might, or he might not, have been guilty. I felt, however, that the process of settling the question was unnatural and cruel, and that it ought to be terminated as speedily as possible. The practice is growing more unpopular. Dr. Hall had previously rescued several men; and I am induced to believe that the opposition manifested on this occasion, was merely a show. I trust that it will soon be known only as a relique of former days. The man whom I released has been exceedingly grateful, and regards me as the best friend that he has in the world.

South Africa.

UNITED BRETHREN

Retrospect, by the Elders' Conference, of the First Century of the Mission.

THE following Retrospect is contained in a Letter, addressed, by the Bishops and Elders of the Brethren's Church, from Berthelsdorp in Germany, on the 14th of February last, being the Centenary Jubilee of the Mission, to the Six Congregations in South Africa, under the care of the Brethren.

DEAR BRETHREN AND SISTERS—The year 1836 promises to be one of deep interest to the whole Brethren's Unity, inasmuch as it is the year appointed for the holding of a General Synod of the Brethren's Church: to you, it will be rendered additionally memorable, by the celebration, if the Lord permit, of the Centenary Jubilee of the Mission in South Africa.

It was on the 14th of February 1736, that Br. George Schmidt, who had already done the work of an evangelist in his native country, Moravia, set out from Herrnhut, for the purpose of proclaiming the Gospel of Jesus Christ to the Hottentots at the Cape of Good Hope. Within a short time after his arrival in that Colony, he saw himself surrounded by a company of souls, eagerly inquiring after the Way of Salvation; seven of whom, being the first converts from your Nation, he had the joy to dedicate to the Lord in holy baptism. This little flock grew in grace, and in the knowledge of their Saviour; and not a few of the neighbouring Heathen manifested a desire to join themselves to it: when, suddenly, Br. Schmidt was prohibited from baptizing any more converts, and compelled to return to Europe, in the year 1744. The separation from his beloved Hottentots cost him many a pang; and numberless were the tears of affection and sorrow which they shed after him. In his retirement, at the Settlement of Niesky, in Upper Lusatia, his forsaken flock remained the object of his daily thoughts and prayers; till, on the 2d of August 1785, he was permitted to enter into the joy of his Lord, in the 76th year of his age*. Meanwhile, the believing Hot-

tentots ceased not to implore the Lord that He would send back to them His faithful servant, or else appoint another in his place.

It was not, however, till the year 1792, that the obstacles which prevented the renewal of the Mission were removed, and Missionaries could be again sent to South Africa. These were the Brethren Marsveld, Schwinn, and Kühnel. Of the converts left behind by Father Schmidt, none was found surviving, after so long an interval, except old blind Helena; whose heart was filled with joy, and her mouth with thanksgiving, when she experienced the fulfilment of her ardent wishes, and heard once more, before the close of her pilgrimage, the precious words of eternal life.

The testimony of our Brethren concerning Jesus found entrance among your Nation; and, in a few years, a House of Prayer was erected at Bavianskloof, now called *Gnadenthal*; around which a number of Hottentot Families, concerned for their salvation, gradually set up their tents. Hereby the hostility of the neighbouring European Settlers was aroused; and efforts were made, for a season, to destroy the tender plant, which had begun to yield such pleasing fruit: but the Lord defended His servants, who committed their cause to Him; and watched over their little flock, who increased in number and in grace.

You are not ignorant, how, in process of time, other congregations of your believing countrymen were successively formed at *Groenekloof*, at *Enon*, near the eastern boundary of the Colony, and at *Elim*, near Cape Aiguilla; nor yet of the circumstances under which our Brethren undertook the spiritual and temporal charge of the afflicted patients in the Leper Hospital at *Hemel-en-Aarde*. The number of Adult Members belonging to

called "Company of Intercessors," who, according to the remarkable practice at that time prevailing in the Brethren's Unity, divided among themselves the twenty-four hours of the day and night, to the intent that continual supplication might be made to the Throne of Grace for the Church of God and the advancement of the Redeemer's Kingdom, he had retired to his chamber at the appointed hour, to take his share in this blessed duty; and while thus engaged, his spirit took its flight. On these occasions, it was well known to his Brethren, that the destitute condition of the little flock he had left behind in South Africa was a special subject of his prayerful remembrance: it is therefore more than probable, that his last moments were spent in fervent intercession in behalf of his beloved Hottentots; a suitable close to a life, the earlier portion of which had been marked by self-denying exertion in the cause of his Divine Master, and the latter, by unobtrusive humility and simple resignation to His gracious will.—*Ed. of "Periodical Accounts."*

* The circumstances attending his translation were the following:—Being a member of the so-

these various Stations now amount to above 2000. Since the year 1827 a Sixth Congregation has existed at *Shiloh*, on the river Klipplaas, in the country of the Tambookies; which, though small in number, is closely united in spirit with those which have been gathered from the Hotentot Nation.

At the time of the conquest of the Cape Colony by the English, the Lord kept the congregation at Guadenthal as the apple of His eye. Enon was indeed exposed to severe trials and losses; when, in the years 1819 and 1834, the Colony was invaded by the Caffres: yet, on the latter occasion, we call to mind with gratitude, the Divine Protection, vouchsafed both to the Settlement, and to the inhabitants, a large proportion of whom found a hospitable asylum at Uitenhage. Though surrounded by hordes of wild and lawless Heathen, our Brethren at Shiloh and their little flock have hitherto lived in comparative tranquillity; and we are encouraged to hope that the Lord has still thoughts of peace over that Station.

You, Dear Brethren and Sisters, will doubtless feel yourselves excited to appear, on the 14th of February, with praise and thanksgiving, in the presence of the God of all Grace, the Father of Mercy; who gave His well-beloved Son to death for you, and has revealed Him to your hearts as your Saviour and Redeemer. The blessings and privileges which He hath conferred upon you through the proclamation of the Gospel, your admission into His Church by Holy Baptism, and your participation of the Holy Communion, call loudly upon you to walk worthy of His grace; and to be a bright example to those of your countrymen, who have not yet experienced the riches of His love. Remember what He has done, within the last few years, for the dear infants whom He has given you to nurse for Him—how He has drawn their tender hearts to Himself, and made them the almost-unconscious witnesses of His soul-constraining power to those of riper years: thus hath He perfected praise out of the mouth even of babes and sucklings. Give diligence, therefore, to make your own calling and election sure: take heed that ye receive not the grace of God in vain: watch and pray, lest ye be again ensnared by the deceitfulness of sin. Love your spiritual teachers, who, for your sake, have forsaken country

and kindred, and have performed long and dangerous voyages across the great ocean, in dependence on the protection of Him, whom winds and seas obey, that they might declare unto you the things which belong to your peace: attend to their affectionate exhortations and earnest reproofs; for they watch for your souls, as they that must give account to the Lord, who has sent them to you as messengers of His Gospel.

Ye Children—profit by the instruction which you are favoured to enjoy; that you may learn to read for yourselves in that Blessed Book, which tells you how dearly you are loved by the Saviour, and how He has deigned to pronounce you the heirs of His Kingdom. Ye Overseers—beware, lest, having admonished others, you yourselves should become cast-aways. Ye Parents—bring up your children in the nurture and admonition of the Lord; and set them a good example in all things. Ye, who labour with your Hands—shew faithfulness and diligence in that which is committed to you. Ye Husbandmen—forget not to look to Him, from whom alone cometh the increase, for a blessing upon your sowing and planting; and take heed that ye use not His gifts for an occasion to the flesh. Ye Soldiers—obey those who have the command over you; mindful, at the same time, that ye have sworn fidelity to the Great Captain of your Salvation, who has delivered you from the power of darkness, and translated you into the kingdom of God's dear Son. Ye Sick and Infirm—cast not away your confidence in Him, who hath compassion on our infirmities; having been tempted in all points like as we are, yet without sin. Ye Baptized—remember the grace imparted to you in baptism, when you renounced the devil and all his works; and, through faith, were enabled to put on Christ, that ye may be sanctified wholly, both in body and in spirit. Ye who have been received into the Congregation—demean yourselves as worthy members of that body, whereof Jesus Christ is the Head. Ye Communicants—continue to hunger for that Bread of Life which came down from heaven, and to thirst for that Water of Life which the Son of Man alone can give unto you, that ye may be partakers of the highest good to be enjoyed in this vale of tears. Let every one encourage and exhort the other daily, while it is called to-day, to follow after those things which pertain

unto life and godliness, and which are well pleasing in the sight of God our Saviour.

Be assured, that you are often remembered in love, not only by the Members of the Brethren's Church, but also by many Children of God of other Denominations; and that, on the approaching Day of Jubilee, you will be specially commended to the God of all Grace, with the fervent supplication, that He would hold His hand over you, protect you from that which is evil, and set you to His praise in the earth. May He who hath pleasure in uprightness of heart, incline you faithfully to attend to the voice of the Holy Spirit—that gracious Guide, who never fails to warn you, whenever you are tempted to wander, either to the right hand or the left, from the path of peace! Jesus hath received gifts for men, even for the rebellious also: may those of you who have forfeited their fellowship with the Church, consider their ways, acknowledge their transgressions, and earnestly seek to be restored to their lost privileges! There will be joy in heaven over each sinner, who thus repents; and seeks forgiveness of sins with Him, who rejects none that comes to Him weary and heavy-laden. Think of the hundreds of your countrymen, who have gone before you on the narrow way; and, having attained the end of their faith, even the salvation of their souls, now stand justified and sanctified before the throne, singing the praises of the Lamb that was slain, and hath redeemed them unto God by His blood. None of you knows how soon the hour of his departure may arrive. Watch, therefore, and pray always, that ye enter not into temptation, but be found ready to stand before the Son of Man.

Receive from the whole Elders' Conference of the Unity, and especially from the Members of the Mission Department, the salutation of true brotherly love, and an assurance of the interest which we take at all times in your spiritual and temporal well-being.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(Signed) "G. M. SCHNEIDER, Ep. Fr.

It is remarked on this Letter in the "Periodical Accounts"—

The brief outline, which it presents of the early history of the Mission and its

progress during the past hundred years, will be read with interest; and the fatherly admonitions and the fervent supplications with which it concludes, will suggest many a heartfelt wish and prayer, that the admonitions may be cheerfully followed and the supplications graciously heard and answered.

FRENCH PROTESTANT MISSIONS.

Difficulties of Missionaries among the Wandering South-African Tribes.

THE Committee, in the following remarks, set forth the peculiar circumstances of Missions placed among some of the South-African Tribes, in a manner which will assist our Readers in appreciating the trials attending such labours.

In countries which are in some measure civilized, Missionaries have to build Places of Worship and open Schools; that they may make the Gospel known, by preaching the Word, by the instruction of the young, and by the publication of religious works. Among savage people, bordering on a state of nature, but who feel the necessity of associating together, the course of the Missionary is complicated; as he must be at the same time preacher, teacher, and artisan.

But the Natives of the South of Africa form a distinct class. They are a nomade or wandering people: they suppose it to be impossible to exist without continual change from one place to another. This is partly the natural effect of a barren soil; for when their pastures are burnt up by the heat of the sun, or their fountains fail, they are obliged to seek support for themselves and their cattle elsewhere: and they are wanderers also from necessity; for as their various Tribes are continually at war one with another, and the conqueror usually usurps the place of the conquered whom he deprives of both his lands and his herds, there is no safety for the vanquished but in flight; and oftentimes, to avoid perishing with hunger in the desert, he attacks with desperation the first Tribe which he encounters in his retreat; and thus pillage and desolation follow each other over a vast extent of country.

In such a state of things, how many difficulties present themselves when the object is—to choose a spot for a Missio-

nary Station protected from such devastations—to collect together a people so habituated to wander—to attach them to the soil—to infuse into them a love of labour—to bring them to appreciate the advantages of a fixed abode—to induce them to build convenient dwellings and to cultivate the soil! Before the Missionary can distribute among them the Bread which endureth unto eternal life, he is often obliged to provide them with that which perisheth: before he can labour to save their souls by the Gospel, he must sometimes deliver them from the horrors of famine and the imminent peril of death. Such is the position in which our Brethren Lemue and Rolland are placed, with regard to the Tribe of the Baharootzes.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

THE Rev. H. D. Leeves, in writing to the British and Foreign Bible Society, under date of the 18th of May, thus speaks of the

Injurious Effect of Calumnies on the Schools at Syra.

By last month's packet I gave you some account of an encouraging distribution of a number of copies of the Scriptures in this city, by sale at low prices; and, at the same time, mentioned a less pleasing event—the appearance of a pamphlet printed at Paris, full of malicious and artful representations; assailing, generally, the operations of Protestant Missionaries in Greece, but directed more particularly against those settled at Syra: namely, the Rev. Mr. Hildner, who has the direction of the Church Missionary Society's large and flourishing School; the Rev. Mr. Robertson, of the Protestant Episcopal Church of America, who has a Printing Establishment and a Girls' School under his charge; and myself. For several months before this firebrand was thrown in among us, we had enjoyed a season of unusual quiet; which we had often remarked on, without suspecting that it was the prelude to a storm: and only three weeks previously, Mr. Robertson, from considerations of health and pressing business, had taken his leave of us, on a visit to America; entrusting to me, during his absence, the general superintendence

of this Press, which for some time to come, will chiefly be occupied with printing our Greco-Turkish Bible.

Among other calumnies adapted to the capacities of the vulgar, the report was spread abroad, that it was the intention of the Missionaries, on a certain day, to make all the children of the schools freemasons, by sealing them on the forehead and in four other parts of the body. These things had been at work since the 12th of April—the day on which this book, before mentioned, first made its appearance; when, on the morning of the 28th, a serious riot was produced in Mr. Hildner's School, at which about 500 children were, as usual, assembled, by a number of Ipsariote Women violently rushing in—demanding their children with loud cries—and exclaiming that they should not be sealed and made freemasons. The children were seized with a general panic, and fled out of the school with those which were taken away by their parents and friends; and a large crowd of people was very soon assembled—some seeking their children—others brought by curiosity—and others, no doubt, with malicious intentions; so that all the rooms of the school were filled, and the confusion was complete. The Infant Schools were entirely broken up; the Girls' Schools nearly so: only the Boys' Schools could be kept together.

Notwithstanding the tumult of the morning, Mr. Hildner's School was, in the afternoon, attended by 150 children, which the next day increased to 200, and subsequently to above 300. Many children have, however, from that time been withdrawn from the school.

BRITISH AND FOREIGN BIBLE SOCIETY.

In the Letter just quoted, Mr. Leeves adds a distressing account of the

Burning of the Scriptures at Syra.

A painful feature of the proceedings of this 28th of April was, that a copy of the Pentateuch was torne in pieces, and the fragments strewed before the door of Mr. Hildner's School: the next morning, a New Testament was openly burnt, by a party of the populace, close to the public bazaar. There were numbers of well-disposed citizens, who, of course, were shocked at such proceedings.

On the following morning, I was called, while dressing, to witness a painful

sight—the burning of a Pentateuch within a few yards of my own door, and in front of a house which is the property of Prof. Rambas. A similar proceeding took place on the following Sunday, a little above my house; where the book chosen by these ignorant fanatics, to shew their abhorrence of us and our proceedings, was the New Testament in Ancient and Modern Greek. Truly may we say of them, *They know not what they do!* and I am sure we ought to pray with our Saviour, *Father, forgive them!*

I desired the man, who gave me this intelligence, to gather up some of the fragments, and bring them to me. He did so; and I was much struck by my eye lighting on the following passage, in Ancient Greek, from St. Paul's Second Epistle to the Corinthians—a passage very descriptive of our circumstances, and of our duty under them: *By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing.* Upon turning this dishonoured fragment of God's Word, my eye met the words (2 Cor. vii. 2)—*Receive us: we have wronged no man—we have corrupted no man—we have defrauded no man. I speak not this to condemn you.* And, on the back of the same fragment, was a passage equally fit to form part of an address to our misguided adversaries, whose cry, from the Archbishop down to the lowest individual, is, “We are the True Orthodox Church: you are but Heretics.” *Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.*

But I must, I think, enclose to you this relic, together with some fragments of the torne Pentateuch, which may have a melancholy interest for yourself and the members of our Committee; and may be worth preserving, in some corner of the Society's library, as a Memorial of Syra in May 1836. Whilst your Religious Festivals are going on in London at this season, we are called upon to witness an Auto-da-Fe of another descrip-

tion. But God is, I trust, at work here, as well as there, though after a different manner: and if the blood of the Martyrs has proved the rich increase of the Church, why should not the burning of the Bible in Greece be an omen of its approaching triumph?

AMERICAN BOARD OF MISSIONS.

In the Instructions of the Committee to Messrs. Johnston and Schneider, appointed (see p. 73 of the Survey for 1835) as Missionaries to Broosa and Trebisond, various interesting statements occur relative to Asia Minor, which we here extract.

Past and Present State of Asia Minor.

In the middle parts of the Peninsula of Asia Minor, there rises an elevated terrace, about 60 leagues in breadth; bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another connecting Taurus with Olympus. This terrace, though by no means so lofty as the mountains which surround it, is elevated; and huge ranges of mountains are piled upon it, with extensive intervening plains.

On this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia—countries the names of which are rendered familiar to us by the New Testament: and there, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia.

From the ridges, which support this high central region, the land descends irregularly, broken by mountains, toward the Mediterranean, the Ægean, and the Black Seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia, and Caria, on the south—Lydia, Mysia and Troas, on the west—and Bithynia, Paphlagonia, and Pontus, on the north; with nearly twenty cities mentioned in the Sacred Records of the Christian Church.

The provinces of Asia Minor, for natural attractions, are to be numbered with the most favoured portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant Religion, they are estimated to contain upward of 4,000,000 of people; and, anciently, the population must have been much greater. Asia Minor, when traversed by the

Apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways substantially built and paved. There, paganism and civilization, though opposed in nature, were associated perhaps in the highest degree possible. The doctrines and rites of polytheism were embellished and sustained by the highest efforts of wealth and genius. Art, learning, riches, power, policy, prejudice, the splendour of literature, and the force of genius, were all arrayed on the side of superstition; as if it were the intention of the All-wise God, to demonstrate the baleful influence of mistakes concerning His nature, upon mind in the highest stages of human cultivation. And never was the depravity of the human heart more developed.

Labours of the Apostles in Asia Minor.

It was against these things that *are mighty, that the weak things of the world were arrayed*, when the Church of Antioch in Syria, at the command of the Holy Ghost, sent a Christian Mission into Asia Minor. That Mission was composed of but two Missionaries—one, a Young Man from the Schools of Tarsus and Jerusalem; the other, a Native of Cyprus, and perhaps more advanced in years. Behold them landing in Pamphylia, with a single attendant; and he, alarmed by the hardships and dangers of the enterprise, forsaking them almost immediately! And what was their object? Nothing less than to abolish the splendid ceremonies, and to bring contempt on the numerous magnificent edifices, of the religion of the country—to subvert a powerful priesthood, upheld by an interested government, and by thousands of interested artificers and tradesmen in every city of the land—in short, to effect a vast change in the religion, character, habits, and condition of the whole people. And what means had they to effect so mighty a revolution? Had they the powerful agency of the Printing Press? Had they Bibles, and Tracts, and School-books, to scatter by thousands among the people; and Schools, and Science, and a well-devised system of Education? No! They depended almost wholly on the blessing of God on their personal exertions as preachers of the Gospel: in the exercise of this gift, and depending on that grace, they passed from city to city, and from province to province; and though they nowhere rendered the new Religion predominant,

they everywhere inflicted a wound on the old which ultimately proved mortal.

Take another view. Behold this same Young Missionary from Cilicia entering the port of Ephesus in a Corinthian galley, accompanied by two mechanics for lay helpers. Why come to that industrious metropolis of Asia? While descending, with his companions, from the Corinthian vessel, and mingling with the crowd, suppose that some sage of Ionia was standing by, and was told that these persons were come to render the Temple of the great goddess Diana despised, whom all Asia and the world worshipped. With what scorn would he have regarded such chimerical enthusiasts! And yet, in the space of four years, through the blessing of God on the labours of these Missionaries and those of a young and eloquent preacher from Alexandria, the danger of this very result, by common consent of the inhabitants, had become most imminent.

How greatly was the end disproportioned to the means!—doubtless that the excellency of the power might be seen to be of God, and not of man. And thus it was everywhere in Asia Minor. The labourers were very few, and the harvest very great. Not more than a dozen preachers are named in the New Testament as connected with the Missions in lesser Asia, and only three of these were Apostles.

That Blessed Spirit, who directs Missionaries, and without whom they can do nothing, saw fit to forbid the labours of Paul in Bithynia. This field was reserved, as it would seem, for the Apostle Peter; and we find the Gospel firmly rooted there when Pliny, the celebrated Roman Governor of Bithynia, came into the province not many years after the death of that Apostle. There, too, was held the Council of Nice, the most celebrated Religious Convocation on record; when, though less than 300 years had elapsed since the crucifixion of Christ, the sceptre of Imperial Rome was laid at the feet of the Christian Church.

Esat Fulfilment of Scripture in the Present Condition of the Seven Churches.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a glorious constellation in the primitive age of the Church. They are thus described by their latest and most able historian:—

To *Ephesus*, shorne of her religious ardour and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both Church and City followed, as the punishment of her impenitence: there is now no trace of the faith which was once preached: the candlestick has been removed from the station where it was planted by the Apostles: the traveller looks down from the heights of Prion, Corissus, and Pactyas, on a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-bird's cry, the barking of the Turcoman's dog, or the impressive tones of the muezzin from the ruined towers of Aisaluk; and the remains of the temples, churches, and palaces of Ephesus are now buried beneath the accumulated sands of the Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subject: there are now no Christians in either: a few mud huts in *Sart* represent the ancient splendour of Cræsus; and the nodding ruins of its acropolis, with the colossal tumuli of the Lydian Kings, impressively teach the littleness of man, and the vanity of human glory. But in *Laodicea* the scene is far more cheerless and dreary: no human being resides among its ruins: the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of *Pergamos* and *Thyatira* has not been so severe; but the foretold apostacies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of *Smyrna* and *Philadelphia* have most remarkably corresponded with the disclosures of the Apocalypse: in every age which has revolved, they have experienced an *hour of temptation*: the Heathen Priest, the Roman Emperor, and the Turkish Bandit, successively inflicted the tribulation announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries which it has suffered.

Little more of the Christian Church exists, however, at *Smyrna* and *Philadelphia*, than the form and name. The light is extinguished: only the candlestick remains. But the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of Lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgments of God, this light shone brightly on the waters of the Rhone, and into the deep neighbouring Valleys of Savoy. And in the cities of *Smyrna* and *Philadelphia* it will doubtless be rekindled; as well as among the mountains of *Pisidia*, *Phrygia*, *Galatia*, and *Cappadocia*, and upon the plains of *Cilicia*.
August, 1836.

licia and *Pamphylia*, *Pontus* and *Bithynia*, and those which look out upon the *Ægean Sea*.

China.

MR. G. J. Gordon, Secretary of the *Calcutta Tea Company*, desirous of ascertaining the mode adopted by the Chinese in the cultivation of the Tea Plant, made an excursion from Canton, in November 1834, to the *Ankoy Tea-Hills*, in which he was accompanied by the Rev. C. Gutzlaff. In May 1835, he attempted a more distant journey, to the *Bohea* or *Woee Hills*: in this, also, he was accompanied by Mr. Gutzlaff; and likewise by the Rev. Edwin Stevens, of the American Board of Missions. In this last Journey (which is the same as that denominated Mr. Gutzlaff's Sixth Visit, at pp. 101, 102 of the last Survey) he did not attain his object, having been prevented from proceeding by the Chinese Authorities. Mr. Gordon has given an account of these expeditions, in the *Journal of the Asiatic Society of Bengal*; and Mr. Stevens has communicated to the Board the details of that in which he took part. From these sources we shall collect such information as may be interesting to our Readers.

Excursion to the Ankoy Tea-Hills. Mr. Gordon thus speaks of the *Cultivation of the Tea Plant.*

We were much struck with the variety of the appearance of the plants: some of the shrubs scarcely rose to the height of a cubit above the ground, and those were so very bushy that the hand could not be thrust between the branches. They were also very thickly covered with leaves; but these were very small, scarcely above three-fourths of an inch long. In the same bed were other plants, with stems four feet high; far less branchy, and with leaves from one and a half to two inches in length. The produce of great and small was said to be equal. The distance from centre to centre of the plants was about four and a half feet, and the plants seemed to average about two feet in dia-

meter. Though the ground was not terraced, it was formed into beds, which were partly levelled. These were perfectly well dressed, as in garden cultivation; and each little plantation was surrounded by a low stone fence and a trench. There was no shade; but the places selected for the cultivation were generally in the hollows of hills, where there was a good deal of shelter on two sides, and the slope comparatively easy. I should reckon the site of the highest plantations which we visited to be about 700 feet above the plain; but those which we saw at half that height, and even less, appeared more thriving, probably from having somewhat better soil, though the best is little more than mere sand. I have taken specimens from three or four gardens. Contrary to what we had been told the preceding night, I found that each garden had its little nursery; where the plants were growing to the height of four or five inches, as closely set as they could stand: from which I conceive that the plant requires absolutely a free soil, not wet and not clayey, but of a texture which will retain moisture; and the best site is one not so low as that at which water is apt to spring from the sides of a hill, nor so high as to be exposed to the violence of stormy weather. There is no use in attempting to cultivate the plant on an easterly exposure, though it is sufficiently hardy to bear almost any degree of dry cold.

Great Population and High State of Cultivation.

The country through which we passed swarmed with inhabitants, and exhibited the highest degree of cultivation; though it was only in a few spots that we saw any soil which would be deemed in Bengal tolerably good: rice, the sweet potato, and sugar-cane, were the principal articles of culture.

We had now to ascend a barren and rugged mountain, which seemed destined by nature to set the hand of man at defiance; yet, even here, there was not a spot where a vegetable would take root which was not occupied by at least a dwarf pine, planted for the purpose of yielding fire-wood, and a kind of turpentine; and wherever a nook presented an opportunity of gaining a few square yards of level ground by terracing, no labour seems to have been spared to redeem such spots for the purpose of rice cultivation.

Civility and Kindness of the People.

At every village, the people poured out to see us; vying with one another in marks of civility and kindness. The day, however, becoming very hot, we took shelter from the sun under the roof of the boat, to the disappointment of many who waded into the water to gratify themselves with a sight of the strangers. Coming at last to a high bank, close to a populous town, they actually offered the boatman 400 cash if he would bring us to; and, on his refusal, the boys began pelting the boat with clods and stones. On this, Mr. Gutzlaff went on deck to remonstrate, and Mr. Ryder to intimidate with his gun: betwixt both, the effect was instantaneous; and the seniors of the crowd apologized for the rude manner in which the boys had attempted to enforce the gratification of their curiosity.

On the road, the villages poured forth their population as we moved along. At one place, they were actually overheard by Mr. Gutzlaff thanking our guides for having conducted us by that road, and proposing to raise a subscription to reward them.

Unsuccessful Attempt to reach the Bohea or Woos Hills.

On these Hills are formed the Tea Plantations of the Fuhkeen or Fokien Province. The Directors of the London Missionary Society give the following

General Views of Proceedings.

On the 7th of May 1835, Mr. Gordon and his friends disembarked from the ship "Governor Findlay," and proceeded in a boat up the western branch of the Min River; but, having lost their course in the mazes of its numerous streams, were soon involved in the most perplexing uncertainty as to the right direction. With considerable difficulty they reached Fuhchowfoo, where they were surrounded by government war-boats, and where the strong opposing current in the river obliged them soon to cast anchor; when the Chinese, by great exertion, passed some distance above them on the stream.

The voyagers now began to apprehend resistance; and their suspicions were strengthened when a kwanfoo came alongside, bearing in his hands some loose papers, which, having no appearance of an official communication, Mr.

Gutzlaff, on whose attention they were urged, refused to notice. After night-fall, the people of the villages, among whom there appeared every desire to act a friendly part, brought the adventurous party supplies. The wind was lulled; and, during the night, they heard much beating of gongs, firing of arms, and cheering among the war-boats.

In the morning, fresh attempts were made to deliver messages in writing, as if from the Authorities. One of these papers, brought by a simple-looking peasant boy, was read by Mr. Gutzlaff: it stated, that multitudes of officers, with an army of 9000 men, were drawn up close by, and that there were tens of thousands of soldiers further on. This, being palpably a gross exaggeration, was otherwise deemed of no importance, than that it indicated a disposition to impede the further advance of Mr. Gordon and his companions.

They now resolved to prosecute their undertaking, except prevented by actual force; and again got under weigh, with all their canvas spread to the rising breeze: but had not proceeded far, when a dangerous and continued discharge of fire-arms, by which one of their men was wounded, warned them to desist, and they finally put about, with the intention of returning to Fuhchow. During the night, they again lost their course—the tide fell—and, at day-light, they found that the boat had run upon a bank, and now lay at a distance of sixty yards from the water: the inhabitants, who collected on the spot, were friendly, and brought fish and other provisions for sale; but, in the course of the morning, a number of soldiers, headed by an officer, scrambled into the boat, and disturbed the party while at breakfast. Mr. Gutzlaff told them to retire; but they persisted in keeping possession of the boat, until the sailors obliged them to withdraw. When the tide again rose, the boat regained the main channel; and, escorted by a numerous fleet of Chinese war-junks, reached Mingan on the 13th of May—passed the forts at the Bogue, whence a salute was fired—and, in the afternoon of the same day, got on board the ship from which they had started.

A petition was immediately forwarded to the Viceroy, praying for an inquiry into the conduct of the persons who had fired on them in the river—complaining

of the fierce and wanton attack thus made upon their lives—and demanding reparation. Much delay ensued: the application was answered in an unmanly and evasive manner; and, up to the 17th of May, at which time the "Findlay" removed from the Min River into the outer bay, no redress had been obtained.

Mr. Gordon had hoped to penetrate at least 200 miles into the country; and to spend several weeks there, in making observations on the cultivation and preparation of the tea-plant. The enterprise, as regards this design, must consequently be considered as unsuccessful.

Mr. Stevens states, in reference to this visit—

The sum of our attempt is briefly this. We reached the mouth of the Min River May 6th. The next day, we embarked in our boat, and began to ascend the river. This we persevered in for four days, during which time we often lost our way, or got aground; but received no intimation from any one of disapprobation of our enterprise. We saw a good deal of the people, and reached the distance of about seventy miles from the vessel. But, on the fifth morning, we were suddenly fired upon by two parties of military, stationed on both sides of the river. They kept up so close a fire, that we were at length convinced that it was vain to think of advancing further; and so put about, and returned to the ship, after a week's absence. We experienced the special protection of the Lord; so that but two of our men were wounded, and they slightly.

Beauty and Fertility of the Valley of the Min.

The tract of country through which this excursion led us, independent of all other considerations, is one of great interest and beauty.

The River Min, though in magnitude it may seem but insignificant in comparison with several of the vast rivers of Asia and China, yet, in real utility and commercial importance, will contest the palm with any of them. It drains the waters of the Province from the parallels of 28 degrees to 25 degrees 30 minutes north; and in longitude extends through the whole breadth of Fuhkeen. Its northern branch, rising in the province of Chekeang, passes southward through the very centre of the Woos Hills, and joins the two western branches at the city of Yenpingfoo; from whence, pursuing a

south-east direction, it reaches the ocean, after a course of above 300 miles.

Besides the capital, Fuhchow, there stand on this river and its branches three cities of the Foo order, and twenty-two of the Heen, in all, twenty-six walled towns.

Bold, high, and romantic hills give a uniform, yet ever-varying aspect to the country; but it partakes so much of the mountainous character, that it may be truly said, that beyond the capital we saw not one plain, even of small extent. But every hill was covered with verdure from the base to the summit: the less rugged were laid out in terraces, rising above one another, sometimes to the number of thirty or forty: on these, the yellow barley and wheat were waving over our heads: here and there a labourer, with a bundle of the grain which he had reaped on his shoulder, was bringing it down the hill to thrash it out. Orange, lemon, or mulberry groves, and other trees, sometimes shaded a narrow strip along the banks, half concealing the cottages of the inhabitants.

Rarely have mine eyes seen so varied and lovely, and, at the same time, so extensive a tract, as the Valley of the Min.

Neither did we in any instance receive unkind treatment from the people; nor, except in the attack at Mintsing, from the military. The interesting events of that week will not be easily forgotten by those who passed so rapidly through them. And, as the result is, it is perfectly gratifying to know, that, among the friendly people, were left several hundred volumes of books, which may teach the Way of Salvation, while they remind them of the kindness of foreigners, long after the noise of the present events has died away.

Impracticability of Travelling in the Interior.

This attempt, in addition to all other facts, has quite convinced me that it is not practicable to travel into the interior of China. There is nothing to countenance a contrary opinion, but the success of Mr. Gutzlaff's and Mr. Gordon's late excursion to the Ankoy Tea-hills. But, respecting this, it should be said, that it is one of the least populous parts of the country, and the route led them near to few towns; so that they were thereby enabled to avoid any notice from the officers, not seeing even one buttoned man during their absence; and the whole distance was not more than thirty or forty miles:—and this is the only in-

stance of successful attempt of the kind. To think, in all ordinary cases, of proceeding far without attracting notice, and to hope to extricate one's self from the officers when once notice is taken without resort to force, seems to me quite beyond doubt. Neither can it be expected.

The erection of new, and the repairing of old forts, and the garrisoning of deserted military stations, all indicate a sort of indefinite apprehension of danger from abroad. The vigilance of the Imperial Officers in the interior forbids the hope that a foreigner can penetrate far without detection; and their adhesiveness, when once attached to the intruder, equally allows no hope of escaping from them. If the Chinese Costume were adopted, this might prolong the time of concealment, but would much more diminish personal safety after a discovery.

*Extensive Distribution of Books,
and
Eagerness of the People to obtain them.*

The books which were taken on the expedition were, an Address to the Chinese Nation, inculcating kindness toward all men on the principles of the Gospel—the Life of Christ—and a Commentary on the Ten Commandments.

The first time we stopped in the river, Mr. Gutzlaff gave a number of books to a man who stood on shore, desiring him to distribute them among the crowd; but the applicants grew so eager and rude, that the poor man was thrown down by the contending bystanders. Twice, during the same day, Mr. Gutzlaff and myself took long walks on shore, with books, which were gratefully received by the peasantry: there was no need to ask them to receive a book, for they, in one instance, actually took them from us by force: during all that afternoon, we continued to distribute from the boat to the poor, who waded into the water and came to us; and to the richer, who stood on the bank, and sent requests for a book. The little boy who ferried us ashore, said, "I ask no money—only give me a book."

On another occasion, at our anchorage near Mintsing, Mr. Gutzlaff and myself proceeded to a valley in the neighbourhood, but nobody would have any communication with us: yet, after distributing among them some copies of the Address to the Chinese Nation, they became friendly, and ready to render any service. Next morning they assembled

in greater numbers, with more earnest expressions of good-will; but it was not thought proper to attract a greater concourse by distributing Tracts, and many of them went away unsupplied. On our retreat, while lying aground, the people were importunate for books; and the persons who agreed to aid in getting off the boat did it on the express stipulation of a book for each one, besides the promised reward: the arrival of the officers prevented distribution here.

But it was after our return to the vessel, that the most extensive opportunity was enjoyed of putting into circulation the various books. During three successive days, we landed and distributed them without any restraint, and to the extent which our strength permitted. On the first morning, I landed with a good supply, and with a seaman to assist in carrying them to a village one or two miles distant: as we approached, many inhabitants assembled in front of an idol temple to receive them from my hand: they then led the way through their village; and as I passed through the narrow streets, I left a book at each door: they were eagerly, but properly, received; and when all were gone, I was invited to enter a house and take some refreshment. The next day, Mr. Gutzlaff and myself landed at the same place with a greater quantity of books; and distributed them in the same village, and in another beyond: they were eagerly received; and the only complaint was, that they were angry with Mr. Gutzlaff for taking any to the other village: on our return, most of the people were in their houses, reading the books: a teacher was explaining one of the hymns of Dr. Morrison's Sheet-tracts to the bystanders. The beautiful island of Hookeang we visited on the third day, with a very large number of books. Mr. Gutzlaff and myself took different routes to the large village which is on it; but had scarcely entered it, before the people became so pressing, that, to prevent being quite plundered, I was obliged to climb a wall above their reach: this did not prevent their tearing the books from one another's hands. Mr. Gutzlaff went through a street, and distributed them as regularly as a boisterous crowd permitted.

But the whole truth would not be said, if room were left to suppose that religious books and instruction were all the desire of the people. More than once, when

giving away the Sacred Word, we were surrounded by a set of miserable, pale-faced slaves of opium, importuning us to give them a morsel of their favourite narcotic; and it was impossible to make them believe that I had not got some about my person, nor was it easy to escape their pressing entreaties.

Curiosity the chief Cause of this Eagerness for Books.

These examples are sufficient, if need be, to shew the willingness of the people to receive and read foreign religious books. In ordinary cases, it is not possible to distribute regularly in a town or a large village: the eagerness of the crowd is so great, that no man can withstand the forcible application of the people for books.

But this disposition will be misunderstood, if any one attributes it, in general, to any extraordinary interest in Religion. It seems to me neither a new nor a local feeling; but, from Kwangtung to Shantung, the same spirit of curiosity generally prevails, and it would probably have been the same ten years since as at this time. Let us not suppose that it is owing to the religious sensibilities of the Nation being particularly excited at the present time; but rather to the national curiosity being awakened, and finding an opportunity of being cheaply gratified.

The excitement of curiosity must be chiefly attributable to the exertions which have been made upon the maritime parts of China during the last three years; and among the thousands and even millions who, during that time, have heard or read of the Gospel, it would indeed be strange that not one inquirer should be found, moved by better motives and by truly religious feelings.

Duty of Continuing the Work of Distribution.

To take advantage of this trait of the Chinese People is our duty as Christians. While the coast is accessible to them who minister to their depraved appetites, it is not right that the field should be given up to that traffic... It appears to me that a ship might call for a day or two at various points on the coast, and carry on this work to a great extent—to an extent at present unknown, and perhaps unimagined. To think of leaving that large portion of China without any further Missionary Efforts, and exposed constantly to the growing evils of smuggling opium, without an effort to counteract the mighty mischiefs which we cause, cannot be borne. Much

as I lament the deficiency of all Missionary Operations, which can now be carried on there, yet let us be on the ground. We can do much now. If better circumstances arise, we shall then be in a condition to know it, and improve the change. By gaining a knowledge of favourable localities; by acquiring experience in the character, language, and modes of access to the people; by preparing more appropriate books; by the books themselves and the instructions given with and respecting them—we may most reasonably hope to do some present good—set the character of foreigners in a better light than it is at present—and prepare the way, by constantly pouring in truth, for a more extensive revolution in the sentiments of the people.

In the midst of the thick darkness which now shrouds the future steps of this Mission in China, it seems to me, from these considerations, plainly but imperfectly expressed, that enough light shines on this way of Preaching the Gospel to persuade us that it is God's will for us to continue in it.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

FROM Mrs. Farrar's communications, we make some extracts relative to the Females and Female Schools.

Notices of the Female Children.

July 9, 1835.—Last week, we finished reading "Henry and his Bearer" in the school. It concludes with an exhortation to Children in Christian Schools to impart what they know to their friends and relations. I asked one girl, what she learned at School. She said, "The Christian Religion." Another said, "We learn God's Shaster;" that is, the Bible.

We had a visit the other day from two Brahmins. While they were here, the copies, which the girls had been writing, were brought in for my inspection. The younger Brahmin appeared interested in examining the writing. I therefore made two of the youngest girls come and read to them. The Brahmins praised their intelligence, but did not appear to think it was of any use to teach girls.

July 12.—To-day, at the Mahratta Service, there was something of a discussion carried on: one of the Brahmins, and an intelligent boy of the English

School, were contending for the notion that there is a universal, all-pervading soul or spirit, animating both man and beast, and that all this material creation is but illusion. After Mr. Farrar had reasoned with them for some time on this, and on the doctrine of Transmigration, which they appeared to deduce from it, he asked, "How many times can a man be born and die?" The Brahmins were all silent; either unconvinced, or unwilling to admit the truth. A little girl, of nine years of age, answered, "But once." Oh that the Lord would indeed ordain strength out of the mouths of these little-ones! After the Service, I had some conversation in private with one of the girls. She assured me that both she and her aged parents had ceased to worship idols, and that they worshipped the Lord their Creator. I reminded her of the saying of our Lord, *Whosoever shall confess me before men, him will I confess before my Father which is in heaven.* Upon my urging her to profess the Religion which she knew to be true, she looked anxious and alarmed. She has never made any profession, beyond assuring me that she has done with idols, and places her confidence in the Lord Jesus Christ. My opinion, with regard to her, is, that she is convinced of the truth, and afraid to profess it. The Lord give her boldness!

July 15.—The little girls read the other day the story of "The Ants and the Flies" in one of Mrs. Candy's works. They were very much pleased with it, and told me that they thought the ants were wiser than the flies. They learned from the story, that this life is the time for labour; and, that they should principally labour to obtain the pardon of sin, sanctification, and the favour of God. I told them, I met a young woman the other day, whom I asked how she spent her time. She answered, "I grind at the mill, fetch water, and cook the food; what more should I do?" I asked my girls, if they thought there was nothing else to be done in this life. They told me they knew that there was, and smiled; I suppose with a little conscious superiority over her who imagined grinding and cooking to be the sole business of life.

July 25.—A little girl who has been very ill with fever, and who was regularly supplied with medicine, I am thankful to say, is recovered. Her mother carried her to school this morning: this

seems like zeal; but it is for the sake of the bread that perisheth, not for that which endureth to everlasting life. I asked the little girl, Who had made her well: she looked in my face, and with a sweet smile said, "You have." I explained to her, that God alone could make her well; that He had heard my prayers for her: and I endeavoured to teach her to render unto *Him* that gratitude which seemed to be in her little heart toward me. I have before noticed, that the children's friends sometimes come and look on while lessons are going forward: to-day there were six persons assembled to listen: the little girls read a description of the Judgment Day from the "First Book," and were questioned about it. The language was so plain, that I trust something may have reached the understandings of the bystanders.

Aug. 8, 1835—Much anxiety is entertained here on account of the scarcity of rain. Mussulmans, Hindoos, all are crying—every man unto his god. Prayer for rain is also daily made in our Chapel unto the Lord Jehovah. Oh that He would make this an occasion of manifesting His own glory! To all the little girls in the school who could read well enough, — about 30 or 35 — I gave a Prayer for Rain, which they first read to me. I explained it: and then they took it home to read to their parents. They are the children of the poor; and many of them are old enough to partake of their parents' anxiety with respect to the drought. One of the little girls very naturally asked, "Now we have prayed to the Lord, will not rain fall?"

Sept. 10—The evening before last, I went to see the widow who was ill lately. A number of men and boys rushed into the house after me, without any ceremony: and when I had given directions to the humals to keep these out, a crowd of women came in, which made the widow very angry. When the clamour had a little subsided, I told them I came to invite them to send their children to our schools. I offered to give a small sum, monthly, to any respectable woman who would collect some girls and bring them to school; as this part of the town is at a considerable distance from our house. They laughed at the idea of girls going to school, and said that all the girls about there were like wild goats, they did nothing but wander and clamber about from morning till night. This quarter of

the town is inhabited by basket-makers; and the women do indeed appear particularly wild, dirty, and disorderly.

Intercourse with the Native Women.

July 9—This evening I went to see an old woman who generally comes to the school in the mornings, not to learn to read, but to look on and listen. She lives in the house of a widow; who, though not very rich herself, gives the poor old woman a home with her. A large number of women crowded upon the verandah: there was much noise and bustle, but I endeavoured to speak to them of the True God, and to answer their various remarks in as profitable a manner as I could. But I generally go away saddened from such a visit. I think afterward of something so much better that I might have said; and all I have attempted to say appears so little to the purpose. Would that I were endued with a mouth and wisdom to lead them to consider that mystery of godliness — *God manifest in the flesh!*

July 13—Several women are in the habit of coming to the Morning Service, and to hear what is going on in the School; but it is rather discouraging to think that they do it from interested motives. One of them told me that she understood our instructions, and liked to hear about God. Soon after, she intimated that she wanted money.

July 31—I paid a visit to an old Gossavee woman. She and her family appear to be more respectable in their manners and habits, and more cleanly in their dwelling and persons, than Hindoos of their station generally are. They originally came from Delhi: the old woman's husband was a merchant: at his death they suffered great distress; for the son had some obstinate disease, and all their little property was exhausted in attempts to obtain his cure. "My son," said the old woman, "being sick, and unable to work, I determined to beg for the support of the family. 'O Narayun!' said I, 'in thee is my trust; do thou feed us!'" When asked why she had adopted the Gossavee's dress, she said, "Could I beg in women's clothes?" "But who," said I, "is Narayun?" They would have persuaded me that Jehovah, Jesus, and Narayun, meant one and the same; that the only difference was that of names. I told them, that actions were attributed to Narayun, and to the other Hindoo gods, which were not worthy of

that True and Holy God of whom we read in our Shaster;—that they could not be the same. The old woman said, "God is one; He is uncreated; He is without form; He has not been graven by any one;" meaning, he is not a God *graven by art or man's device*—an expression on which the old lady often lays much stress, and one she certainly has not learned from us: it is one we are not in the habit of using. Her son said: "Our little daughter, who learns to read at school, teaches us, her parents, wisdom. She says to us, 'Love God, and serve Him; then He will love you.'—When I was ill, some would say to me, 'Try Hunooman; he is the god who will make you well:' another said, 'Try Mahadeo Siva.' I tried them all, making vows in case I should recover; but none of them did any thing for me. Then said I, 'O Thou Almighty Creator! do Thou either let me die, that I may come to Thee, or do Thou heal this sore disease! my trust is in Thee alone.' From that time," said the man, "I recovered. I now sometimes tell people they should not worship stones; then they give me abuse. If I worship Jesus Christ, they will surely persecute me. Can Jesus save me from that persecution?" I answered, that God would surely support and give inward joy to those who suffered for His sake.

Aug. 19, 1835—I went yesterday evening to see a widow to whom I had sent medicine: she was nearly well; and wishing to thank me, said, "You have given me the gift of life; you are my god; your righteousness is very great." How shocking is such language! and how great should be our pity for the ignorance from which it springs! There were many women present. Several times I attempted to speak to them of our Blessed Redeemer, and the salvation He had wrought; but they did not seem to understand any thing, or care at all about what I said.

Sept. 18—I went yesterday to see old Lukshmee, and had taken a book with me to read to her; but it is very difficult to convey any idea of Religion to an aged person who has spent a long life in ignorance and thoughtlessness: book-language is not simple enough for the purpose. I began to give, in the plainest words that I could command, the oft-repeated statement, "There is one God; He is pure and holy; He hates sin; we

are all sinners; from our youth upwards, even until now, we have been in a great trespass." Several men and women were standing to look on; but when they perceived the drift of my conversation, they said to one another, "Let us be going; what is the use of staying here?" I was soon left with only Lukshmee and another woman. I endeavoured to explain to them, that God so loved the world, that He gave His only Son to redeem it unto Himself. After I had left them, I wished that I could myself be more fully penetrated with this astonishing fact; that it might kindle more love in my own bosom, so that my thoughts, like Rowland Hill's, might "come red hot from the heart," and affect the hearts of those to whom they are imparted. This afternoon, old Lukshmee came to see me, as she was accustomed to do before she was ill: she brought another woman with her. I read and explained to them the Ten Commandments. Old Lukshmee declared that such instruction was sweeter to her than food. When I exhorted her to put her trust in the Saviour of sinners, not in the gods of wood or stone, she declared, with great vehemence of action, "I have renounced them all!"

Oct. 5—Sugoonny is an aged Hindoo woman, who, like old Lukshmee, comes to us for alms and instruction. I said to her, "You are very old, you have outlived all your children, and your hairs are grey: do not set your heart on this world; let it be your chief concern to serve God, and to be ready for the next." "How can I serve God?" said she. "I am so old, that I cannot walk to the temple; I cannot fall down before the image." "True," said I, "Ram is on the other side the river; Khundoba's temple is in the fields; Witoba Byroba and others are far off; you cannot go to worship them: but the God whom we worship *dwelleth not in temples made with hands*; He is everywhere present; you can lift up your heart in prayer to Him in every place; and wherever you pray, He will hear." I then asked if she did not bow down to the idols she saw in the streets, though she could not go to the temples to worship. "No," said she; "Jesus Christ gives me food; I do not want the gods of stone."

Oct. 12—There is not much encouragement in teaching the Hindoos. They seldom recollect from day to day what has been told them; at least, they profess

not to recollect. To-day, when I asked the women what they remembered of yesterday's reading, they all, with one accord, said, "Nothing, nothing, nothing!" Afterward, however, I found that one remembered that God had told us to keep the Sabbath Day holy: she said she would buy her food on Saturday, and not go to the Bazaar on Sunday. Another recollected that God had commanded us not to bow down to idols, nor to serve them.

Oct. 21, 1835—I have just been listening to a pleasing sound. In the next room, a little girl is teaching her mother to read. The child has been a year or two at school, and can read prettily: the mother has, I fear, led a sinful life, and found the wages of iniquity to be sorrow and destitution. She has now been a month or two under our instructions: she has learned to sew, is beginning to learn to read, and appears to listen attentively to the Word of God, both in the Chapel and elsewhere.

Oct. 26—I went, by invitation, to Baba Deekshit's house. He was anxious that I should hear some Hindoo vocal music; and as I declined hearing any female professional singers, on account of their not being persons of respectable character, he invited two Brahminess widows, whom he regards as endued with the gift of song. These ladies were so holy, that they could not venture their feet upon the carpet on which I sat, for fear of pollution. After a great deal of closing of doors, peeping through windows, and more pressing and preamble than is expected by the most fastidious singer in Europe, these ladies began their chaunt. It was about "a deer, stricken by the fiery arrow from the bow of the archer, and fallen into the snare—where should it turn to refuge, but to Huree!" There was neither melody, taste, nor feeling in their performance; but I have never yet heard a melodious Hindoo voice. The only beauty in their singing, if any beauty there was, was the great exactness with which they kept time, their words chiming together like the regular clicking of some machine.

Baba Deekshit's wife is beginning to be more intimate with me: she now enters freely into conversation, examines the texture of my dress, and evinces every disposition to be friendly. Seeing me lean my head upon my hand, she observed,

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served that I had a headache, and begged me to apply a plaster of pounded nutmeg to my forehead. Her tall son, who does not appear to be particularly fond of study, said, "She must always have the headache, for she is looking at books all day long." I assured the young gentleman that there was no such penalty attached to the looking at books. This led to a comparison of our respective daily employments. The widows told me that their time was consumed in ablutions, washing their clothes, and the vessels they use for cooking and eating their food. I told them that we, too, loved cleanliness, but that we did not think the bathing of our persons could confer any inward purity—that our Shaster contained the promise of the Holy Spirit, to all who pray for it, to cleanse and sanctify their hearts.

State of School for Destitute Females.

Mrs. Farrar gives, under date of Dec. 24, 1835, a Report of the proceedings of this interesting Establishment; from which the following passages are extracted:—

In presenting the Annual Report of the Nassuck School to the public, by whose benevolence it is supported, we would in the first place render our thanks to the Giver of all good for that measure of success which He has vouchsafed to us; and also renew the expression of our gratitude to those friends of Female Education by whose liberality the Institution has been maintained.

Every effort is made to practise the strictest economy, so far as would be consistent with the efficiency of the School, and its object of affording temporal relief, as well as Christian Instruction. The extent of temporal distress and indigence which it is the means of relieving, has been, under the Divine blessing, as a strong bulwark to the Institution in the fierce attacks which it has sustained from the Nassuck Brahmins.

In general, the girls receive one pice a day for their maintenance; but occasionally it is found necessary to make a small extra allowance, as in the case of an unmarried or widowed female, who may have aged parents to maintain, and other cases of a similar nature. When sick, they are supplied with medicine, if they wish it, and receive a small present of rice for food.

The number of girls belonging to the school varies according to circumstances.

For several months there were seventy, and there are at present nearly that number on the list; though, since the hostile proceedings of the Brahmins, the daily average attendance has not exceeded fifty-five. It is still hoped that several, of those who have absented themselves on account of the threats of the Brahmins, may yet return: in consequence of which, their names have not yet been erased from the list.

The girls are taught reading, writing, arithmetic, and sewing. They commit to memory, catechisms of Christian doctrines, texts of Scripture, and hymns, which they are taught to chant or sing. They daily attend Divine Worship in the Mission Chapel, and also receive Christian instruction suited to their age and capacities. The books which they read are explained to them; they are questioned as to the meaning of words and sentences; and every effort is made to bring their reasoning faculties into exercise.

Beneficial Influence of this School.

There are already girls of five, six, and eight years of age who read quite fluently: being so young, it is probable they may remain several years under our influence. Others again have attended the school regularly from its commencement, and are now intelligent readers: it is not to be expected that such will forget the art of reading, nor, if the Lord afford His blessing, the right principles which are daily inculcated upon them. Those principles, we humbly hope, are in some degree already operating beneficially: several girls appear to be convinced that a senseless stone, a cow, or an ape, are not proper objects of adoration to an intelligent and rational being: they evince less attachment to their idolatrous and riotous festivals, being willing to attend the school on the days on which such festivals are held: there is also an improvement in their habits of order and neatness, and peaceableness of behaviour among themselves, though much still remains to be effected in these respects.

It has been ascertained that many of the girls have been in the habit of reading at home the books given at school, and thus communicating to their parents the knowledge imparted to themselves. An old woman, who has adopted the dress and habits of a Gossavee, remarked to an individual who had not before had any conversation with her, "The Hindoo

gods are gods of graven stone, but I call upon the name of Jesus Christ: He is not a graven god." The person to whom this was said was surprised to hear an inhabitant of Nassuck speak with respect of the Lord Jesus Christ. When asked how she had heard of Him, the Gossavee replied, "My grand-daughter teaches me what she learns at school." The father of another girl has learned from his child and her books, that Christians worship "the one living Spirit." On another occasion, one man supposed that by Purneahwur the Hindoo god Siva was meant. A poor Cooly, whose daughter attends the school, told this man he was mistaken: that the Christian's God was one living and true God. The same Cooly, when it was explained to him that the school is supported by the benevolence of Christians in India, exclaimed, "Oh! I understand they give money that our children may be taught the name of God." One poor man, to whom a Tract was offered, said he could not read himself, and had no friend to read it for him: the only readers in that neighbourhood were the little girls who came to school. He said he had frequent opportunities of hearing them read or recite to their friends.

All the clothes given away this year, both to Mussulmans and Hindoos, have been made by the girls themselves. There being no European society in the neighbourhood, it has not yet been possible to obtain for them needlework, on account of which they might be remunerated. Could this be effected, it would no doubt be a great advantage to the school; but even now the people are, I believe, aware of the usefulness of the art of sewing. One Brahmin, who, like the generality of those who look no higher than human means and human influence, is not very sanguine as to the moral improvement to be effected by the school, remarked, "You give the girls good advice, but they will not follow it: you teach them reading; when they leave school, they will forget it; but they will not forget their sewing, because they can earn their bread by it."

The Rev. John Dixon thus speaks of his

Visits to the Prisoners in the Jail.

June 21, 1836: *Lord's Day*—Went in the afternoon to the prison, and addressed the prisoners. The greater number were somewhat decorous and attentive, and

some of them understood pretty well what I said. But I was much annoyed by the noise, insolence, and foul language of several very desperate characters, whose features were indicative of the depravity of their disposition, and of the violence of their passions. But whatever description of men we address, we find abundant reason to be deeply humbled under a sense of our insufficiency, and perceive the inadequacy of our utmost efforts, independently of Divine influence, to enlighten the dark mind, or to affect the hard heart.

Aug. 9, 1835: Lord's Day—Went as usual, this afternoon, to address the prisoners. While I am speaking to them collectively, they are exceedingly inattentive. I therefore go through among them as they are sitting, and speak to them by twos or threes, making them look me in the face. This is a long process, but it is the only method that I can devise to fix their attention.

It appears, however, that the labours of the Missionaries were not permitted by Divine Providence to proceed further, without their being sharply tried by the spirit of persecution, actively set to work, first and principally, by Hindoos, and then by Mahomedans. The particulars of this persecution are given at considerable length; as we hope thereby to engage the friends of the Society to be *instant in prayer* on behalf of the interests of the Church of Christ, so deeply involved in these proceedings.

It may be expedient to extract, first, Mr. Farrar's account of the chief instrument of this persecution.

Constitution and Objects of the Native Court of Dhurmu Subha.

This Assembly comprises the learned men, who are consulted on all matters pertaining to the Hindoo Superstition. These are substantially the most influential men in Nassuck, but they are too jealous of their dignity and of their purity to have much general intercourse with the great body of the people. They are thus precluded from being personally active in rousing the prejudices of the various castes, and of bringing them to one common standard of thought and feeling.

But this defect is remedied by the se-

cond class of the Dhurmu Subha, which is composed of the Gungaputru, or the sons of the Ganges. There are about seventy of these, who form the River-Priesthood. Each has his register, in which is entered the name of every individual who has bathed under his hands. A new name may be considered as a sort of new and perpetual annuity; as the Gungaputru who enters the name in his register becomes, by so doing, the priest of that individual and his descendants, and the receiver of their contributions, whenever they come to bathe within the sacred precincts. Consequently, incredible efforts are made to obtain the entry of new names of importance; and these Brahmins are continually on the look-out for strangers, and will travel twenty, fifty, or a hundred miles to meet them, in proportion to their importance. These sons of the Ganges are notoriously shameless, abusive, and pugnacious: it is to one of these that I am indebted for the epithets of dog, and pig, and crow: they may, if not literally, at least poetically, be termed the "dogs of war," since it is their business to seize and devour the prey. Having little knowledge, beyond that of some half-dozen muntras, and a character of which the less that is said the better, they are unscrupulous as to the means they employ to attain their ends. Their vocation connects them with all castes and classes: they are feared by all, disliked by all, yet worshipped by all. These are the active, stirring, plotting Machiavellians, who prepare subjects for the Subha, and then carry its decisions into effect. They are at once the masters and servants of the wiser portion of their brethren; for should the Shastrees dare to do any thing opposed to the pleasure of the Gungaputru, they would presently reduce them by their manœuvres, to some awkward dilemma.

The third class in the Subha consists of the Commonalty; who are influential, merely from being Brahmins. When measures cannot be brought to work without the active co-operation of the Soodras, then the heads of the various castes are summoned to the consultation.

The plans which they are now concocting against Missionary Efforts demand the organized exertions of the whole Hindoo Body.

Bitter and Systematic Opposition of the Brahmins.

In a Letter, dated November 5, 1835, a considerable time after this persecution had begun to take effect, Mrs. Farrar writes—

Your letter of February last reached us a few weeks ago, at a time when the consolations and encouragements which it suggested were peculiarly seasonable, in consequence of the fierce opposition we have lately been called to endure from the Brahmins. I say, *we*; for their machinations were directed, with great energy, against the Female School; and they have succeeded, for a time, in thinning its numbers, but I trust it will be but for a time: indeed, if God's glory be in any way promoted by our schools—if they be instrumental in raising up a seed to serve Him, they cannot finally be ruined. This is our firm conviction; but it is, at times, trying to our faith, to see how far Satan is allowed to prevail in this his stronghold. We feel that we are warring against *principalities and powers and spiritual wickednesses in high places*; and when we consider the greatness of the enterprise, contrasted with our weakness and insufficiency, we are ready to faint and to despond. Oh pray for us, that we may be furnished with proper and powerful weapons for this mighty warfare, and that we may have grace given us to be as faithful and active in the service of our Master, as our enemies are in that of theirs! I have been for some time past very unwell, and unable to attend to my usual duties; but, through God's mercy, I am now recovered, and have been able lately to resume them. The daily attendance at the school I now find to be generally forty-six or fifty. Many girls have absented themselves on account of the interference of the Brahmins. I have visited several of them at their own houses, and I still hope that their parents will allow them to return to us.

Mr. Farrar, in his Journal, gives the following more detailed account of the commencement and progress of this persecution.

Aug. 26, 1835—The Brahmins are again aroused, and are exerting themselves with furious vigour to obstruct our proceedings. The Brahminical Censor visited the landlord of our Puntotees last night,

and threatened to exclude him from society, if he did not at once turn them out of his house; and to put the Puntotees themselves out of caste, if they continued to teach singing in our schools. If this threatening be carried on toward completion, our poor men will scarcely have courage to abide what they may dread as the ultimate result.

Aug. 28 — I was informed this morning, by Baba Deekahit, that a Dhurmu Subha was about to be held in the evening, at which all our Pundits and Puntotees were summoned to attend, and would undergo an examination; and that an investigation would take place into the nature and character of my plans and pursuits.

Aug. 29 — The appointed Dhurmu Subha met last night. There were present about sixty of the most influential Nassuck Brahmins. Every Brahmin connected with our Mission Establishment in this place was summoned, and underwent a distinct examination as to the minutiae of his daily employment, its purpose and tendency. Searching inquiries also, both of an open and covert description, were put, in order to elicit the views and motives of the Missionaries themselves. In conclusion, they were all warned strictly to adhere to the rules of caste; and were threatened, that if they in any respect subverted any of those rules, Nassuck should be made too hot to hold them. One individual, who was deemed an offender from having once sung with the children during Service, was ordered to do penance by performing Saatang Namuskar (prostration of the body) to each one of the Assembly. This Dhurmu Subha, owing to the sanctity of Nassuck, possesses considerable influence and authority, and its decrees would be submitted to throughout the kingdom. I learn, from more than one quarter, that the examiners assume naturally the tone and manner of despots; and the examined, that of abject slaves waiting the absolute decrees of their masters.

Aug. 30—A variety of questions were put to me, during the Mahratta Service, respecting the labours and trials of Paul the Apostle. Some of the Brahmins seemed to entertain pretty strongly the notion that he underwent suffering and persecution in the spirit of the Hindoo devotee, in order to amass merit, and secure fame; and they seemed to inti-

mate, that he attached himself to Christ as to a Leader who had wrought out an admirable plan of operations. But I told them, that this could not be the case, since the Apostle disclaimed altogether the doctrine of human merit, and the name of Christ was then a name of reproach; and he who bore it, instead of being an object of the world's applause, became an object of the world's derision and contempt. I set before them the reception that the Missionaries, the messengers of Christ, met with daily in their streets; the public and private abuse to which they were subjected; the contumelious treatment they were necessitated to undergo from all classes; as evidences to shew how remote were earthly fame and dignity from their ministrations. And if such were the fact, in the present day, under the protection of a Government composed of Christians, what must have been the state of things, when every state and kingdom was set in array against the Crucified Nazarene, and all who espoused his cause?

Sept. 1, 1835—A meeting of the Dhurmu Subha was fixed for to-night; but, owing to the prior engagements of some of the chief men, it is, I understand, put off till to-morrow. The object of the meeting is to bring the Brahminical body to some strong and binding resolution, not to allow their children to attend our schools; and especially to call on those who have sent their children, to sign an agreement that they will not do so for the future.

Sept. 2—The preparations for the grand combination are advancing. There was an assembly this evening of about twenty of the Shastrees; to which our Pundits were summoned, and requested to repeat the particulars of their former communications. The Brahmins are fully aware, that their former injunction on all classes, to shun any intercourse with us, has been rendered null and void; and they are now measuring their strength, before issuing an order, to ascertain if they can put an entire stop to our proceedings.

Sept. 4—The Brahminical boys have been withdrawn from our Nassuck Schools for Mahratta. If they succeed in taking them away from the English Schools, our prospects with regard to schools will be of a very unpromising description. Baba Deekshit has been compelled by the constraining pressure of

the united body of Brahmins, to half-promise to sign an agreement that he will not continue to send his son to the English School: he has done so, however, with this proviso—that he will not continue to send him in the event of the other Brahmins withdrawing their children; but that if five others send their sons, his shall be the sixth. He has recently seen his son, who is about seventeen or eighteen, more than once in objectionable society; and has therefore come to the conclusion that prayer is better than profligacy. And it is better that he himself should be reproached by the Brahmins for permitting his son to attend Christian Worship, than that his son should become a prey to dissolute habits, from the absence of that discipline and instruction which might eventually fix him to habits of diligence and propriety.

The Dhurmudhikarees are at present employed in obtaining the signatures of all the Nassuck Brahmins. They will then proceed, in order, to obtain the signatures of the Soodra population. The paper is not carried from house to house; but the inhabitants are summoned to the Dhurmu Subha, and then required to sign their names. The Dhurmu Subha is now proceeding with much more of method and vigorous determination than it has ever before evinced, to obstruct the dissemination of Christian Knowledge.

Sept. 8—The Brahminical boys are dropping off, one by one, from the English School, as the signatures of their parents are being obtained to the declaration of the Dhurmu Subha.

Sept. 10—The Dhurmu Subha has departed from its usual course of summoning each individual to sign his name before the Assembly. It probably found the process of too dilatory a nature for its purpose. The heads of the Brahminical Caste are now carrying the declaration from house to house for signatures. The heading of the declaration is, that "The Brahmins unitedly declare, that to the individual visiting the Padre, or sending his children to the Mission Schools, there is expulsion from caste."

Sept. 11—The Mussulman Cadjee was summoned this morning to the Dhurmu Subha; when the Brahmins, having explained to him the plans they were embodying for counteracting Missionary exertions, proceeded to urge the necessity of the Mussulmans joining the combination, and adopting similar measures.

The Cadjee assented to their observations; and told them, that, when they had completed their work, he would take care that none of his people should have any intercourse with us.

Sept. 12, 1835—The Mission Puntjees, long after they had retired to rest last night, were disturbed by a peremptory summons to attend the midnight deliberations of the Dhurmu Subba. They were again examined; and ordered to give in their final answer, on Tuesday next, to the requisition of the Subba. It requires that they shall not teach from our books, neither attend the Mahratta Service, nor teach singing. If they will act on this requisition, then permission will be given them freely to follow their vocation. If they will not do so, but will persist in their present course, then summary measures will be taken to eject them from home and caste. They came to me sleepless and anxious, to submit their case, and to learn whether or not I should be willing to make any concessions. I told them, that having laid down no regulation which was not in my opinion essential to the objects the Society had in view, I could not deem it right to yield in any respect to clamour or opposition. They feared that they should all be compelled, by the force of circumstances, to give up their situations. I intimated, that it was the lesser evil of the two that they should all resign, and the schools be entirely closed for a time, rather than that any point should be formally conceded to the Subba. They came at last to the arrangement, that, in consequence of the Nussuck Brahmans being particularly annoyed by the singing, the individual who taught it should give up this part of his work; which would relieve them from some portion of the odium attaching to their body, while it left me at liberty to follow my own plans, and to engage another person for the employment, as soon as I could meet with one. I distinctly told them, that, notwithstanding this arrangement, the daily practice of the singing would be carried on in the usual way, and that I should instantly endeavour to supply the deficiency;—that they were deceived by the supposition that the Subba would abate its opposition, through this their limited concession.

Sept. 14 — The Puntjees were again summoned to the Dhurmu Subba last night, when affairs turned out as I had

anticipated: the Subba would listen to no plea of exculpation; and peremptorily told them, that if they did not all give up their situations, they should this evening be declared to be out of caste, and at once turned out of their lodgings. They came to me this morning for advice, and to learn how far I was disposed to support them in the event of their abiding this last painful trial. I gave them every needful assurance, that nothing would be wanting on my part; and advised them explicitly to inform the Subba, that, rather than resign their situations, they were quite ready to remain without its pale. I have made arrangements which I think will secure them a residence, when warned to quit their present abode.

Oct. 14—The Subba continues to hold its daily deliberations, for the purpose of devising new schemes of opposition, and of carrying into effect those it has already devised. The issue of these proceedings still hangs in doubtful balance: according to the fears of many, they will terminate only in acts of violence: according to others, they will lay the foundation of perpetual quarrels, and of separate factions.

It is easy to see, in the preceding accounts, that the same opposition has been raised in this Station as has at different periods harassed the Church of God from the beginning. The second Psalm describes its nature, its impiety, and its folly. The following brief passage in Mr. Farrar's Journal presents a gleam of hope.

Nov. 5—The Meetings of the Subba are now carried on with more of intermission, and there are symptoms of disunion among its members. The bigotted and headstrong, however, continue to denounce threatenings of utter extirpation against the Mission.

Archdeacon Carr's Encouraging View of this Persecution.

We close this account of the persecutions suffered by the Mission with the following truly judicious and paternal consolations, received by the Missionaries under their trying circumstances, from the Venerable Archdeacon Carr—since happily nominated Bishop of Bombay.

I can enter into your feelings of anxiety respecting the proceedings of the Dhurmu Subha; yet am assured that those very proceedings are evidence of a state of things upon which you are to be congratulated. It is plain that the influence of your labours has been felt—felt too among themselves; and I should think the alarm of the Brahmins shows, that, from discussions among themselves, they felt that there was danger of their losing their hold upon the minds of the people. The agitation and discussion now going on among them will draw more attention to the subjects of your ministry, and cannot but tend to undermine their principles. New ideas will inevitably be acquired upon the subject of Religion, in direct opposition to their idolatrous system, which will work in their minds like leaven in the meal. It appears to me, that your course is, to pursue such labours as you can during the period of excitement. It would be well to avoid going to those places where any tumult would be likely to be raised; but on no account allow the Brahmins to think you intimidated, or that you have an idea of leaving the field of labour, as this would only have the effect of emboldening them. May the Lord give you all meekness of wisdom, and shew you what you ought to do in this time of trial and difficulty!

Among the selections from Mrs. Farrar's Journals and Letters, we place foremost some communications relative to a painfully-interesting subject; prefixing an extract from her Journal, which incidentally exhibits the evil alluded to.

Perilous Situation of Christian Children in Heathen Lands.

July 16, 1835—I had conversation with several women, upon a verandah. I was pleased to observe that they had some floating ideas connected with Christianity, though perplexed by their misapprehensions and perversions of the truth. When I had spoken of the Almighty as a living Spirit, one of the women said, "That surely must be Narayun." I said I did not mean Narayun, Siva, Vishnu, Ram, nor any of their gods. "Who then?" said the woman: "Do you mean Jesus?" I had not yet named the Saviour; but His blessed name is known, and, alas! too often blasphemed, throughout the city. One woman supposed that a religious

life consisted in sitting still, with closed eyes and joined hands, as if absorbed in the contemplation of the Deity: this would be after the fashion of the Hindoo devotees. I endeavoured to give them a more correct notion of what is meant by serving God. A woman remarked, "All that is true: her husband, too, says the same things in the streets: but these Deccan people will never listen; they care for nought: what bad words they speak!" Here, willing to give me a specimen of these bad words, she uttered some very horrible expressions. I told her to be silent; but the other women, particularly one who is very old, laughed, and were much pleased. Seeing this, the woman broke forth again in the same abominable strain. I again ordered her to be silent; and told them, that such language would kindle God's wrath against them; and that, to me, it was most painful to hear it. They expressed their admiration that my countrywomen were able to read: they seemed to think that English women must be quite different beings from themselves. There were two little girls, from the school, on the verandah. I told them, if they continued to send these to school, they would soon read as well as ourselves. When I left, the women pressed me much to stay; but as the court-yard was now filling with men who came to listen, I had not nerve to proceed, and went away.

Referring to her own family-circumstances, Mrs. Farrar then prosecutes the subject at large, with reflections well calculated to interest parental anxieties; yet directing the mind to the consolations to be derived from faith in the promises of God, as the special privilege of those who unavoidably make great sacrifices for the sake of the Gospel. The subject has already been before our Readers, in pp. 118, 119 of our Volume for 1835. She writes, under date of Nov. 5, 1835:—

You are aware that we have found it necessary to part with our own dear child, and to confide him to our friends in England;—an extreme measure, considering his tender age: but there is this peculiarity in our situation, that we are entirely removed and secluded from Christian society; we have no Christian Converts, no Christian Assistants: until

lately, there was not a single Christian in our household who could take the oversight of our child when his parents were necessarily absent. His brother, who was of a sickly constitution, having, at the recommendation of several physicians, been early removed from the country, our little Frederick had no companions, young or old, but heathen. Heathen sights and sounds, heathen pomps and ceremonies, abound at Nassuck: he saw all around him interested in them, and evinced a disposition to be interested too; while there was little which we could point out to divert his attention from them. But that which we considered the greatest evil, and which in a great measure determined us to remove him, ere his mind should be polluted, was, that he was continually exposed to hear the most revolting and sinful language. How far this difficulty may prevail in every heathen land, and at every Missionary Station, I am not able to judge. Situated, as we are, in the heart of a Hindoo city, improper language assails our ears, even without our leaving our own apartments. The extent to which this wickedness prevails among the Hindoos is truly awful. Not only in their quarrels, but in their merriment, their common conversation, in all the concerns of life, they scruple not to use language the most revolting and abominable. Little children early learn to adopt it. I often hear them calling out wicked words in the street. One child used to watch for my palanquin, and, after making salaam, would lisp out an expression which I know to be exceedingly improper. The bystanders, including a very aged Gossavee, appeared quite delighted by this precocious wickedness: they encouraged the child by their laughter, and exclaimed, "Hear! he is giving gaulee (abuse) to Madam." The scene was of course put a stop to by a reference to the parents. There is much bad language which altogether escapes our observation: other expressions, again, we know to be evil without knowing their meaning, the slightest hint as to their nature sufficing to preclude further investigation on our part: but we could not expect to bring up a child, who should have much unguarded intercourse with the natives, in the same ignorance: they would be but too ready to gratify its curiosity on this head, to encourage rather than repress those improper sallies in which their corrupt minds would find

gratification, and to which, in their estimation, the very innocence of its age would give zest. Every reflecting parent will see the greatness of this danger; and, to keep their children *simple concerning evil*, will perceive the necessity of exerting the strictest vigilance over all their intercourse with heathens, either young or old. Perhaps it would be impracticable to keep children ignorant of the language of the country in which they reside, but surely no efforts should be made to teach it. Such languages cannot be made the medium of their education; and as there is far more danger of the child's being injured by the conversations of the heathen than there is probability of any heathen being instructed by the conversations of the child, it will be time enough for the child to acquire the language of the country when its mind has been fortified by Christian instruction against the corruption which it would otherwise convey. On the contrary, no pains should be spared to teach the infant its mother tongue; for the parents will find it far more easy and natural to communicate Christian ideas, to impart the elements of truth and knowledge to its dawning faculties through the medium of their own language, than through that of a foreign one; and the task of cultivation and instruction cannot be entered upon too early, where so much that may debase the mind abounds.

To ensure that simplicity concerning evil recommended in the Scriptures, it also appears desirable that children should not be familiarized with heathen superstitions, idolatries, and objects connected therewith. The very sight of the gods of stone and hideous images is pernicious to a child who sees them to be objects of worship. The Deity becomes associated in its mind with images which are to it images of terror; and it imbibes in its infancy that unscriptural fear of God, which we observe in the heathen themselves. How many heathen have no other notion of the Divine Being, than that of a hateful capricious tyrant! This appears, also, to be the first impression on the child in heathen lands, when he has any other idea of God, than that He is a mere figure of stone. I several times asked a boy of ten years old, the child of a Portuguese, consequently of nominally Christian parents, where God was. This boy invariably answered, "In the jungles;" and it appeared that his notion

was, that the Deity was a malignant spirit, abiding in desert places, there to devour and to destroy. My own little boy, before he was three years old, had been told that God was in every place, and that God saw him by night as well as by day. I perceived, that when I took him apart to teach him to pray, he would cast timid glances around the room, and betray many symptoms of fear. I frequently repeated to him, that God was good and loved little children. At length the child asked me, in his own infantile language, whether God would not make some terrific noise, to frighten and drive him away. I could only account for these fears on the supposition that he imbibed them from seeing the frightful idols one meets with on every side about Nassuck.

I feel that I should weary you, did I enter more fully into the detail of difficulties to be expected, of cares necessary both for soul and body in places where the moral atmosphere teems with corruption, even as the physical one often does with disease and death. Various inconveniences are incidental to various countries and stations. I have endeavoured to state such as I suppose to be felt more or less in all heathen lands. After all our care and all our watchfulness, a child in India must be under vast disadvantages, in comparison with one brought up in a Christian and civilized country. There, how many objects to excite a beneficial curiosity—to afford innocent amusement—to interest and expand the mind! There, how many ideas may be acquired by outward perception, by personal observation, which here can only be imperfectly conveyed by books and study! On the other hand, if the child be sent to the more-favoured land, separated from its parents in its early years, much that is injurious to itself may accrue from its being deprived of that guardianship which God has made the most vigilant, next to His own—of those objects of love and obedience, which, next to Himself, God has ordained to call forth its most lively affections: and, however dear the friends to whom they may entrust their children, however great the confidence they may repose in those friends, who shall describe the anxieties and privations of the bereaved parents?

But, though I thus write, I am persuaded that, as it was once remarked to me by a Christian Friend, the children of Missio-

naries shall be *no losers* by the vocation of their parents. Whether Providence directs us to remove them from us, or to retain them near us, the trials connected with our offspring are among those which, if endured for Christ's sake and the Gospel's, come under the blessing pronounced Matt. xix. 29, and among those which shall abound to the glory of God through the prayer of Christians, *and the supply of the Spirit of Jesus Christ*. Whether brought up by their parents in the midst of abominable idolatries, or severed from their parents to be educated in Christian lands, the offspring of Missionaries have a claim on the sympathy and the prayers of Christians. I am well aware that this sympathy is felt, and has been often expressed by the Directors of our Society at home; and we derive comfort from the thought that they are alive to our difficulties and sorrows.

It can be no matter of surprise, that, under such circumstances, a strong feeling should be cherished of the benefit of introducing Christian Education among the children of the Heathen. Mrs. Farrar, by one or two incidents related in her Journal, thus portrays the

Hopefulness of the Work of Christian Education.

July 20, 1835.—To-day, a girl from one of the schools in Bombay found her way to my school, her relations having left Bombay for Nassuck. It was amusing to observe the interest with which my little girls welcomed a fellow-student from distant parts, and how eager they were to ascertain the extent of her attainments. I was pleased to welcome to my school a girl who had learned to read elsewhere: the incident seemed like an earnest of the time when there shall be Female Schools everywhere. As it appeared that her relations were not very willing to send her, I intended to go and see them this evening, and sent a message to that effect by the girl. Upon her return to school in the afternoon, she brought word that her sister begged I would not come; for her husband would be angry, and the Brahmin, in whose house they were living, said they might seek a lodging elsewhere, if I came there. The mixture of insolence, hatred, and loathsome adulation which we meet with is truly indescribable: some make mouths at us as we

pass: others literally bow their foreheads to the ground before us! Not being admissible at the Brahmin's, I went, instead, to see a little girl ill of putrid fever. I exhorted the poor little sufferer to trust in and pray to that Saviour of whom she heard at school. I asked her what He had said about children. She answered readily, "Jesus said, *Suffer little children to come unto me.*"

Sept. 11, 1835—To-day, we read in the school the story of Abraham's being commanded to offer up Isaac. When that pathetic answer of Abraham to his son was read, *My son, God will provide Himself a lamb for a burnt offering*, I asked what was meant. A little girl, who had never read this story before with me, or heard it explained, answered immediately to the prophetic meaning of Abraham's reply. She said, "The Lamb whom God had provided was Jesus Christ." Does not this shew that she has some understanding of that wonderful dispensation whereby God hath reconciled the world unto Himself? and, understanding it, is it possible that she should despise or reject it, or seek salvation in any other way?

In the following passages is pointed out the peculiar

Suitableness of Scripture-Stories, in all Eastern Countries.

Sept. 16 — Very few girls in the school: they read to me the story of Isaac's marriage, with which they were much pleased. It is almost a graphic description of the manners of this country; except, alas! that, instead of the piety of the faithful steward, here recourse would be had to the divinations and incantations of the astrologer, and vows to a false god: but, in its other features—Abraham sending to his own country for a wife for his son—the daughters of the land drawing water at the well—the watering of the camels—the presenting the ring and bangles—the hospitality of Bethuel and Laban—the gifts bestowed on the relations of the bride—her journey with her nurse, and drawing her veil over her face at the approach of Isaac—are incidents of the story so analogous to the customs of this country, that one might suppose it to be a picture of Hindoo manners, ere they were marred and corrupted by the introduction of foul idolatries and debasing superstitions.

The girls have been delighted to-day in looking over some coloured illustrations

of the History of Joseph and his Brethren. These plates will help to impress the facts upon their minds. I have already remarked how suitable for them I find the Old-Testament Narratives to be: the Patriarchal Histories contain allusions to customs with which the Hindoos are familiar, and are full of incidents which are in keeping with their own manners and ideas.

It may gratify and encourage the friends and helpers of the Missionary Cause at home, to read the following account of the

Acceptableness of Useful Articles sent to India.

July 22—Baba Deekshit called upon us; and I exhibited to him the clothes and other articles which I have lately received from my friends in England, for distribution. He admired our manufactures, and the ingenuity of English workmen. He said the Hindoos could not equal them, till we came in greater numbers to settle among them, and teach them. He was particularly pleased with a piece of ornamental paper-work, done by a little girl in England. He exclaimed, "Our girls are stones, (or, as we should express it, mere machines). When you come to see my wife, bring this to shew her; and say to her, 'Girls in England can make such pretty things as these: what can your girl do?'" I pleaded for Female Education. He appeared to regret the ignorance to which females in this country are doomed: he seems disgusted with some of the customs of his ancestors, but has not courage to throw off the yoke. In some respects he is a sensible, intelligent man, and, to a certain degree, liberally minded; but in matters of Religion, a child would laugh at the superstitions, the ghost and demon stories, the foolish miracles, which form the ground-work and bulwarks of Baba Deekshit's creed.

The following extract exhibits the malignant ingenuity, of which the human heart is capable, as exemplified in the

Cavils of Heathen Youth against Scripture.

July 19—To-day there was a large number at the Mahratta Service: the chapel was mostly filled by the children from the Schools, the Pantojees, and others connected with the Mission Establishment: there were also a few strangers,

who, seeing so many assembled, came to listen. One old man, who is, in matters unconnected with Religion, a shrewd and clever man, persisted in maintaining that he must see with his own eyes some palpable manifestation of the Deity, or he must see His form, before he could believe in Him. He argued, that if God had no form, he could not be known to exist. This shews how blind is his understanding with regard to spiritual things. The boys of the English School appear to be well acquainted with the New Testament History; but they seem to treasure up its facts rather to cavil at them and to shew their ingenuity by captious questions, than for any good purpose. To-day Mr. Farrar's discourse was on the Parable of the Marriage Feast, Luke xiv. 16. A boy remarked, that those who refused to come to the supper represented the Jews: that it was said, *none of those which were bidden shall taste of my supper*; so the Jews are excluded from salvation: yet in other parts of the Testament it says, *Whosoever will, let him come*, and he shall be saved. This objection was started by the boy Narroo; who, some time ago, expressed his wish to be a Christian, and said he was, on that account, persecuted by his family. The same boy, on another occasion, puzzled himself to find some trait of cruelty in the character of our Lord similar to those related of the Hindoo Avatars: however, he could find nothing to lay to the charge of Jesus, but that he had cursed the barren fig-tree. Another boy wanted to find a parallel to the cruelties practised by the Hindoo Avatars, in the fact, that God will cast his enemies into hell. He said, "Satan made man bad, but who made Satan bad? If God were merciful, would He permit Satan to exist?" These are the cavils of men who can worship the brute creation, and yet deem themselves wiser than God.

We add to the foregoing extracts the following

Instances of Gross or Listless Superstition.

July 18, 1835—From my room window this morning I beheld a sight, which could Christians in England witness, I think it would rouse their compassion and stimulate their prayers for a people *sitting in darkness and the shadow of death*. A poor senseless cow was led about to receive the homage and adoration of those for whose use and service she was created. She was a pretty

brindled cow, and a calf ran by her side. She was led by a man clothed in a long garment, who walked before her bare-headed and barefooted, uttering, at intervals, some mystical ejaculation which I did not understand. The cow was preceded by a man bearing a flag, and another beating a small drum, and she was followed by one playing on cymbals. The people did not prostrate themselves before her, but I knew she was thus led about as an incarnation of their deity; and when she halted at a door they brought out to her offerings of grain, which her conductor received into a wallet. When I saw the poor senseless animal walking along so unconsciously, and stumbling at a rough place in the pavement, I felt both wonder and pity that any should be so brutish as to turn their hope and their glory into the similitude of an ox that eateth grass.

Sept. 7—A few evenings ago, I called to see a poor sick stone-cutter. I read a little to him; but what with the barking of dogs, the screaming and talking of women, and the loud singing of two who were grinding at the mill, I could hardly make myself heard or understood. The poor man seems to be fast wasting away; but I could not make him come to any other conclusion than that which he formerly expressed—that he would worship God when he got well. I endeavoured to persuade him, that his being so ill was just the reason why he should hasten to make his peace with his Maker. But the holiness of God, His hatred of sin, and the awful judgment which awaits impenitent sinners, are doctrines which the Hindoo Religion has not taught this poor man: he believes that it is his fate to undergo a certain number of births, and a certain number of deaths; and that he has no power to alter his fate, whatever it may be.

To these instances from Mrs. Farrar's Journal, we subjoin another from Mr. Dixon's:—

June 11—Went to an idol temple this evening, to speak to the people. This is an open temple; and the idol being visible from the road, many of the Hindoos, as they pass, pull off their shoes, and, standing with their face toward the idol, join their hands, and bow to it. This idol has a peculiarly uncouth and horrible appearance; and those minds may almost be considered

as in a hopeless state of degradation, that are capable of rendering homage to such objects. I do what I can to convince them of the folly and sinfulness of such sentiments and conduct; and to lead their minds to just apprehensions of the Divine character and attributes.

LONDON MISSIONARY SOCIETY.

THE Rev. J. A. Schurmann, of Benares, gives a

Just Estimate of the Evil of Idolatry.

Every day convinces me more deeply of the evil of Idolatry. How much error has been published on this subject by European Writers! Some find a pure, sublime, and mystical sense under every idolatrous rite: others consider it as a system of amusements adapted to the seasons of the year: others trace its origin to geographical and physical causes. While in Europe, I anticipated with pleasure the time when I should investigate it for myself; and I am now fully satisfied, that it is only a system of deep and dark iniquity. It cherishes a love of sin by its ceremonial atonements, without attempting to remove it: the Hindoo, who bathes to-day in the Ganges, or makes a pilgrimage to any holy place, though committing on the way all manner of iniquity, or who gives something to a temple or its attendant Brahmins, has atoned for all his sins, past, present, and future, and can to-morrow sin with an easy conscience and in comfort.

How happy should I be could I inform you that many in Benares see the evil of their sins, and ask, *What shall I do to be saved?* But this, alas! is not yet the case. There are many who profess to believe the Gospel, and who have discontinued idolatrous practices; but they do not appear to realize a suitable conviction of their own sinfulness.

The Rev. Micaiah Hill, of Berhampore, in a Dialogue with a Native, adduced a striking

Proof of the Falseness of the Shastres.

Native. "Did not God create the Four Ages?—the True Age, in which there was no sin: the Second, in which there was one-quarter wickedness: the Third, in which were one-half wickedness and one-half holiness: the Fourth, or present Age, in which there is one-quarter holiness, and three-quarters are wickedness. God has created these Four Ages; and,

therefore, wickedness is His work"—*Missionary.* "Pray, friend, where were you in the first Three Ages? Who lived then? and what did people do in those Three Ages?" (No answer. I continued—) "How do you know if there have ever been such ages?"—*N.* "From the Shastres."—*M.* "There are many Shastres, and they contradict one another: all cannot be true: some must be false. That man who can tell one falsehood may tell a thousand; and that Shastre which tells one falsehood may tell a thousand. But, to speak plainly, Do you know that one Shastre says that Mother Gunga is so holy, that, wherever she flows, for eight miles on each side of her banks she destroys all sin?"—*N.* "Yes, it is so written."—*M.* "We are not more than two miles from Gunga: is there no sin in this bazaar? How many disputes have already occurred this morning for a few cowries! How many liars, cheats, thieves, extortioners live here!"—*N.* "That is not Gunga's fault."—*M.* "The argument is not concerning whose fault it is, but whether the Shastre be true or false: the Shastre says there is no sin here. Is this true or false?"

The Native made many attempts to evade the argument, which others perceiving, told him to say yes or no; and while they were debating the subject, the distribution of Tracts was begun.

Polynesia.

Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

THE last Report of the Society, just published, contains a most animating view of the

Enlargement and Deepening of the Extraordinary Work of Grace in these Islands.

The state and prospects of the Missions in the Friendly Islands are contemplated by the Committee with deepest feelings of devout thankfulness to the Great Head of the Church. In those distant *Isles of the Sea*, a work has been effected by the instrumentality of the Agents of the Society, than which no modern Missionary achievement has brought greater glory to God, or yielded a larger amount of spiritual benefit to any portion of the human family.

Previous to this late extraordinary revival and spread of experimental Religion,

the zeal and faithfulness of the Missionaries in disseminating the truths of the Gospel had been rewarded by the overthrow, to a great extent, of the ancient idolatry of the people. Such had been the successful results of their glorious labours in Haabai, that the worship of the True God had been universally introduced, and not a professed idolater remained in any of the islands comprised in that groupe: but, among those who had received the Gospel as a revelation from Heaven, and who were to a certain extent influenced in their spirit and lives by its doctrines and precepts, the number remained comparatively small who had fully experienced it to be the *power of God unto salvation*. A richer measure of success has now been vouchsafed to the Missionaries; and they have been permitted to witness the saving effects of Divine Grace, to an extent which their most sanguine hopes had scarcely ventured to anticipate.

In dwelling on the distinguishing characteristics of this gracious work, the INCREASED EFFICIENCY OF THE NATIVE TEACHERS ought not to be overlooked: several of the first converts to Christianity have long been actively employed in preaching Christ to their countrymen: over these, the Missionaries have watched with affectionate solicitude, and marked with satisfaction their improvement in knowledge and piety; but their usefulness has never been so apparent as in this day of the Lord's power: one of their number was the chosen instrument in the hand of God for commencing the work which has yielded such delightful results; and all of them, by their zealous endeavours, have greatly contributed to its extension. The RAPIDITY of this work deserves especial notice: the Word of Prophecy has had its accomplishment, and a nation has been born in a day: the Divine Influence, which began to descend at Vavou, spread over Haabai, and extended to Tonga, in such swift progression, as to exceed the power of description; and multitudes, in this extraordinary visitation, were brought almost simultaneously to experience the peace and joy of saving faith. And the DEPTH of this work is equal to its extent: its character is not so strikingly apparent in the excitement which has taken place, and in the rapturous joy of the new converts, as in the deep implantation in

their minds of all the Christian Graces: they manifest, in an eminent degree, *the mind that was in Christ Jesus*.

A brief statement of this extraordinary Work of Grace has been furnished by one, under whose eye it commenced at Vavou, and whose zealous labours formed part of the instrumentality by which it was effected. In one of his latest communications, Mr. Cargill observes—

You will have been apprised, ere this time, of the glorious extension of experimental Religion, with which the Lord has visited this part of His vineyard. The Gospel has indeed proved to be the *power of God unto salvation*. Satan's kingdom has not only been shaken, but well-nigh abolished in this land. It is no exaggeration to say, that vital Religion is the enjoyment of a great majority of the people. The reformation which is visible in their manners, and the genuineness and depth of their Christian Experience, demonstrate that they have received the unction of the Holy Ghost; and that they have not only embraced the *form*, but that they enjoy the *power*, of godliness. Sin is not only discountenanced, but they hate it with a perfect hatred; and I believe that many of them would rather forfeit their lives than their integrity.

They set a high value on the Means of Grace: it is not a trifle which prevents any of them from attending the House of the Lord; and when there, their eyes are riveted on the speaker, and frequently the abundance of their tears bespeaks the joy of their hearts. Their whole behaviour is a practical illustration of that feeling, which prompted Jacob to exclaim, *How dreadful is this place!*

The Sabbath is kept holy, in the most literal and extensive signification of that term. Not only is all worldly business laid aside, but the whole day is employed in exercises of public and private devotion. I do not know any who spend any part of that day in idleness or diversion. Their respective class-leaders watch over them with scrupulous care; and if any of them engage in duties which are not decidedly religious, and absolutely necessary to be done on that day, they affectionately admonish them to remember the command of the Lord, and to consecrate His day to His service.

Nor are they less punctual in the performance of their Religious duties on other days. At the first dawn of morning, they present unto God a sacrifice of prayer and praise; and, at night, the last exercise which they perform, ere they retire to sleep, is to sing the praises of Redeeming Love, and implore the protection of their Heavenly Father: and they have their stated times, through the day, for retiring to their closet, and enjoying fellowship with the Father and the Son.

The two principal characteristics of their prayers are, an affecting simplicity and a powerful unction. In the simplicity of their

souls, they enter the audience-chamber of the Most High; and, in the earnestness of their desire, they breathe out their whole soul in every petition, while the hearts of all present feel—

The overwhelming power of saving grace.

What was said of Stephen is true of many of the native leaders and local preachers—they are men full of faith and the Holy Ghost. They love one another, and every one seems to think his neighbour better than himself. They are warmly attached to their instructors, and manifest a becoming zeal in the work assigned them. They seem never so happy as when engaged in the work of the Lord; and are anxious for the welfare of the people, as if they felt like the Apostle, when he said, *Now we live, if ye stand fast in the Lord.*

We feel great pleasure in labouring among a people so affectionate in their disposition, so tractable in their manners, and so attentive to the one thing needful.

This description of the work in Vavou applies equally to Haabai, though not in the same degree to Tonga. In the latter island, Christianity has not spread to such an extent as in the other groupings; and those who have embraced it there have had their graces tried by the persecuting spirit of the idolatrous party which yet remains.

Urgent Call for more Labourers.

The vast augmentation to the number of members in our Societies, which took place during this extraordinary religious movement, so greatly increased the ministerial labours and pastoral duties of the Missionaries, and the openings for usefulness which presented themselves in the neighbouring islands became so numerous, as to render it imperatively necessary that the number of Missionaries should be increased. The following extract from one of the last Letters places in a strong light the necessity of affording speedy help. Mr. Tucker says—

We are constrained to ask—What are we among so many? Under these circumstances we are constrained to look to you, Dear Fathers and Brethren, and to the Friends of the Mission, for help. Be assured, it was by indulging the pleasing hope of receiving, at no very distant period, more fellow-labourers from England, that we were induced to break up new ground. At your feet, therefore, we place our petition. Our request is for SIX NEW MISSIONARIES. I pray and beseech you to hear our cry in behalf of Fejee and Samoa, Niua and Niuafoou, Vavou and Haabai. Spread our wants before the friends of the Heathen. Tell them that there are thousands of persons crying out to us to come over and help them, and thousands more who

have never heard of the Saviour's Name. They are living in darkness and misery: their land is full of rapine and murder: they are destroying one another by war, and delight in FEASTING ON HUMAN FLESH. Oh send us more Labourers! and then these savages and cannibals will soon hear the Gospel, and feel its blessed effects in their hearts, and exemplify them in their lives, like the people among whom we now dwell. There should be two new Missionaries, at least, for Fejee—three for Samoa—and one for Niua and Niuafoou, where all the inhabitants I believe have embraced Christianity, but have no one to baptize or marry them, or teach them fully the Way of Salvation. There should be two Missionaries at Vavou, and two on this Station. I am quite distressed at the thought of Brother Watkin's removal to Tonga: he is very conversant with this language, and his labours have been greatly blessed to the people; but I shall soon be alone here with more than 3500 members in Society, 161 Class-leaders, and upward of 70 Local Preachers under my care, with but a slight knowledge of the language. My trust is in Him, who is the Strength of Israel, and the Saviour thereof; and who has said, *My grace is sufficient for thee. Lo! I am with you alway.*

You will see that MORE THAN SIX Missionaries are wanted; but we are afraid to ask for more; yet we should rejoice exceedingly should more be sent; and I have no doubt that very glorious consequences would be the result—thousands of the Heathen would soon be gathered in to the fold of Christ, and be brought to feel the saving and cleansing efficacy of His atoning blood.

Before this Letter, and the Minutes of the District Meeting containing the united request of the Missionaries for help, were received, the Committee had taken measures to meet, in part, the necessity which had arisen, and Five additional Missionaries had been sent. These, it is hoped, have by this time nearly reached their destination; and, with their assistance, the Missionaries, who have been toiling so successfully in the field, will be able to prosecute more vigorously their plans for the extension of their labours.

Arrangement of Labours with the London Missionary Society.

That part of their arrangements which relates to the Navigators' Islands will not, however, be carried into effect. As the Missionaries of the London Missionary Society had also directed their attention to the Navigators' and Fejee Islands, and had sent Native Teachers to both groupings, the Committees of the two Societies have agreed, that, in order to

guard against the Missionaries being impeded in their respective labours by the clashing of one another's plans, the Navigators' Islands, being nearest to the Stations of the London Society, shall be occupied by the Missionaries of that Society, and that the Fejee Groupe, which is contiguous to Tonga, shall, in like manner, be given up to the Wesleyan Missionaries. This cluster, comprising a large number of islands, some of which are of considerable size and thickly populated, will constitute an important sphere of Christian Labour; but when a Missionary shall have been stationed at Niua and Niuafoou, and when the wants

of the existing Missions shall have been supplied, the Missionaries will be able, it is obvious, to furnish only a very scanty supply for the spiritual necessities of the Fejeans, unless their number be further augmented.

The Rev. Peter Turner sailed for the Navigators' Islands before intelligence of this arrangement could reach him: he left Vavou on the 3d of February 1835, and arrived at his destination on the 16th of June. On the 8th of October, he wrote that several thousand persons had placed themselves under his pastoral care.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. and Mrs. Squire embarked for Calcutta, at Portsmouth, on board the "London," Capt. Wimble, on the 27th of July; not on the 25th, as stated at p. 342 of our last Number. They will proceed to Singapore, in order to enter on such measures, with regard to China, as may be found practicable.—The Rev. John Thomas (p. 342) embarked at Portsmouth, on board the "Wellington," Capt. Liddell, on the 13th of August, for Madras, and sailed the same day.—The Rev. W. Morse (see p. 477 of our last Volume) left Jamaica, on the 6th of July, in the "West Indian," Capt. Simpson, on account of ill health; and arrived in London on the 23d of August.

London Miss. Soc.—The Rev. Dr. Philip and the Rev. James Read having arrived from the Cape, with the Natives Tzatzoe and Andries Stoffles, a Meeting of the Society was held in Exeter Hall, on the 10th of August, for the purpose of receiving statements in reference to the Society's Missions in South Africa.

Baptist Miss. Soc.—The Rev. G. F. Anderson (p. 127 of the Survey) has been obliged, after a short residence at Digah, to return home: he arrived at Plymouth, on the 17th of June, in the "Isabella," with very impaired health. The death of his Wife, on their passage out, was stated at p. 490 of our last Volume.—Mr. Nichols, whose return from the Bahamas on account of health was noticed at p. 156 of our last Volume, departed this life at Tor, in Devonshire, on the 12th of July. The Medical Friend who attended him bears this testimony:—

The piety, which he evidenced in life, shone forth still more beautifully in his last trying illness; and now, after having given a proof of the power of Religion not soon to be forgotten by those who have witnessed it, he has slept in Jesus.

Church of Scotland Missions.—A Subscription has been opened, with the view of raising the sum of One Thousand Pounds, in the course of twelve months, for the support of a Central School in Calcutta, for the training of Native Teachers, under the immediate

superintendence of the Rev. Dr. Duff. The subscription is limited to One Penny; but individuals may subscribe for others to whatever extent they may think proper. This plan is in imitation of one by which a like sum was lately collected for another benevolent object: among its advantages, the following are stated:—

It draws upon all classes of society without their feeling it—it opens a field for exertion, from infancy upward, to all individuals who may desire to make themselves essentially useful in so good a cause, either as collectors or contributors—children, who make excellent collectors, as well as those of maturer age, may, at a future period, cherish with delight the recollection that they have thus early been instrumental in no small degree, in sending Teachers to convert thousands of the millions of Pagan India, to whom the truths of the Gospel have not yet been declared—and if such may be the ground-work laid by children for future happy reflections, ought it to be of less interest to those of riper years? the gratifying feeling of having been well employed, often, very often, powerfully tends to produce a permanent bias toward wholesome exertion in minds hitherto utterly indifferent to it.

The Rev. John Anderson has been appointed by the General Assembly to join the Mission in India. He is the Seventh Missionary engaged by the Assembly in its India Mission.

Bible Embossing for the Blind—A System of Embossed Characters having been invented, the efficacy of which in teaching the Blind to read has been satisfactorily proved on public trial, a Society was lately formed at Bristol, with the view of affording to that afflicted class the means of reading the Holy Scriptures. It is denominated, "The Bristol Society for Embossing and Circulating the Authorised Version of the Bible for the Use of the Blind." The Committee thus state the origin of the invention, and the improvement made by Mr. Lucas in the process of teaching the Blind to read; being a method new and peculiar to himself, viz. by Short-hand, or Stenography, of which he has been many years a teacher:—

France, Austria, America, and lastly Scotland upheld this desirable object, by means of embossed letters: and Dr. Gall has invented a New Alphabet from Triangles, in which has been printed one of the Gospels, forming a quarto volume, which can only

be obtained at a high price: it also employs more time in perusing, as well as being somewhat difficult to feel. A shorter method, therefore, was wanted; and it has been obtained by means of Mr Lucas's new and simple Alphabet—easy to feel; and capable of contractions so as to reduce the time in learning, reading, and printing. The result has proved very satisfactory to several Public Meetings at Bristol and Birmingham; and a Resolution has been come to at a Special Meeting to embody the Gospel of St. John, as a test of the real advantages to be obtained in its price and use. They therefore trust that this Circular will be productive of further subscriptions in aid of a plan, which must prove beneficial to many thousands of the helpless blind, who will, by this means, have directly communicated to them the Word of God.

Indigent-Blind-Visiting Soc.—In August 1834 a Society was formed with the benevolent view of assisting the Blind Poor, resident in London and its vicinity, in obtaining Religious Instruction, by providing them—with Bibles or Testaments, of the Authorised Version, without Note or Comment—with Daily Readers of the same—and with Conductors to Protestant Places of Worship, where the Doctrine of the Trinity is preached. The Committee have issued the following statement:—

Since the establishment of the Society, 123 Blind Persons have been placed on the Books—of whom, 108 are at the present time under visitation by gratuitous Visitors; 50 are provided with daily Readers of the Scriptures at their own habitations; 12 with Conductors to Places of Worship; and others have Bibles lent them. Their temporal wants are likewise relieved to a small extent.

The Committee have the painful duty of stating, that many of the Blind are in the most deplorable spiritual ignorance; and the increased demands made on them for Readers and Conductors compel them to make an earnest appeal to their Fellow Christians, liberally to support this work of faith and labour of love.

Libraries for Coast-Guard Stations.—These Libraries were noticed at p. 255 of our last Volume. Government have made a second Grant, of 300*l.*, in addition to the first of 500*l.* The Libraries completed amount to 620; and comprise, including a few Tracts, upward of 52,000 Volumes. The necessity for such aid will be felt, when it is considered, that some of the Stations, particularly those on the north-west Coast of Ireland, are ten, twenty, and even thirty miles from any Place of Worship.

Prize Essay on Covetousness.—Dr. Conquest, of Finsbury Square, having offered a Premium of One Hundred Guineas for the best Essay on the "Love of Money," and appointed the Hon. and Rev. B. W. Noel and the Rev. Dr. J. P. Smith as Judges, the Prize was awarded to the Rev. John Harris, of Epsom. It has been published under the title of "Mammon; or, Covetousness the Sin of the Christian Church." The total number of Essays sent in was 143; of these, 41 were written by Ministers of the United Church, 5 by Wesleyan Ministers, 26 by Dissenting Ministers, 14 by Ladies, and 57 by Laymen. Three other of the Essays are designated by the Adjudicators as "compositions of a superlative order."

British-Museum Readers.—Some judgment may be formed of the course of reading, which occupies the graver class of society, by the following list of the number of volumes, in the different Departments of Lite-

ature, consulted by persons frequenting the Reading Rooms of the British Museum for three months in the year 1835, as delivered in to the Committee of the House of Commons.

Science, 9713—History, 2167—Topography, 1286—Theology, 1190—Poetry and the Drama, 1187—Law, 945—Reviews, Magazines, and Modern Periodical Literature, 870—Voyages and Travels, 797—Classics, 763—Biography, 707—Art, 624—Romances, Novels, and Annuals, 495—Antiquities, 481—Encyclopædias, Dictionaries, and Grammars, 421—Genealogy, 153—and Miscellaneous, 1735—making a Total of 16,524 Volumes.

Statistics of Crime.—From a Paper lately issued by the Home Office, we extract a passage relative to the State of Crime in England and Wales, in the year 1835 as compared with 1834;—

There has been a total decrease in the numbers charged in 1835, as compared with the preceding year, of 1720 persons, or nearly 8 per cent.

In 30 English Counties there was a decrease. This decrease was most marked in the following counties:—In Northamptonshire it was nearly one-half; in Herefordshire, above one-third; in Berkshire, Cheshire, Hampshire, and Worcestershire, one-fourth; and in Durham and Shropshire, one-fifth. In Middlesex the decrease was 17 per cent.; in Surrey, little more than 4 per cent.; in Yorkshire, 14 per cent.; and Lancashire, 4½ per cent. In Wales, the total decrease on the 12 Counties was 27 per cent.

In the remaining 11 English Counties, and in Bristol, there was an increase, which was proportionally greatest in Gloucestershire, where it amounted to 19 per cent., in Kent to 15 per cent., in Warwickshire to 14 per cent., and in Staffordshire to 10 per cent. In Essex, the increase was above 8 per cent.

The decrease does not appear to be confined to any one class of offences, but to be spread pretty equally over the whole, being, however, rather the greatest on the more heinous offences.

WEST AFRICA.

Wesleyan Miss. Soc.—The Rev. W. Fox arrived in the Gambia, on his return (p. 17) from his visit home, on the 15th of December. On this visit, he left the Gambia, with Mrs. Fox, on the 30th of July of last year, and reached Dover on the 19th of September. Leaving Mrs. Fox for the more perfect restoration of her health, he embarked on his return, with the Rev. R. M. Macbrair, on the 11th of November.

SOUTH AFRICA.

French Protestant Missions.—The Rev. Francis Daumas and Mr. Lauga (not Langa, as printed) mentioned at p. 70, arrived at the Cape on the 6th of August of last year. They spent about six weeks with Mr. Bissex, at Wagenmaker Valley. On the 27th of October, they sailed from the Cape, and arrived at Port Elizabeth on the 10th of November. The Governor, who was then at that place, received them with much kindness. They arrived in safety at Caledon, now called Bethulia.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. J. H. Knott and the Rev. C. H. Blümbardt (p. 303) reached Cairo in safety on the 14th of June.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. T. H. Applegate and Mrs. Applegate (p. 256) left Madras, on the 9th of March, for the Tinnevely Mission.

AUSTRALASIA.

Church Miss. Soc.—The Rev. H. H. Bobart (p. 342) reached New Zealand on the 3d of March, and Waimate on the 5th.

Missionary Register.

SEPTEMBER, 1836.

Biography.

DEATHS IN THE UNITED BRETHREN'S WEST-INDIES' MISSIONS.

CHRISTIAN,

A Native Assistant in St. Thomas.

THE Diary of New Herrnhut, for the Year 1832, contains the following Obituary Notice:—

On the 1st of October, Christian, the oldest Assistant in this Mission, a son-in-law of the well-known Cornelius, finished his course with joy. For many years, it had been his earnest desire to depart and to be with Christ.

His funeral was attended by not a few persons of consideration resident in the town, who had long esteemed him for his upright Christian character, and were anxious to pay this last tribute of respect to his memory. In the Discourse held previous to the interment of his remains, the peaceable spirit of our late Brother, his simple trust in the Saviour, and his child-like resignation to the Divine Will, were set before the hearers, for their imitation.

Many a soul has been roused by his instrumentality from the sleep of sin, and induced to listen to the Word of the Cross. The leading feature of his character was a disposition to shew love to every one—to do good, and to communicate. To the poor, he was always a kind friend; assisting them according to his ability, and frequently giving them a lodging in his house. If disputes arose between members of the congregation, he exerted himself faithfully, and often with success, to bring about a reconciliation. In short, he made it evident, at all times, that the object which lay nearest to his heart was the promotion of the general good and the comfort of the Missionaries.

In his earlier years, he had learnt the trade of a carpenter from the late Br. Kremser; and followed it for some time, with diligence and success: on the departure of this Brother, the business had to be discontinued, and he was thereby thrown out of his situation. He then
Sept. 1836.

found employment as a shepherd—a kind of life which was by no means agreeable to him; not to mention, that he had become exceedingly attached to Br. Kremser. One day, feeling much depressed in spirit, on account of the change in his circumstances, he had grace given him to cast his burden on the Lord; and earnestly to implore him, that He would in future be his all in all. This prayer, as he himself often testified, was graciously heard and answered; and, from that time, His Saviour became the friend of his soul, and his comforter in all distress.

The office of a National Assistant he discharged with great faithfulness for a period of nearly fifty years. With advancing age, his sight began to fail him; and, for several years before his decease, he was almost totally blind—a severe trial of faith for one of so lively a disposition, which prompted him often to sigh for his release. Nevertheless, patience had her perfect work: he was enabled to display to the last the most exemplary resignation to the Lord's will, and to keep his eye of faith fixed on his Redeemer.

JANE MASON,

of Mesopotamia, in Jamaica.

The late Br. Pemsel, of this Station, wrote, under date of Jan. 7, 1834—

Our late Sister, Jane Mason, was born of Christian Parents, who were members of our Church in early times: she was dedicated by them to the Lord in holy baptism; and, as she grew up, attended the meetings for the children with great regularity, till she was about twelve years of age. At this early period of life, she gave way to the temptations of sin; and, following after the course of this world, forfeited, in consequence, the connection with our Church.

In the years 1826 and 1827, when our Brethren, at the earnest request of

the few formerly in connection with us, recommenced preaching in these parts, she was one of the first who desired to be admitted into closer fellowship. In June 1830, having in a very contrite manner expressed her sorrow for her past evil course, she was received into the congregation, and married to a person with whom she had been living for a number of years: from that time she was faithful in her attendance on the Means of Grace, and truly anxious to profit by the Word of God. In November 1831, she was confirmed; and partook for the first time of the Holy Communion, with many expressions of thankfulness.

For some years past, her health has been declining, and she has often been dangerously ill; but it was not evident, till about six months ago, that her sickness was unto death. During that period, I often visited her; and was much edified in witnessing the firmness of her trust in the Lord her Saviour. She deeply regretted her inability to come to church, and partake of the spiritual blessings of the Lord's House: she was therefore very thankful when I held a meeting at her own house.

About a fortnight before her end, she was much refreshed by a participation in the Lord's Supper, and very feelingly expressed herself as follows: — "Ah! I long to be relieved from all my sufferings, and to go to my Saviour, who loved me, and did so much for me, poor sinner. I can truly say, that He has pardoned all my past sins, and removed the burden of guilt from my conscience. All the joys and pleasures of this world are unable to afford me true peace and happiness: this the Saviour alone can do." She then expressed her gratitude for all that she had heard in her latter years at the church; and wished to be remembered to all the Brethren with whom she had become acquainted.

On the 5th of December, the day of her departure, I had been visiting our people in the mountains, and on my return learnt she had sent for me to come and pray with her. On my arrival at her dwelling, I found her in great pain, but still sensible, and able to recognise those around her; and while we were kneeling at her bedside, and commending her departing soul to our blessed Redeemer, her happy spirit was released from the suffering body, and took its flight

to the mansion of bliss above. She was about fifty years of age.

BR. PEMSEL,

of Mesopotamia, in Jamaica.

The writer of the preceding narrative was soon and unexpectedly called to his own Rest, when he had laboured less than twelve months at the Station, under discouraging circumstances. Of these he thus speaks, in some remarks introductory to his account of Jane Mason, just given:—

It is now nearly six months since we came hither: I feel it, therefore, my duty to give you some information respecting the state of the little flock committed to our care: not that I have at present any thing very pleasing to communicate; since, in many of the members, I regret to find a spirit of lukewarmness and indifference. This causes us to raise many sighs and prayers to the Lord for a revival of His work among us; especially as we seem to dwell *where Satan's seat is*. Of those who truly love the Lord and serve Him with delight, several have departed this life during the past year, and have cheered and comforted our hearts by their dying testimonies. This was particularly the case with one of our Communicant Sisters; and I cannot forbear giving you a short sketch of her life and death.

In May following, Br. Jacob Zorn writes—

It pleased the Lord, on the 20th instant, to call to His eternal reward our dear Br. Pemsel. He began to complain of pains in his head and back a week before; but, being of a robust constitution and an active disposition, did not entertain any apprehensions of the issue. Though principally confined to his bed, he rose every day, even the day before his departure, and took a look round him; and, as the symptoms did not appear dangerous, and he always said the medicine he had taken would relieve him, he declined the attendance of a physician. On Monday Evening he seemed worse, and the doctor was sent for; who, on his arrival next morning, declared it was too late, and he accordingly breathed his last that day at noon. So unexpected was this event, that none of his Brethren had been summoned; and no conversation, as to his prospects into eternity, could be

held with him: yet we humbly trust that the passport to eternal bliss was written on his heart, in these words:—

Here is a sinner, who would fain,
Through the Lamb's ransom, entrance gain.

Br. Pemsel had made considerable progress in the acquisition of English, especially in writing. Amidst the discouragement at Mesopotamia, he retained his cheerfulness, and took a lively interest in the school which he had established in the mountains dividing Westmoreland from Hanover. From the previous good state of his health, we anticipated for him a long life of usefulness; but it has pleased the Lord, *whose thoughts are not as our thoughts*, to remove him thus early, from a state of probation to one of sinless and never-ending enjoyment.

SISTERS MÜNTZER, ZELLNER, AND MILLER,
AND BR. ZELLNER;

of Antigua.

The deaths of these Labourers is thus announced in the "Periodical Accounts" of the Brethren's Missions:—

The following Missionaries have been called into Eternal Rest, in the island of Antigua, by means of the yellow fever:—

On the 25th October, at Newfield, the married Sister, Catherine Müntzer, in the 37th year of her age.

On the 20th November, at Cedar Hall, the married Sister, Mary Zellner, aged 32; being followed into eternity by her husband, Charles Henry Zellner, who departed December 16th, at the age of 37 years.

On the 24th December, at St. John's, the married Sister, Margaret Miller, in the 31st year of her age.

The circumstances attending these bereavements are thus reported:—

The hand of the Lord has been heavy upon His servants and handmaids in this Mission. Yet, painfully as they have felt the chastisement wherewith He has seen fit to visit them, they have been supported and cheered by the conviction, that it has been administered in mercy and in faithfulness; and, if meekly received, will not fail to yield the peaceable fruits of righteousness. The intelligence conveyed by Br. Harvey's Letter, of the unexpected removal of the Sisters Müntzer and Zellner, by means of the yellow fever; and the affecting particulars communicated by Br. Zellner himself, of the last hours and happy depar-

ture of his dear wife; will be doubtless perused with deep interest, and with fervent prayers to the Lord, that He would comfort and support those who have been, or are still, suffering from this dispensation of His providence. As the fever continued prevalent on the island when the last Letter was despatched, bearing date the 12th December, we cannot refrain altogether from feelings of disquietude, in regard to the health and safety of our dear fellow-servants, especially those who have so recently landed from Europe.

The Letter of Br. Harvey, above referred to, is dated St. John's, Nov. 21, 1835. Its chief contents here follow:—

We have passed through a season of sore affliction, as you will learn from the following statement; which, though short, is all that my present state of weakness enables me to offer:—

On Sunday, the 25th of October, Sr. Müntzer departed this life at Newfield, by means of the yellow fever; and her remains were interred here on the 27th, being her husband's birth-day.

I was about to write, and give you information of this distressing event, when I was myself attacked by the fever, as were all the Brethren and Sisters here in town; viz. myself and my dear wife, and the Brn. and Srs. Thraen, Zetzche, and Morrish. We were all sick together; so that, for the last two Sundays, the church in Spring Gardens has been shut, and our Native Assistants have had to attend to the many funerals meanwhile occurring in the congregation. Srs. Zetzche and Thraen were in a very critical state, and my wife was brought very low; and Sr. Morrish is still extremely weak, hardly able to leave her bed. We Brethren were brought more speedily through it. Indeed, I am truly thankful to say, that we are all recovered from the fever; and, though very slowly, are regaining our strength.

Yesterday I went to Cedar Hall, in consequence of the dangerous state into which the fever had brought Sr. Zellner; and I have the painful duty of informing you, that she departed this life yesterday evening; and her remains will be interred here this afternoon.

Every precaution, aided by medical advice, shall be taken to preserve the expected Missionaries from infection.

The fever is decidedly abating, or even dying away, here in town; but it is extending more and more in the country.

P. S. I had commissioned my dear Br. Thraen to write to you, in the event of my decease; but that same day he was himself taken ill: and I now praise the Lord and Giver of Life, that I am able once more to write myself. I have been raised up beyond the fears of many of my Brethren and friends.

The Letter of Br. Zellner, also referred to above, is dated Cedar Hall, Dec. 14, 1835; and is here given:—

In the night, between November the 14th and 15th, my dear Wife was so violently seized with fever, that I had to send off a messenger to Falmouth, to obtain medical assistance. Dr. Crawford, on his arrival, prescribed for her; and though somewhat relieved the following day, she gradually grew weaker and weaker; so that I called in Dr. Nicholson, of St. John's, who directed the application of suitable remedies, without, however, giving me any hope of her recovery: for the fever, in this time of pestilence, assumed such different forms, as often to baffle the skill and experience of the most eminent medical men; and was, to use his own expression, the work of Almighty God, to whom we must submit.

After the doctor had left us, I repaired to her bed-side, when she expressed a desire that we might be left alone, in order that we might kneel down together in prayer. I told her that it was impossible for her to kneel in her weak state; and encouraged her to lift up her heart to the Lord, just as she was, while I kneeled down at her bed-side. She then lay still, with her hands folded; and, after looking on me for some time, said, "Will you forgive my faults and offences, by which I have grieved you?" I readily assented, for I could remember none. After some time she said, "Oh, do care for my children!" which, with an aching heart, I promised to do. After some words of deep interest to myself, and a long pause, she said again, "Before I went to Fairfield, and for some time afterward, I felt the Lord very near to me; but since that time, my frame of mind has been more changeable, and I know I have often grieved Him." I encouraged her to consider the mercy and grace of the Lord Jesus Christ, and His

unchangeable love to penitent sinners; when she replied, "Oh, yes, on that is my reliance;" and then prayed—"O Lord, have mercy on me!—pardon! forgive!" and then she continued for some time in soft, but fervent, prayer. After this she exclaimed, quoting a very favourite hymn, with great emphasis—

Hide me, O my Saviour! hide,
Till the storm of life is past:
Safe into the haven guide,
Oh receive my soul at last!

She continued some time engaged in prayer, with her eyes heavenward; but too weak to utter her thoughts, except in whispers: but after another pause, she all at once resumed—"Oh, how good is the Lord! I lie here dying without pain; and my Lord, when dying, had to endure so much." A short time after, she called for her children, and tenderly embraced each of them: but this was a trial almost too great for her strength: she sank back, and paused a long time, after the dear children were taken away. She then said, "Do give my kindest love to my dear, dear father, whom you have never seen; and to my dear brother and sister; and to my dear Mrs. F., and to all my dear friends here and at home." She seemed now much exhausted; but some time after, suddenly she turned to me, saying, *Blessed are the poor in spirit.*

From this time, Thursday Evening, she almost ceased to speak audibly, but remained quite sensible. When receiving her medicine, or a little nourishment, she smiled, and articulated the words, "It is of no use. All will turn to dust." Previous to her departure, she was seized with fits: on their subsiding, she became perfectly tranquil, and breathed easily; but grew weaker and weaker; every breath sounding as if it said, "Away—away!" till, with a long sigh, she breathed her spirit into the bosom of the Saviour, whom she loved, and in whose merits was all her trust. Her end was peace.

Thus have I been bereaved of my beloved wife—the wife of my youth—a tender mother, and a faithful helpmate, by a stroke so unexpected and so sudden, that I cannot give up weeping, mourning, and longing after her. Remember me, I beseech you, and my two motherless children, before the Throne of Grace; and join your prayers to mine, that this afflictive dispensation may be truly sanctified, to me and mine.

But further painful intelligence was on the way. It is added, in the "Periodical Accounts"—

The foregoing remarks were already prepared for the press, when the accounts, so anxiously expected, arrived by the mail of the 17th February. It is with emotions of the deepest sorrow and sympathy that we have, in consequence, to announce the loss of two additional Labourers in the island of Antigua:—our dear Br. Zellner himself, who followed his wife into a blessed eternity on the 16th December; and Sr. Miller, whose short Missionary Service of eighteen days (for she only arrived with her husband on the 6th December) was closed on the 24th of the same month, by a like happy translation into the presence of the Redeemer. Humanly speaking, Sr. Miller appears to have fallen a sacrifice to the distress of mind occasioned by the removal of her valued and intimate friend, Sr. Zellner; and to her anxiety to contribute, in some degree, to the comfort of the afflicted husband, under the double stroke, which deprived him of a tender wife and a beloved daughter.

The loss, which the Mission has sustained, by the departure of Br. and Sr. Zellner, is severe; their faithful and acceptable services, during a period of six years, having justly endeared them to their Fellow-Labourers and the Negro Congregations throughout the island. In Sr. Miller, the Mission has likewise been deprived of a very hopeful Assistant: yet though we cannot but mourn over these successive bereavements, our fervent thanksgivings are due to the Lord, in whose hand are the times of His servants, for His mercy and power, displayed in the restoration of the greater number of our Brethren and Sisters, who have been afflicted by this wasting pestilence.

Some particulars of these last distressing events appear in the subjoined Letter from Br. Eugene Hartwig, dated St. John's, Jan. 2, 1836:—

The few weeks which have elapsed

since our arrival here have been a season of sore trial. The two Sisters Müntzer and Zellner are, I am grieved to say, not the only victims to the yellow fever that have been taken from our ranks. Others have followed them into eternity, after an equally short summons.

On the 11th of December, Br. Zellner came hither from Cedar Hall—a healthy, strong, and fine-looking man. On his return home on the evening of the same day, he fell ill; and, after a short, but severe struggle with the messenger of death, finished his course on the 16th, to the great grief of his fellow-labourers. Thus, in the course of a month, a whole family has been carried off, with the exception of an infant eight months old. This dear orphan, the youngest daughter of dear Br. and Sr. Zellner, will be kindly taken charge of by Br. Zetsche and his wife: She is but just recovering from a dangerous attack of fever.

As Sr. Miller had been on terms of great intimacy with Sr. Zellner during their residence at Fairfield, it may easily be supposed that she was deeply affected, on her arrival at St. John's, to hear of the departure of her friend. In the hope of being of some comfort to the bereaved husband, she and Br. Miller readily complied with the proposal made to them, to spend some days at Cedar Hall. On the 15th of December they returned to St. John's, in order to attend the Mission Conference; and on the evening of the same day, Sr. Miller began to complain of feverish symptoms. Having once taken to her bed, she never left it; but departed to our Saviour early in the morning of the 24th, to the great affliction of the whole Mission Family, as well as of her dear husband; who, I am concerned to add, is himself suffering from the disorder, which has already made so painful a breach in our ranks. Since the 25th he has been on a visit to Br. Bayne, at Grace Hill. May the Lord vouchsafe to us His gracious presence, and enable us to endure the fiery trial through which we are called to pass!

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 358.)

INDIA.

POWERFUL Addresses were delivered on the subject of India—by the Rev. Dr. Duff, of the Church of Scotland, at the Anniversary of the Church Missionary Society—and by the Rev. W. Campbell, of the London Missionary Society, at the Anniversary of that Institution. These Gentlemen had been observant witnesses, for years, of the things which they describe; and have both appealed to their countrymen in behalf of India, with a degree of energy and eloquence which cannot fail, under the blessing of God, of greatly deepening the interest felt for the evangelizing of our Eastern Empire. Dr. Duff's Address is here given: that of Mr. Campbell will appear in our next Number.

Rev. Dr. Duff on the Abominable Idolatries of the Hindoos, and the Duty and Right Method of labouring for their Conversion.

Appalling System of Hindoo Idolatry.

It is a most affecting thought, that, in searching for the most marvellous proofs of the fall of man, we are not required to go to the outskirts of the terrestrial globe—to the shores of New Zealand—or to the coast of Labrador; but to visit the vast region of the East, which wraps in its bosom the cradle of the human race—of Religion—of Science—of the Patriarchal Faith—yea, of Christianity itself.

By the Report of this day, our eyes have been drawn to one of the fairest regions on which the sun, in his meridian strength, pours down the full tide of effulgent glory—a region over which are scattered more than a hundred millions, not of wild and roving barbarians, not of savage and blood-thirsty hordes; but, as far as the culture of human intellect and the arts of life are considered, a race of more than a hundred millions of comparatively civilized fellow-subjects—sub-

jects of the Crown of Christian Protestant Britain!

And what do our eyes there behold? The temple of Jehovah? No! but the loftiest temple of the Prince of Darkness—a black, and sullen, and stupendous pile—reared in the dark and fabled recesses of a past eternity—covering the whole land with its noxious shade, and rearing its blood-stained pinnacles above the clouds.

And who is worshipped therein? Not *the High and Holy One that inhabiteth eternity*; but, as we heard from the lips of that Hindoo who appealed to us in the Report, Three Hundred and Thirty Millions of Deities instead—thus realizing one of Satan's mightiest triumphs, who has succeeded in planting the vile delusion, that the number of the worshipped triples that of the worshippers. Who, and whence are these? The infatuated people have ransacked heaven above, the earth beneath, and the waters under the earth, for vital forms in which to shape and fashion these lifeless divinities; and when all vital forms had been exhausted, they tasked their ingenuity and racked their imagination in combining those into an endless variety of unnatural compounds, to which, without any hyperbole, the description of our great English Poet might be applied:—

All monstrous, all prodigious things,
Abominable, unutterable, and worse
Than fables yet have feigned, or fear conceiv'd,
Gorgons and hydras, and chimeras dire.

What an appalling spectacle everywhere to witness!—millions of beings, endowed with immortal spirits like ourselves, rending the air with the deafening shout, "These be thy gods, O India!"

As a Christian Audience, knowing the nature and magnitude of man's guilt, you would naturally look out for some all-sufficient atonement; but, there, instead of being directed to the efficacy of that sacrifice which was once offered on Calvary and is the sole foundation of a sinner's hope, men are still directed to the blood of bulls and of goats, and a

thousand varied tortures which harrow up the feelings of humanity, and we are told that these are the propitiations for sin which appease the bloody demons of Hindooism.

As a Christian Audience, knowing the vileness and pollution of sin, you would naturally look for some purifying fountain to wash away its stains; but, in that land, instead of being directed to the all-cleansing fountain which has been unsealed by the Blessed Immanuel, they are directed to the troubled waters of a turbid earthly stream, and are told that these are the waters which purify the soul, and prepare it for the regions of immortality.

As a Christian Audience, knowing the visions of unmingled future bliss which cheer the faithful in their pilgrimage Zionward, you would naturally look to the prospect which those blinded idolaters have beyond the grave; but, instead of being directed to the joys and pleasures which are at God's right-hand for evermore, one points to a series of millions of painful future births in brutal forms—another, to temporary abodes in a region of unbounded sensual delights—and a third, and the most perfect of all, to a literal absorption in the deity, amounting to the loss of individuality or personal identity, that is, in very truth, to a total loss of self-consciousness; so that the very highest reward which that gloomy system offers to its degraded votaries, is neither more nor less than the last expedient of the sceptic and the scoffer, the horrible annihilation of the Atheist!

But, after taking the round of Hindooism, and surveying it in all its forms, we find it still spreading above and beyond us, like a dark and boundless universe—

Where all life dies—Death lives.

Are we not, then, prepared to exclaim, Better far escape from the darkness and the gloom which the Great Enemy of God and Man has strewn over the broad and shining atmosphere of truth in that benighted land—better at once to follow the Greek and Roman Poets in their gorgeous fictions, and dwell with them in imagination in the bowers of the Fortunate Islands, or luxuriate amidst the loveliness of the Gardens of the Hesperides—better live and feast on the acknowledged musings of fancy, and sink into the grave amidst the dreams of poetry, than pretend to live and feast, like these

poor idolaters, on corruptions of Divine Truth, and mock representations of the designs of Heaven, and then sink into the grave, deluded, desolate, and forlorn!

And will you not now be prepared to return a quicker and sympathetic response to our petition, when we call on you, with greater zeal than ever to rally round this and every other Society, which has for its object to bring down, through the Divine Blessing, so hideous and gigantic a pillar of superstition and idolatry, and rear the temple of Jehovah on its ruin?

The share which must be assigned to Education in benefiting India

If it be asked what is the prime instrument in regenerating a fallen world, most assuredly the answer must be—the ever-blessed Gospel—preached, proclaimed, or taught by the living voice, and brought home to the heart and sealed by the agency of the Spirit of God. In this, all Christians are agreed. There is no difference of opinion here. But the Report has spoken of Schools and Educational Institutions; and here, pious minds sometimes demur.

In vindication of the Society's proceedings, as well as those of others, I would ask such persons whether or not Christian Institutions, of different grades, are of any avail in our own land. If so, why not in Heathen Lands?

When schools and other institutions are named, some are forthwith haunted with the dreams of intellectual visionaries respecting the diffusion of mere secular knowledge and education, apart from Religion; but if there are institutions for disseminating mere useful knowledge apart from Religion, no Missionary Society has ever had any thing to do with them, and God forbid they ever should! What has been the result of such attempts? I declare, in the face of a perverse and scoffing generation, that, unless past experience is a lying chronicler and past history a fable, such institutions have proved, and must ever prove, to be schools of discontent, and agitation, and turbulence—nurseries of infidelity and atheism! With these, therefore, we will have nothing to do. But, as in Christian Lands, so in Heathen Lands, we must have Christian Institutions for specific Christian Objects. If, for instance, we must rear Christian Teachers and Preachers at home, so must we abroad. There are not One Hundred effective European Missionaries at this moment engaged in

the direct work of preaching to One Hundred and Thirty Millions of Idolaters in India! But Fifty Thousand or Sixty Thousand are wanted for the great work. Can we supply these from home? Not unless, by some catastrophe, we should be compelled to flee in thousands from the land of our nativity, as the Jews fled from the city of their fathers, or like seamen from a sinking ship.

But there is another and a practicable expedient. Can we not raise up Native Labourers to cultivate the wide field? That is one grand and specific design of rightly-conducted Schools and Colleges in India. To this design what real Churchman can possibly object? If there are any who do object, I would say, let them begin at home. Let them go forth with the destroying scythe, to prove the sincerity of their principles, and mow down their Christian Schools of every grade: let them toss their Cambridge and Oxford into the depths of the sea; and then, smiling at the wreck and havoc which they have made, declare that we act inconsistently, in desiring to erect Christian Schools and Institutions on the Ganges, as well as on the banks of the Cam or the Thames.

Schools of a High Order required under the Peculiar Circumstances of India.

Besides these general reasons, which apply equally to all Missions, there are peculiarities in the case of India, which demand peculiar appliances.

In India, we have not so much to do with mere vacuity of mind, as some of our friends and fellow-labourers have in the outskirts of the globe: rather in India we have to deal with plenitude of mind. For in India, there has been accumulating, for three thousand years, theories and systems of literature and science of every kind, as well as theology, all intermingled together, and the most of them claiming Divine Authority. We have there to deal with a people who believe in the sufficiency and infallibility of those systems, which are thrown across the minds of the people, like so many impervious barriers, between the intellect and heart and conscience within, and the external media for conveying eternal truth. If, then, we are furnished, through the good providence of God, with a correct knowledge of those sciences which unfold the wonders of the works of God, would it be wise in us to refuse to make that know-

ledge subservient in clearing away the rubbish of enormous systems of false philosophy which pre-occupy men's minds, and steel them against a candid hearing of the truth, and throw at every step almost impassable obstacles in the way of introducing the infinitely more valuable knowledge of Jesus Christ, and Him crucified?

Again, in India, it is not in our power now to remove the double necessity which is imposed on us—to support, not only Christian Schools of an elementary character, but, also, Institutions of a higher order. Formerly, the Government of India, from what motives it is not for me to say, established Colleges, which are the depositories of the antiquated stores of knowledge, wrapped up in Sanscrit; and of false systems of astronomy, and geography, and history, and theology. They salaried their Professors of Idolatry and Superstition. They granted stipendiary allowances to Students of Idolatry and Superstition. But that policy is now at end: a better day has dawned. The decree has gone forth, that henceforward the pure fountain of English Literature and Science shall be opened, at the expense and under the patronage of Government, to the national mind of India. Then, as light cannot co-exist with darkness, so surely must the false systems of Hindooism vanish before the blazing torch of modern science. Already have the flood-gates of knowledge been thrown open; and who would now dare to shut them? Already have the means of information begun to pour in upon the thirsty land; and who would now venture to arrest their progress? As well might they exclaim, with the poet—

Shall burning Etna, if a sage requires,
Forget her thunders, and recal her fires?

But here is the appalling consideration. All trained up under this system, when tossed by the power of superior knowledge out of the errors of Hindooism, and having no better system of religion substituted instead, will inevitably become Infidels—quick, versatile, learned Infidels. And these will pounce on our simple-hearted, sincere, but illiterate Christians, like so many harpies on their prey.

What then is to be done?—What else can be done, but, by combining in holy alliance our own literature and science with our true Religion, endeavour, through

God's blessing, to raise up a race of men who will be able and willing to enter the territory of the enemy—grapple with him on his own ground—hurl back on him his own weapons—and, driving him out of his own fastnesses, rear the citadels of grace over the ruins.

In this way, instead of keeping down the preaching of the Gospel, we might secure, through the blessing of the Holy Spirit, a superior race of Preachers, who might diffuse a knowledge of it throughout the land, which, accompanied by the same blessing, would prove mighty in pulling down the strongholds of Satan.

Universal Peace in India favourable to the Propagation of the Gospel.

There is also a striking historical peculiarity in the present position of India. I will illustrate this, by reference to an analogous case.

What is the history of the world between the Flood and the coming of Christ? Is it not a history of the down-putting and up-setting of kingdoms; until, at length, a power arose, great, and mighty, and exceeding strong, which ground into atoms the kingdoms of the earth? And then the Roman Emperor was enabled to proclaim universal peace; and, in token thereof, shut the gates of the Temple of Janus, the emblem of war. "Then," said the Biblical Critics and Ecclesiastical Historians, "then was the fulness of time;" and then the hosts of Heaven, commissioned on the joyous errand, announced the Advent of the Incarnate Deity.

What, in like manner, I would ask, has been the history of India for the last three thousand years? What, but a history of the up-setting and down-putting of kingdoms?—at one time, divided into a thousand petty States, scowling defiance at one another—here, the parricide, basely usurping the father's throne; and there, the fratricide, wresting the lawful crown from his brothers—at another time, combined into groupes of confederacies, cemented by the bond of indomitable hate, and leaving the retaliation of fell revenge as a legacy to their children's children. At length, about eight hundred years ago, our eyes are turned away from the interior to the far-distant North. There the horizon is seen thickening with lurid clouds, which roll their dense masses along the troubled atmosphere. At last the tempest bursts: one barbarian conqueror issues forth after another; and,

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at length, the greatest and the mightiest of them all, from the hyperborean regions of Tartary, from the gorges of the Indian Caucasus, descends on the plains of unhappy India, proclaiming himself "The Scourge of God." His path is like the red lightning's course; and speedily he blasts the flower of India's chivalry, and smites into the dust her lordly confederacies: her villages, and cities, and temples, and palaces, lie smoking in their ruins: through fields of carnage and rivers of blood he hastens to grasp the sceptre of a universal but transient dominion. All India is made profusely to bleed from end to end; and, ere her old wounds are healed, all India is made to bleed afresh. In swift and destructive succession, new Imperial Dynasties ever and anon spring up, out of the blood and ashes of the old.

Such is the melancholy epitome of India's tragic history for nearly 3000 years.

How different the scene now! About 200 years ago, a band of needy adventurers issue forth from this our native land—from this, one of the remotest islets of the ocean; and they sit down in peaceful settlements on India's fertile shores. By a strange and mysterious dispensation of Providence, these Merchant Subjects were destined to become Sovereign Princes. In opposition to their own expressed wishes, in direct contravention of the imperative mandates of the British Parliament, district was added to district, and province to province, and kingdom to kingdom, till, at length, all India lay prostrate at the feet of Britain. And now, for the first time during the last thirty centuries, Universal Peace does reign in India; and if there were a thousand Temples of Janus there, the thousand Temples might now be shut!

Who, then, can resist the inference, which analogy supplies? Were the Roman Legions commissioned by an overruling Providence to break down the barriers of intercommunion between the States, and Nations, and Kingdoms of the world, to prepare the way for the Ambassadors of the Cross to announce the Advent of the Prince of Peace? And have not the British Legions been commissioned in our day, by the same overruling Providence, to break down the barriers of intercommunion between the Tribes, and States, and Principalities of Hindoostan? Have they not levelled

mountains and filled up valleys, to prepare a highway for the Heralds of Salvation to proclaim the message which ought ever to fall upon the sinner's ear as more enchanting far than the softest strains of earthly melody? Shall we then shut our eyes and steel our hearts against an opportunity so favourable for extending the boundaries of the Redeemer's Kingdom?

Means abundant, were there a Heart to apply them.

Say not that ye have not the means. The wealthy have the means in abundance, and to spare, if they had only the large Christian Heart to communicate. The poorest have something: even the widow has her mite; and if she has not, she has her closet; and thence, in communion with all the saints on earth, may thousands of prayers be made to ascend into the ears of the Lord God of Sabaoth, more grateful and more acceptable far than the incense of a thousand sacrifices offered upon a thousand hills.

Will you, then, neglect the golden opportunity of extending the Doctrines of the Cross in India?—India, which is linked to so many of us, by being the temporary home or the perpetual grave of beloved friends!—India, which is linked to all of us nationally, by being the brightest diamond in the British Crown! Oh! if ye neglect such a golden opportunity of advancing the Cause of the Divine Redeemer, how shall ye be able to stand before the bar of Heaven, and plead guiltless of the blood of the perishing millions which now lie conquered—prostrate—weeping, at your feet? Methinks this awful responsibility ought to paralyze many of the best-laid projects of life, and crush many of its busiest occupations, under the weight of an oppressive burden. Methinks it ought to introduce the pall and the shroud into the gayest of your noisy revelries; and, like the hand-writing on the wall of the palace of Babylon, suddenly freeze the flowing current of your festive excitements. Methinks it should follow you, as an ever-present tormentor, into the solitary chamber, and render restless and feverish the repose of night, and paint its fleeting visions with images of terror more alarming than the fabled ghosts of the murdered! Oh! if it do not, rest assured it is not for want of a cause more than adequate.

But why should I appeal to duty and responsibility alone?—why not to the exquisite enjoyment experienced by

those, who know and value the privilege of being fellow-workers with the Great God himself, in advancing that Cause for which the world was originally created, and for the developement of which the world is still preserved in being? I appeal to all present, who bask in the sunshine of the Redeemer's love, whether the enjoyment felt in promoting the great cause for which He died in agonies on the Cross, that He might see of the travail of his soul and be satisfied, is not ineffable? Oh! it is an enjoyment, which those, who have once tasted of it, would not exchange for all the treasures of India. It is a joy rich as heaven and lasting as eternity; and, in the midst of troublous times, when the shaking of the nations and the heaving of the earthquake which may ere long rend asunder the mightiest empires have commenced, what stay—what refuge—what hiding-place can be found, like the faith and hope which are the stronghold of the righteous? Those whose faith has been firmly placed on the rock of Jehovah's promises, can look across the surges of the tempestuous ocean to the bright regions which lie beyond. Yea, should still greater dangers rise, and greater terrors frown, and days of greater darkness fall upon them, is there not enough to cheer and exhilarate their spirits in the believing contemplation of the Latter-day Glory? Think of the earth, as it now is, rent with noise and burdened with a curse: think of the same earth, in the radiance of Prophetic Vision, converted into gladsome bowers, the abodes of peace and righteousness. View the Empire of Satan, at present fast bound by the iron chains of malignant demons, who feed and riot on the groans and perdition of immortal spirits. Behold, from the same dark empire, in the realization of prophetic imagery, the new-clad myriads rise, chanting the chorus of a Renovated Creation—the jubilee of a once groaning but now Emancipated Universe! Over the slaughter of undaunted heroes, and the smoking ruins of some citadel which long held out as the last asylum of a country's independence, Poets have sung of Freedom's shriek: over the fall and ruin of immortal spirits, and a world dismantled by the Fall, we might covet the tongue of an angel to tell of creation's shriek: but, surely, with an ecstacy of fervour might we long for the voice of an archangel to celebrate creation's shout over a world of lost sin-

ners—saved—restored, through grace, to light and liberty! Oh that the blessed era were greatly hastened! Oh that the vision of that mitred minstrel, who ere-while sung so sweetly of “Greenland’s icy mountains,” and “India’s coral strand,” were speedily realized!—that glorious vision, wherein, rapt into future times,

he beheld the stream of Gospel Blessings rise, and gush, and roll onward, till it embraced every land and circled every shore—

Till, like a sea of glory,
It spread from pole to pole.

*Even so, Lord Jesus! come quickly:
even so, Amen!*

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Twenty-fourth Report of the Southwark Auxiliary furnishes some encouraging

*Instances of the Beneficial Effects of
Schools and Bible Associations.*

Surrey Chapel—The following fact will prove gratifying to the friends of this Association. A confirmed Infidel sent his children to a Day School in the neighbourhood: they were taught to read the Bible, repeat portions of it, and commit hymns to memory. The little boy learnt the first verse of a hymn popular in our Sunday Schools, beginning,
Here we suffer grief and pain.

He sang it to his father, who repulsed him, and would not hear it. After this, the little girl began to learn more of it; and they both sung it to their father, who then listened to it, and told them to learn all of it. Some weeks after, the father did not go to the public-house, as usual; but, calling his two children, he desired them to repeat what they had learnt at their school: they repeated various passages of Scripture, and sang several little hymns. The children told their governess that they had been singing hymns to their father: she instructed them to ask permission to go to the Sunday School and learn more: the father, after a time, consented; and the children were admitted. Some time after admission, the boy asked to be allowed to pay a penny per week, that his father might have a Bible: his request was granted; and now the father not only has the Bible in his possession, but a perusal of its sacred pages, under the Divine Blessing, has led him to renounce Infidelity, embrace Christianity, and become a constant attendant at a Place of Worship.

St. John’s & Bermondsey—In a Sunday School within this boundary, a poor orphan boy had commenced a subscription for a Bible; and although he had made some small progress with his contribution, still his poverty was strikingly manifest: he could not save, or contribute, that

which did not come into his possession. He wanted the Bible, but could not accelerate his subscription to obtain it: this was observed by a Teacher, who compassionated his case, and embraced a suitable opportunity of saying to some of his schoolfellows in more favoured circumstances, “You have your Bibles; but this poor boy is destitute, both of the Scriptures and the means of obtaining them: cannot some of you help him?” The suggestion had its effect: on the following Sabbath, the contribution was completed by the children; and the orphan was put into the possession of the words of Him, who has repeatedly declared that he is the Father of the Fatherless.

In the same school was a poor chimney-sweeper, destitute of the Bible; and, shortly after the occurrence just referred to, four boys came to the Teacher, and said, “There is our poor sweep—he has no Bible, and he has no money to buy one: we have therefore subscribed together, that the poor sweep may have a Bible as well as we”—and, presenting their contributions, the object of their sympathy was soon the delighted recipient of the Sacred Volume.

Benevolence is of an expansive character; and these two instances of youthful kindness appear to have excited the attention of the children in the school referred to, and induced them to propose forming themselves into a Society, for the purpose of furnishing their more necessitous and neglected schoolfellows with the Holy Scriptures. We cannot but desire that these instances of juvenile zeal and compassion may be largely imitated by those who are of riper years, and whose means of doing good are in every respect greatly superior.

South Lambeth—The Secretary and a new Collector were inquiring, as usual, at an open door, “Have you a Bible?” when they were answered by a voice of suffering from an inner room, “No; but I want one.” They entered, and found its inmate sick and alone—comfortless

alike for body and soul. She knew not Jesus, and was fondly relying on a negative righteousness to meet Him at his coming. They told her of her danger, and of the Cross of Christ; and promised her the loan of a large Testament. She sent for it the next day; and, in the interim, her temporal necessities had been relieved, and a nurse provided for her. The Testament was taken to her late in the evening, but she would not suffer the bearer to depart without reading a few verses: the portion chosen was the exposition by our Lord of His own parable of the Sower: she made an application of it to her own case; and remarked, that the good seed in her heart had been choked for fifty years, not by the riches and the pleasures, but by the cares of this world—"Sown among thorns." Weeks have since passed away: the Lady, to whose notice this canvass introduced her, has been indefatigable in her kindness, reading the Scriptures to her daily—and she has her reward. The seed is now springing up upon good ground. The Holy Spirit has blessed the knowledge imparted, softened the hard heart, and opened the blind eyes. In one visit, it was suggested to her, or rather inquired of her, that if she saw her Saviour standing beside her with every gift in his hand for time and eternity, what should she ask of Him? Her reply was, with fervent emphasis, "Oh! to let me hope in His mercy—only that." She was visited when almost in the article of death, and was found uttering continually broken sentences of prayer, evidently *at peace with God through our Lord Jesus Christ*; the ear yet listening intently for the sounds of the Word of Life. It is an interesting fact, that the nurse has been much impressed and softened by what has passed in her hearing, and by the conversation of the sufferer herself; and likewise the eldest son, a lad of nineteen, who promises to watch over his three orphan brothers—receiving from his mother, as a parting gift, the Bible which she has been supplied with from this Association.

This fact, if it stood alone on the records of the Southwark Auxiliary, would be worth all the wealth, the ability, and the time which have been devoted to its service; but it is the companion of hundreds equally cheering and equally satisfactory. Let Bible Collectors take this encouragement: *They, that be wise,*

shall shine as the brightness of the firmament; and they, that turn many to righteousness, as the stars, for ever and ever.

CHURCH MISSIONARY SOCIETY.

THIRTY-SIXTH REPORT.

Summary of the Society.

Missions, 9—*Stations*, 64: being, in West Africa, 4; Mediterranean, 5; North India, 11; South India, 7; Western India, 1; Ceylon, 4; Australasia, 11; West Indies, 18; N.-W. America, 3—*Labourers*, 680: consisting of 63 English, 7 Lutheran, and 3 Native or Country-born Clergymen; 59 European Lay-Assistants; and 85 European Women, being 83 Wives of Missionaries and Laymen, and 2 Unmarried Teachers: 426 Native or Country-born Male and 37 Female Assistants—*Schools*, 431—*Scholars*, 21,648; consisting of 12,631 Boys, 2730 Girls, 967 Youths and Adults, and 5320 of whom the sex is not specified.

Prosperous State of the Funds.

The aggregate Receipts of the Year stand as follows:—

	£.	s.	d.
General Fund.....	67691	4	2
Disabled Missionaries' Fund, 630	7	6	
Institution Buildings' Fund, 32	18	10	
Making a gross Total of £.	68,354	10	6

The gross Total of the preceding Year's Receipts stood thus:—

General Fund.....	68627	18	3
Disabled Missionaries' Fund, 890	8	8	
Institution Buildings' Fund, 63	17	9	
£.	69,582	4	8

It will thus be seen, that, on the Totals of the two years, there is a decrease on the last of 1227*l.* 14*s.* 2*d.* This general comparison, however, does not present a correct view of the actual financial situation of the Society. The Receipts of 1834-35 included the very large Legacy of the late Horatio Cock, Esq., amounting to 10,589*l.* 19*s.* 3*d.*: deducting that sum from the total of the General Fund, 68,354*l.* 10*s.* 6*d.*, the Net Income for 1834-35 will be 58,037*l.* 19*s.* On the other hand, deducting from the total on account of the General Fund for 1835-36, 67,691*l.* 4*s.* 2*d.*, the several sums of 2500*l.* Government Grant for West-Indies' School-houses, 1362*l.* 17*s.* 8*d.* West-Indies' Fund, and 1111*l.* 11*s.* 3*d.* for Waimate Church, the Net Income,

on account of the General Fund for 1835-36, will be 62,716*l.* 15*s.* 3*d.* Deducting again the Net Income of 1834-35, as above explained, from that of 1835-36, it will shew an increase of income on account of the General Fund in 1835-36, of 4678*l.* 16*s.* 3*d.* Again: the amount of Association Contributions in 1834-35 was 47,759*l.* 6*s.* 11*d.*; that of 1835-36, 52,093*l.* 8*s.* 10*d.*: hence it will be seen, that the increase during the last year, under this most important source of income, was 4334*l.* 1*s.* 11*d.*

In the Receipts of the Year, the Committee had the satisfaction to include a Benefaction of 10*l.* 10*s.* from her Royal Highness the Duchess of Kent.

On the other hand, the expenditure of the Society has pressed closely on its income—amounting, in the last year, to 64,213*l.* 17*s.* 3*d.*; being 8575*l.* 0*s.* 10*d.* more than that of the preceding year. In the expenditure of the year, some extraordinary are included; but, after deducting these, a progressively-augmenting expenditure requires to be provided for, in almost all the Missions. It is also to be remembered, that, in the Receipts of the last year, is included the sum of 2500*l.* from Government for West-Indies' Schoolhouses; and that this is not only not income, but that the Grant was made on condition of the Society's adding, in the expenditure of it, 1250*l.* from its own funds. The zeal and exertions of the friends of Missions are therefore still called for, to sustain and carry forward the great work of dispensing the *unsearchable riches of Christ* to the Heathen.

New Associations.

The Committee have again the satisfaction to report a considerable increase in the number of Associations. During the past year, Forty-two were formed; exclusive of many old ones re-organized.

Students, Candidates, and Missionaries.

In his Annual Report of the state of the Institution to the Committee of Visitors, the Principal expresses his thankfulness to Almighty God, that he can speak favourably of its internal state.

It pleased God, in February last, to remove, by death, one of the most promising Students, the Rev. Richard Coleman. Of this very painful event the Principal thus speaks, in his Report to the Visitors:—

The sudden death of Mr. Coleman was a very afflicting event. It fell heavily, not

only on the cause of Foreign Missions, but likewise on this Seminary; in which he would have continued another twelvemonth, and of which his attainments had made him an ornament and his virtues an example. The proficiency which he displayed at the examination for Holy Orders obtained for him the marked approbation of the Lord Bishop of London, and placed him in the foremost rank of the whole body of candidates. We have, therefore, to deplore in him a Young Man of more than common promise; cut off just after he had put on his ministerial armour, and before he had set foot in that sacred field in which we had fondly anticipated for him a long and successful career. It is our consolation, however, to reflect, that the moral and religious were fully as bright as the intellectual features of his character; and that he died in the temper, though providentially withheld from the service, of a Christian Missionary.

During the year, Seventeen Students have been received into the Institution, in addition to the number reported at the last Anniversary. Fifteen Students—Ten Ordained, and Five Catechists—have departed to their respective Stations: one has been removed by death: ~~one~~ is studying at Trinity College, Dublin; and Twenty-four are still resident at the Institution.

Ten of the Society's Candidates have been admitted, by the Bishop of London, to Deacon's Orders, and Seven to Priest's Orders, during the course of the last year. One has also been admitted to Priest's Orders, and two to Deacon's Orders, by the Bishop of Calcutta.

The number of Missionaries sent forth last year was, Eighteen Ordained Missionaries, Nine Catechists and Artisans, and One Female Teacher: fourteen of these being married, the total number of individuals sent out is Forty-two. This number includes Six Missionaries and Two Catechists, who have returned to their Stations, or been appointed to New Stations.

The total number at present engaged in the Society's service, as Ordained Missionaries or Catechists, exclusive of Native Teachers and the Wives of the Married Labourers, amounts to One Hundred and Twenty-nine.

Appeal, especially to College Students, for Labourers among the Heathen.

Surveying on every side the opening spheres of labour, your Committee strongly feel that the present is a time in which the thoughts of the Christian Public are drawn out to a yet more

enlarged view of the obligations under which we lie to the Unconverted World.

It is the earnest hope of the Committee, that they may be enabled to carry out a Mission into the immense Empire of China. During the past year, likewise, the Society has been invited to occupy a field of a strictly Missionary Character in another part of the world—the South of Africa. When objects of this nature are presented to their view, they feel that this Society would fall short of its Missionary Character, did they not renew their appeals on behalf of those benighted regions: for, as it is the office of the Established Ministry to meet the ever-growing spiritual wants of a professedly-Christian People; so is it the bounden duty of Missionary Societies, to turn up new ground—to be pressing on further and further; breaking forth to the right hand and to the left; lengthening the cords and strengthening the stakes of that tent, which is to be planted in the earth, and which is to gather beneath its protection the most scattered, the most forlorn and outcast tribes of the Family of Man.

With all the pressing obligations which thus multiply upon them, the Committee feel themselves bound to reiterate their appeal, on behalf of Missions already established, and of Missions yet to be formed. They are grateful for augmented funds; but they still have to renew their call for able, educated, and pious men. They look for aid from the Universities; but, of this class, the Committee regret to say, that, hitherto, the number of Candidates has been small. They trust, however, that when the claims of the East, and its peculiar circumstances, shall have been fully exhibited, learned and humble, yet devoted, Young Men, will rise up from the very bosom of the Church, resolved that the Nations shall not for ever cry in vain.

Indeed, if the arguments used in our own country were not sufficient to prevail, it might surely wring the hearts of English Christians to hear in what terms a converted Native of India calls upon them to send out more Labourers:—"Tell them," says one of these Hindoo Converts, William Churrun, to the Rev. Mr. Wilkinson—

Tell them, that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell

them my heart thanks them. Oh! when I think, that had not English Christians sent Jesus Christ to me, I must have been for ever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two Missionaries. What are one or two? Do they not know how many millions of my poor Hindoo Brethren are yet without God? Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—"Well! many millions; and only one, two, or three Missionaries come to India, to save millions of those who are perishing in sin!" Tell them we have Three Hundred and Thirty Millions of Gods, whose slaves we are. And, oh! tell them, that though these gods never spoke before, yet, in the Day of Judgment, the God of English Christians, who is the God of the whole world, will give each a tongue, to condemn them, for not sending the Gospel and more Missionaries to India.

The Committee would, in conclusion, revert to that feeling, which they humbly trust has been the vital principle of their proceedings during the past year, and which they fervently hope will constantly animate the Members and Friends of every Missionary Institution. It is their solemn conviction, that, without the pouring out of the Spirit from on High, every appeal and every effort must be made in vain. It were but lost labour to devote ourselves to writing, speaking, journeying, suffering, and even dying, in this most blessed cause, did not our hopes rest on the sure promises of an Almighty, All-wise, and most merciful Saviour and Lord. Especially with regard to the supply of suitable Candidates, your Committee call upon every faithful servant of Christ to remember, that holy men can be raised up only by Him; and that the method of prevailing with Him to do this, is, fervent, believing, and persevering prayer. It was the adorable Redeemer Himself, who expressly directed his Disciples to look up to Him in supplications, that He would supply this succour for a perishing world. *When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plentiful, but the Labourers are few: pray ye therefore the Lord of the harvest, that He will send forth Labourers into His harvest.*

LONDON MISSIONARY SOCIETY.
FORTY-SECOND REPORT.

Summary View of the Society.

In the several parts of the world connected with the Society's operations, there are 272 Stations and Out-Stations—111 Missionaries—23 European and 195 Native Assistants—74 Christian Churches—5239 Communicants—448 Schools—and 29,600 Scholars.

There are connected with the several Stations of the Society, 15 Printing Establishments; and, in the Ultra-Ganges' District—in which the knowledge of the Gospel continues to be still chiefly communicated through the medium of the press—105,703 copies of books have, during the past year, been printed, and 163,297 copies distributed. Complete Returns from the East Indies, and other stations, not having been yet received, the remainder of books printed and distributed during the past year cannot be reported.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Contributions	36890	14	7
Do. from Missionary Stations, 5189	11	8	
For Special Objects	8174	13	11
Government Grant for W. Indies, 3000	0	0	
Legacies	1132	6	5
Dividends and Interest	1477	16	4
Total....	£.55,865	2	11

Payments of the Year.

Missions:			
Continent of Europe.....	700	0	0
South-Africa.....	5098	13	8
African Islands.....	1173	7	7
Mediterranean.....	552	17	9
Siberia.....	1113	4	11
China and Malacca.....	1563	7	2
Singapore.....	309	7	0
Pinang.....	1889	12	11
Northern-India.....	5377	18	2
Southern-India.....	12559	5	10
Java.....	1061	4	9
South Seas.....	4937	9	2
Dominica.....	2281	12	6
Berbice.....	3823	6	3
Jamaica.....	3541	16	3
Canada.....	432	0	0
Missionary Students.....	1826	3	0
Missionary Families.....	3847	9	6
Publications.....	619	16	11
Salaries.....	1738	7	2
Mission House.....	4661	17	8
Sundries.....	1518	10	3
Total....	£.60,627	8	5

Grants received.

The Directors gratefully acknowledge the following Grant from the Committee

of the British and Foreign Bible Society, for the use of the Mission at Rarotonga, one of the Hervey Islands; viz. 2000 Gospels, Rarotonga Version, value 143*l.* 12*s.* 6*d.*

The Directors also gratefully acknowledge the following Grants from the Committee of the Religious-Tract Society, during the past year, for the use of the Society's Missions; viz. Money Grants (595*l.*), for the printing of Tracts and other publications, chiefly in Chinese and Bengalee; 772 reams of printing paper, and 88,592 Tracts, amounting in all to 1443*l.*

Changes among the Society's Missionaries.

Through loss of health and other causes, an unusual number of Missionary Labourers have found it necessary to leave their Stations, to re-visit their native country. On the 23d of June, Mrs. Loxton, widow of the Rev. James Loxton, late Missionary at Raiatea, with her infant, arrived, per the "Recovery," from the South Seas—on the 28th of July, the Rev. S. S. Wilson, Mrs. Wilson, and six children, from Malta—on the 3d of November, Mrs. Welsh, widow of the Rev. George Welsh, late Missionary appointed to Bangalore, with her infant, per the "Claudine," from Madras—on the 28th of the same month, Mr. John Ross, per the "Lady Turner," from Barbice—on the 2d of March last, Mr. E. Armitage, with his wife and children, per the "Stratford," from Tahiti—on the 9th of April, the Rev. John Hands, from Bellary, and the Rev. W. Campbell, from Bangalore, per the "Barretto, jun."—and on the 10th of the same month, the Rev. George Gogerly and family, by the "Mount Stuart Elphinstone," from Calcutta.

The Rev. W. Miller, of Travancore, and Mrs. Miller, have proceeded, in quest of health, from the Cape of Good Hope, to New South-Wales. Unfavourable events in Madagascar have occasioned the Rev. J. J. Freeman, and Messrs. Cameron and Chick, with their families, to remove to the Cape of Good Hope. Mrs. Wilson, whose health had been declining for some time previous to her departure from Malta, closed her labours and sufferings in death, on the 6th of January last, and entered into Rest. The Rev. Messrs. Jones, Williams, and Christie, still continue in this country; and have rendered acceptable and important services to the Society, by advo-

cating its claims in different parts of the country.

The Directors regret, that, for want of suitable men, they have not been able, during the year, to realize their hopes of reinforcing their Missions in India and the East: but, since the last Meeting of the Society, they have sent out the following Labourers; viz.—

On the 25th of June, the Rev. Alex. Fyvie and Mrs. Fyvie, per the "Huddersfield," on their return to Bombay—on the 4th of October, Mrs. and Miss Mault, per the "Palмира," on their return to Travancore, accompanied by Miss M'Gregor—on the 7th of November, the Rev. Charles Hardie and Mrs. Hardie, the Rev. Alex. Macdonald and Mrs. Macdonald, the Rev. Thomas Heath and Mrs. Heath, the Rev. W. Mills and Mrs. Mills, the Rev. Archibald Wright Murray and Mrs. Murray, and the Rev. George Barnden, per the "Dunnottar Castle," for the Navigators' Islands—on the 12th of November, Mr. and Mrs. Russell, schoolmaster and schoolmistress, per the "Reserve," for Jamaica—on the 19th of November, the Rev. Charles Brainsford and Mrs. Brainsford, and Mr. and Mrs. Brown and Mr. and Mrs. Howell, schoolmasters and schoolmistresses, per the "Undaunted," for Jamaica—on the 9th of March last, the Rev. Giles Forward and Mrs. Forward, per the "Highbury," for Barbice—and, on the 16th of April, Mr. and Mrs. Murkland, schoolmaster and schoolmistress, per the "Lucretia," for Demerara; altogether twenty-eight individuals.

The Directors have to lament the removal of Mrs. Scott, the beloved wife and devoted help-meet of their valued brother, the Rev. James Scott, of Demerara.

Missionary Students.

The number of Students, who are at present pursuing a course of preparatory study with a view to Missionary Labour, is Twenty-seven. The Directors fervently pray, that, while their Brethren, who have thus devoted themselves to the Cause of Christ among the Heathen, are receiving such preparation for their important work as human tuition may impart, they may also be the recipients, in an increased measure, of those higher qualifications which can only be communicated by the influence of the Holy Spirit. The number of

applications now before the Directors is eight.

Retrospect of the Society's Forty-second Year.

The events of the past year, affecting the operations of the Society, will, the Directors are persuaded, be regarded by its friends with strong and varied feelings. Amidst many causes for humiliation, and profound submission to the Divine Will, there is much which demands the most grateful acknowledgment, and encourages far greater efforts.

At home, the removal of the offices of the Directors to the New Mission House has greatly promoted economy, convenience, and despatch in the Society's business; and the Directors are thankful to be able to state, that, including the sum received for the lease of the former premises and the amount which immediate repairs would have required, the entire cost of the erection, and part of the fittings, will, when the amounts subscribed are paid, have been defrayed by contributions in London and its vicinity for this specific object. The General Funds have thus been preserved; and a permanent saving in rent and warehouse-room, to an amount exceeding 200*l.* per annum, has been effected in behalf of the Society.

Throughout the country, the growth of feeling in favour of the Missionary Cause has been steady and progressive; and its proceedings are sustained, in an increasing degree, from the operation of principle and the sense of duty.

The income of the preceding year included a considerable extra sum for the West-India Missions, which has not been repeated during the period now under review; but the Directors have, with gratitude to Him whose are the silver and the gold, to report an increase in the amount of direct contributions to the Society; the only diminution being in the amount of legacies received during the year.

Abroad, though not exempt from trials, in some departments afflictive and severe, encouragement is abundant and powerful.

In the South Seas, with much still to deplore, the improvement in several of the old Stations has been gradual and decisive; while the new fields opening westward inspire the most animating hopes.

In China, while the Directors tenderly sympathize with the persecuted and scat-

tered flock of Native Christians, and share with their Brethren the disappointment of not being able to penetrate the country and preach to the people, they rejoice in the testimony which the Lord is giving to the Word of His Grace in adjacent Stations; and in the hopeful promise of growing efficiency in the Native Agency, which they trust the Great Head of the Church is raising up, to bear to the millions of their countrymen the glad tidings of salvation.

The feeling, in regard to India, has been deep and painful; not because the spirit of inquiry excited among the Natives is subsiding, and their antiquated systems of iniquity and error are resuming the supreme hold of their affections, and rendering them enthusiastic in their support; not because increasing numbers of the youth in all classes of society are less desirous to become acquainted with the English Language and English Literature, or the people generally less anxious to secure the benefits of education for their children; not because they receive Christian Books with less avidity, or become less willing to attend the preaching of the Gospel, or less interested in the message which the Missionary bears; nor because the faithful preaching of the Gospel does not continue to prove to many a savour of life unto life—but because they have been unable to meet the affecting appeals of the Brethren for help. Wide doors and effectual have been opened: whitening fields have invited the reaper's sickle. Our Brethren, enfeebled by removals and by death, and exhausted by excess of labour, have implored aid from home. These appeals have been sent through the land; and applications have been repeatedly made in quarters in which they were most likely to be successful; but none from the schools of the prophets, duly qualified for the work, have responded to the call: the Directors, after every exertion, have not been able to send a single Missionary to India during the past year; and the painful declaration of this fact is the only practical answer which they have been able to return to the urgent appeals of their Brethren. Parties abroad, who had applied for Missionaries to occupy important Stations, disappointed in the hopes which they had cherished, and deeming even Popery preferable to Atheism, have sought for Catholic Mis-

Sept. 1836.

sionaries; and these are now entering the fields to which the Protestant Missionary had been invited. Many months, the Directors hope, will not elapse before some will embark; and they would earnestly invite the prayers of all who feel concerned for the extension of the Redeemer's Kingdom, that He would *give the word, that great may be the multitude of the Preachers*. The depression thus occasioned is relieved by the increasing number and efficiency of the Native Agents now employed in India.

In the British Colonies, the attention of the Negroes to instruction is such as to excite the most pleasing anticipations; while their general conduct has been such as fully to justify the expectations of their warmest friends.

In Africa, the Directors have been called to weep with those who have suffered under visitations peculiarly alarming and disastrous, and to rejoice with those to whom special mercies have been vouchsafed. Into any detail of the circumstances which have so deeply affected the South-African Missions during the past year, the Directors deem it inexpedient at present to enter; as they will probably, at no distant period, be brought under public notice through another medium.

The calamities which have befallen the Madagascar Mission have been already noticed. While we devoutly regard the Most High as saying, by this dispensation—*Be still, and know that I am God*, we would not shrink from persecution, still more destructive and fierce, while cheered by the assurance that the Lord of Hosts is with us; and that He is our refuge who hath said—*I will be exalted among the Heathen: I will be exalted in the earth*.

Steady Progress of the Missionary Cause.

Amidst the manifold objects which claim and receive the attention of the public, the disciples of Christ regard with holy gratitude the steady progress of the Cause of Christian Missions.

Whatever changes may affect the framework of civil society at home, and whatever fields abroad invite or exclude enterprise or action, in commerce, in politics, or in science, the range of Missionary Effort continues to extend—the streams of Missionary Benevolence deepen and widen as they flow—and the Missionary Operations of the Church become, by experience and trial, in-

creasingly efficient and mature. "Onward" expresses the will of the ascended Saviour, both as revealed in His Word and indicated by His Providence. "Onward" is the watchword of the leaders in the work. "Onward" is a principal characteristic of the various movements of the agencies engaged; and "Onward" is the motto of the friends and the supporters of this holy enterprise.

WESLEYAN MISSIONARY SOCIETY.
REPORT FOR 1835-36.

A GENERAL statement was given at p. 233, from a Circular then recently issued: from the Report, and a Schedule of the Missions in April 1836 annexed to the Report, we now compile a

Summary View of the Society.

Missionaries—In Ireland, 24—Sweden, 1—France, 14—Gibraltar, 2—Western Africa, 11—South Africa, 20—Mediterranean, 1—South India, 11—Ceylon, 21—New South-Wales, 8—New Zealand, 3—Friendly Islands, 9—Feesee Islands, 3—West Indies, 84—Canada Indians, 9—British America, 62. *Total*, 283; of whom 184 are principally connected with Heathens and Converts from Heathenism, and 99 labour among Europeans and British Colonists. These Missionaries are assisted by 1729 Catechists and Readers, and 202 salaried and 2696 gratuitous Teachers; of whom 3892 labour among the Heathen and 735 among Professed Christians.

Members in Society—Stockholm, 11—Winnenden, in Germany, 448—France, 505—Gibraltar, 101—Gambia, 535—Sierra Leone, 788—South Africa, 1058—Malta, 38—South India, 287—Ceylon: Cingalese, 646; Tamul, 144—New South-Wales, 452—New Zealand, 20—Friendly Islands, 7451—West Indies and Guiana, 36,921—British America, 8340—Canada Indians, 1050. *Total*, 53,795; of whom, 49,988 are chiefly from among the Heathen, and 8807 from among Professed Christians.

Communicants: 54,226, exclusive of the Irish, and of a recent and very large increase in Jamaica, but inclusive of all the other Missions of both kinds: this is an Increase of 5992 on the preceding year.

Scholars—Ireland, 6000—France, 187—Gibraltar, 81—Gambia, 220—Sierra Leone, 877—South Africa, 1661—Mal-

ta, 25—South India, 812—Ceylon: Cingalese, 2947; Tamul, 1262—New South-Wales, 1098—New Zealand, 500—Friendly Islands, 6883—West Indies and Guiana, 14,582—British America, 4624—Canada Indians, 2000. *Total*, 43,759; of whom, 31,769 are chiefly from among the Heathen, and 11,990 from among Professed Christians. This *Total* is 2000 more than that in the Schedule; the Schedule being undercast to that amount.

Missionaries sent out in 1835—1836.

To *Western Africa*: Mr. Sanders: Mr. and Mrs. Wilkinson, and Mr. Macbrair—*South Africa*: Mr. and Mrs. T. L. Hodgson, Mr. and Mrs. J. Jackson, and Mr. and Mrs. Garner. *India*: Mr. Samuel Hardey, Mr. Haswell, and Mr. Hole—*Ceylon*: Mr. and Mrs. R.S. Hardy—*New South-Wales*: Mr. and Mrs. M'Kenny, Mr. and Mrs. Draper, and Mr. Lewis—*Friendly and Feesee Islands*: Mr. and Mrs. Wilson, Mr. and Mrs. Spinney, and Mr. and Mrs. Brooks—*West Indies*: Mr. Cox, Mr. and Mrs. Hornby, Mr. and Mrs. Williams, Mr. and Mrs. Seccombe, Mr. and Mrs. W. Hodgson, Mr. Harding, Mr. Sharracks, Mr. West, Mr. and Mrs. Simons, Mr. Cooper, Mr. and Mrs. Branstone, Mr. and Mrs. Parkes, Mr. Waymouth, Mr. and Mrs. Gregory, Mr. Foster, Mr. Fullager, Mr. Manzie, Mr. and Mrs. Cardy, Mr. and Mrs. Clay, Mr. and Mrs. Stepney, and Mr. and Mrs. J. D. Jackson.

Deceased Missionaries.

Intelligence of the Death of the following much-lamented Missionaries has been received during the year:—

Cape Coast: Joseph R. Dunwell—*St. Kitt's*: Edmund Gordon and Thomas H. Osborne—*Jamaica*: Valentine Ward, Charles Wilcox, W. Wood, James Corbett, John Walters, and Daniel Barr.

To this List must be added the names of two other beloved and justly-respected Missionaries, who have died in this country, to which they had returned on account of ill health; viz. the Rev. John Briddon, late Missionary in the West Indies; and the Rev. Alfred Bourne, late Missionary in Continental India.

State of the Funds.

	Receipts of the Year.	£.	s.	d.
United Kingdom.....	46153	2	3	
Continent.....	291	6	1	
Gibraltar.....	17	4	10	
Western Africa.....	63	12	7	
South Africa.....	574	5	0	

Mediterranean	46	8	4
Madras	322	15	1
Ceylon	68	15	0
Australasia	778	18	11
West Indies	2550	11	6
British America	1917	17	6
For Schools in Ireland	134	5	0
For the Foulah Mission	725	0	0
Donations on Annuity	280	0	0
Legacies	7385	15	4
Dividends	705	0	9
Sundries	24	17	6
Total....	£.62,039	16	2

Payments of the Year.

Missions—			
Irish	3463	4	7
Stockholm	108	12	1
German	111	0	11
French	1611	7	0
Gibraltar	584	10	10
Western-Africa	2506	12	9
South-Africa	7493	17	9
Mediterranean	437	2	10
Madras	2116	7	6
Ceylon	6279	19	6
Australasia	3547	17	0
Polynesia	3055	11	5
West-Indies	17658	11	1
British-America	6665	18	5
Returned Missionaries	1039	8	0
Widows and Children	631	2	9
Missionary Candidates	413	15	0
Annuities on Donations	627	19	4
Publications	2982	13	10
Interest and Discount	679	9	8
Salaries, Home Expenses, Travelling, Repairs, Rent, Carriage, Postage, Books, and Incidentals	2542	3	6
Total....	£.64,567	5	9

Remarks on the Funds.

The Receipts and Payments, stated at p. 223 in our notices of the Anniversary, included a large Donation of 8000*l.*, and the investment of it in the Funds; but it appears from the following extract of the Report, that this Donation has not been yet brought to account:—

The Committee have the gratification of announcing, that a Donation of EIGHT THOUSAND POUNDS has been received from "A Friend of the Wesleyan Missionary Society;" chargeable, however, with an annuity of Five per Cent. during the life of this generous benefactor. This last-mentioned sum is not entered in the preceding statement of the last year's income; nor will it be carried into account in the Balance Sheet to be published at the close of this Report; for, in fact, it is NOT YET AVAILABLE for the purposes of the Society, having been invested on real security, in order to provide for the cer-

tain payment of the annuity with which it is chargeable.

The Committee add—

Notwithstanding the increase of Contributions and the extraordinary amount of Legacies, the Balance in hand of 8799*l.* 7*s.* 11*d.*, which existed at the commencement of the year, was reduced at its termination to 5123*l.* 5*s.* 8*d.*; a sum by no means sufficient to enable the Committee to meet the almost daily claims to which they are liable, or to carry on the various operations of the current year with energy and comfort. It is therefore most obvious, that the Society's funds need to be IMMEDIATELY REPLENISHED; but the Committee trust that the collections and donations at the present Anniversary will be such as to afford material relief, and that they will be speedily followed by liberal supplies and punctual remittances from their friends in other places.

That the anticipation of the Committee relative to the Anniversary was nobly realized, has been seen in our notices at p. 223. To the sum of 2849*l.* 14*s.* 9*d.* collected on that occasion, has been added a further sum of 1750*l.*, contributed by seven benevolent friends—two giving each 500*l.*; two others each 225*l.*; and three others each 100*l.* One of the Benefactors of 500*l.* presents it with the following intimation—

An Offering of a Friend in the Stafford Circuit, with the hope that Wesleyan Missionaries will be sent to the Empire of China.

Grateful Acknowledgment of the Prosperity of the Year.

The Committee feel it their duty to acknowledge the goodness which Almighty God has made to pass before them during the last year; both in the enlarged amount of contributions with which they have been favoured, and in the advancement of the Cause to which those contributions were devoted. In both these respects, it has been a year to be remembered with especial gratitude to the Author of all good—as having furnished evidences of His approval and blessing, beyond the experience of any former year; and as constituting an era, from which, as the Committee are encouraged to believe, there may be dated a revival of the great principles on which the Society was first established, together with a correspondent

increase of the means by which its objects are promoted. Like former years, indeed, it has been marked, in the lamented removal by death of many valuable and honoured Missionaries, and, in some other instances, by circumstances of trial, which have served to shew that those who will be *companions in the kingdom of Jesus Christ* must also be companions in His *patience*: but so manifest and so important has been the general progress of the Cause, both at home and abroad, that, in the recollection of the last year's history, it would be unjust and criminal to suffer any other sentiments to prevail than those of gratitude and praise.

Urgent Call for Praise, Prayer, and Enlarged Exertions and Liberality.

On reviewing the actual progress and brightening prospects of the Society's Missions, the Committee to whose management they are entrusted, familiar as many of them previously were with all, and more than all, that this Report contains, have felt their own gratitude and wonder not merely renewed, but greatly augmented; and, by their own experience, they are induced earnestly to invite all by whom these Missions are supported, again and again to recollect and dwell upon the scenes of holy triumph and themes of praise, which are so graciously furnished to this and to Kindred Institutions. At the same time, remembering that it is God alone who has done these wonders, and *shewed his strength among the people*, let all unite to offer *the sacrifice of thanksgiving*, and to declare *His works with rejoicing*.

The Committee respectfully remind their friends, that with the incense of Praise to God for past success, there should ascend the incense of much Prayer for grace to be found faithful in the work which yet remains to be accomplished; and that the practical issue of all such acknowledgments of Him who *worketh all in all*, should be such a renewal of zeal and strength as may prepare for still more vigorous and expansive labours.

That the Great Head of the Church is now requiring from every section of that Church, and from all classes of His people, a large increase of holy effort, and a yet more abounding liberality in support of His Great Cause, is a fact which must compel their notice, and ought to excite to the most serious and deliberate consideration of their duty, those who *discern the signs of the times*.

In this work, Christians are now favoured, in some respects, with a kind and measure of direction and encouragement, such as were not, in all cases, granted even to the first devoted and illustrious Heralds of the Gospel. In their case, it is said, that God *gave testimony to the word of His grace, confirming the word with signs* FOLLOWING; but, on behalf of Modern Missionaries, in many instances, God vouchsafes the evidences of His call and the pledge of His approval, by *signs* PRECEDING—by circumstances, which, although they do not rise to the MIRACULOUS character of those *signs* which followed the Ministry of the Apostles, are yet so eminently marked as intimations of a Divine Vocation, that to deny their existence, or practically to neglect them, must be highly criminal. The numerous cases, in which those who hitherto have sought to satisfy themselves with feeding on the empty and polluting husks of Heathenism, are now inquiring for that house of their Father in which *there is bread enough and to spare*—the heart-piercing and oft-reiterated cry, which, from large tracts of various continents, and from islands *afar off upon the sea*, conveys to us the petition of those who “neither food nor feeder have,” with the implied complaint that “no man cares their soul to save”—the wondrous opportunities of doing good, which are presented to us by the extension and improved regulation of our Indian Empire, by the recent establishment of religious liberty and the rights of conscience in the West Indies, and by various local peculiarities in other places—the astonishing fact, that numerous tribes of men, among whom *Christ has not been named*, are now, from the midst of the thick darkness by which they feel themselves to be surrounded, stretching out their hands unto God, and *seeking after Him, if haply they may find Him*—and the cloud of the Divine Glory already, in the preparatory workings of His providence, resting by anticipation on nations not heretofore subdued to the obedience of faith:—all these things speak to the hosts engaged in this great warfare of Truth and Mercy against Error and Destruction, that the time in which they were in any sense permitted to *stand still and see the salvation of God*, has passed away; and that they are now to *go forward* in their march, not doubting but that they are well able, in the name and strength of

the Great Captain of the World's Salvation, to *go up and take possession* of the land of promise.

The Committee owe it to themselves, and to the work with which they are officially connected, to make it known to all their friends, that, while the recent history of these important Missions has furnished much occasion for holy joy and gratitude, it has brought with it, to THEM at least, occasion of serious and embarrassing anxiety, arising out of those very circumstances which are so generally and properly adduced as themes of gratulation and of praise. Never, indeed, did they more deeply feel the difficulty of the post which they have occupied; as being, on the one hand, responsible to the Society for every new and additional expenditure of money, while, on the other hand, they have been still more solemnly responsible to God for an obedient and grateful use of those important openings for extended usefulness which have been set before them.

In this dilemma, they have often felt great delicacy in proceeding to involve the Society beforehand in any plans which were likely to entail a considerable addition to the annual charges on its funds; and yet they could not close their eyes against the danger which existed, of their sinning against the Providence of God, as well as against the zeal and charity which have hitherto supplied resources for the maintenance of every enterprise in which the Committee have, year after year, ventured to engage. It is, therefore, a great relief to them, that, ere they commit themselves more fully and decisively to any permanent augmentation of the Society's labours and expenditure, they have the opportunity of appealing, in this public and formal manner, to the Society at large, and to their representatives now assembled from various parts of the Empire, as to the course which, under existing circumstances, it is their duty to pursue.

That many, yea most, of the Foreign Stations already established require a speedy reinforcement, and that a considerable number of places not yet occupied are at this moment presenting calls on the Society, which must not—or cannot at least without guilt in some quarter—be neglected any longer, are facts which cannot be denied. The only questions, therefore, which require to be considered, are those which go to ascertain whether

or not this Missionary Society, and other Kindred Institutions, have yet attained, in regard to their exertions AT HOME, the utmost limit of their means and of their Christian Obligations. Even with respect to those places in which Missionaries have already sown the precious seed, *the harvest truly is great*; but the actual labourers are so few, that they cannot, without additional help, much longer sustain *the heat and burden* of the toil in which they are engaged. And are there not *more labourers*, already in the Ministry, or about to enter into it, who are prepared, under the impulse of a burning and resistless charity, and by the call of the great *Lord of the Harvest*, to fly to their assistance? And must those NEW doors of usefulness, which, in every direction, open to our view a prospect so inviting, still remain—to the reproach of the Christian Churches, and especially of the Ministers of those Churches—OPEN, but yet UNOCCUPIED? Or, on the supposition that an adequate supply of Labourers is forthcoming, is there a lack of RESOURCES to sustain and prosecute, in a commensurate degree, these glorious and animating enterprises? Must the charity, which is thus summoned anew to deeds of honourable and victorious toil, still bear the scandal of being out-stripped in its exertions by vanity and sin? Shall the votaries of vice and error multiply their means of delusion and mischief, with a liberality more ready and abundant, than that with which the disciples of Christ, and the professors of the charity which *never faileth*, shall supply to their fellow men, perishing for lack of knowledge, the means of instruction and salvation? And is there not a higher degree of *power with God* in PRAYER, which, by the criminal reserve and backwardness of those whose prayer when *fervent* and united *availeth much*, yet remains to be employed, and which might bring down upon the Churches a purer and more abounding zeal, and upon the World the blessing of a general salvation?

The answers to these questions will be, to the Committee of this Institution, and to all its members and supporters, the best direction as to the duty henceforth pertaining to them, both in their collective and in their individual character. To those whom they especially concern, these questions are now proposed with deep and solemn anxiety, but not

without confidence as to the result of the deliberate and prayerful consideration to which they are entitled, and which it is hoped they will receive.

The past history of this Society cannot be remembered without furnishing a new and cheering stimulus to those augmented efforts, which the necessities of the world, and the claims of the world's Redeemer, so urgently require. Comparatively small in its beginning, it has continued to grow in magnitude, and *in favour both with God and man*. As the Providence of God has pointed out new scenes of labour, agents have been found to enter into them, and the Society has been enabled to supply the means of their outfit and support. It has lived to witness the decay, and in some instances the entire destruction, of some of the most formidable obstacles to its success. It has acquired the friendly support and patronage, not only of the Religious Societies and Congregations from whom it has derived its distinctive appellation, but also of a goodly company of other Christians, who, though distinguished by a different name, have been baptized into the same spirit. In furtherance of those extended schemes of usefulness in which it is engaged, it has already increased the annual amount of contributions to its funds, to a sum nearly fourfold of that which was obtained during the first year of its existence, as a regularly-organized and public Institution. And it stands at this day a monu-

ment of Divine Providence and Grace, and an Instrument of Blessing to mankind, to a degree which, for the time, is far beyond the largest expectations of those persons who witnessed its beginning.

With these things in their remembrance, the Committee cannot hesitate to entertain the most cheering expectations of what will yet be done, by the blessing of Almighty God, through the agency of this Society, for the diffusion of the Gospel and the conversion of the world. Only let those whom God has already called out of darkness into marvellous light stir up themselves to a more ardent and persevering zeal in shewing forth His praises. Let those who are engaged in aid of this Great Cause, whether as advocates, collectors, or contributors, be faithful in the discharge of their respective duties; and let us all, *for Zion's sake, refuse to rest or hold our peace, until the righteousness thereof go forth as the light, and the salvation thereof as a lamp that burneth*. Then God shall remember the covenant on behalf of the dark places of the earth which are full of the habitations of cruelty. Then shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness: the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. God, even our own God, shall bless us and make us a blessing. God shall bless us, and all the ends of the earth shall fear Him.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1837.

JANUARY.			FEBRUARY.			MARCH.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	Ps. 110. 3.	2 Cor. 6. 6.	1	Ps. 9. 2.	1 Pet. 4. 13.	1	Dan. 12. 2.	Eph. 2. 20, 21.
2	Gen. 22. 12.	1 Cor. 6. 11.	2	Ps. 130. 8.	1 Cor. 2. 16.	2	Is. 1. 26.	Phil. 1. 31.
3	Habak. 4. 18.	Eph. 6. 24.	3	Is. 49. 4.	Rom. 6. 32.	3	Is. 10. 22.	1 John 2. 31.
4	Is. 63. 9.	Rom. 7. 4.	4	2 Chron. 16. 9.	1 Cor. 6. 6.	4	Jer. 51. 50.	2 Cor. 13. 5.
5	Is. 57. 10.	1 Cor. 15. 58.	5	Ps. 139. 13.	Gal. 1. 4.	5	Prov. 10. 28.	Rom. 3. 25.
6	Ps. 127. 1.	Eph. 3. 8.	6	Ps. 22. 30.	Eph. 5. 21.	6	Ps. 16. 8.	Heb. 10. 34.
7	Ps. 14. 2, 3.	2 Tim. 4. 18.	7	Ps. 127. 1.	Eph. 3. 14, 15.	7	Judges 5. 3.	Eph. 6. 8.
8	Is. 60. 18.	Eph. 2. 8.	8	Ps. 118. 5.	Gal. 6. 10.	8	Jer. 29. 13.	Eph. 1. 14.
9	Ps. 34. 10.	Gal. 3. 27.	9	Ex. 33. 17.	2 Cor. 1. 21, 22.	9	1 Chron. 17. 37.	Col. 2. 15.
10	Is. 59. 30.	Rom. 8. 29.	10	Is. 45. 16.	2 Cor. 1. 25.	10	Gen. 49. 26.	1 Cor. 2. 19.
11	Zech. 9. 10.	Gal. 6. 14.	11	Dent. 4. 39.	1 Cor. 10. 16.	11	Gen. 21. 32.	Heb. 6. 12.
12	Prov. 17. 8.	Heb. 12. 2.	12	Jer. 14. 7.	Heb. 2. 18.	12	Ps. 119. 18.	1 Cor. 2. 8.
13	Hos. 3. 4, 5.	2 Thes. 2. 5.	13	Ex. 18. 10.	Heb. 4. 12.	13	Jer. 7. 23.	Phil. 3. 7.
14	Dent. 28. 10.	1 Cor. 1. 9.	14	Is. 24. 16.	Rom. 10. 10.	14	Is. 41. 10.	2 Cor. 1. 3.
15	Ps. 77. 13.	1 Cor. 1. 27.	15	Ps. 75. 22.	2 Cor. 7. 1.	15	Ps. 86. 4.	Rom. 2. 11.
16	Is. 2. 2.	2 Thes. 3. 3.	16	Zech. 8. 23.	Rom. 6. 8, 9.	16	Ps. 76. 1.	Rom. 6. 10.
17	Dent. 7. 7, 8.	Rom. 6. 5.	17	Ps. 90. 12.	1 Cor. 4. 5.	17	Ps. 22. 14.	1 Cor. 12. 2.
18	Is. 51. 9.	2 Cor. 4. 7.	18	Is. 63. 12.	Eph. 4. 3.	18	Ps. 86. 7.	2 Thes. 2. 16, 17.
19	Ps. 22. 5.	Eph. 2. 19.	19	Is. 42. 6.	Heb. 5. 8.	19	Hag. 1. 8.	Phil. 2. 12.
20	Dan. 9. 14.	Rom. 6. 11.	20	Ps. 73. 6.	2 Cor. 4. 17, 18.	20	Is. 9. 6.	1 Cor. 14. 20.
21	2 Kings 11. 17.	Gal. 1. 8.	21	Is. 19. 26.	1 Pet. 1. 2.	21	Dan. 2. 22.	1 Cor. 12. 8.
22	Is. 11. 3.	1 Pet. 3. 14.	22	Neh. 1. 8, 9.	Rom. 14. 8.	22	Ps. 119. 130.	1 Cor. 12. 27.
23	Ps. 81. 7.	2 Tim. 3. 12.	23	Ps. 110. 9.	Phil. 1. 27.	23	Hos. 13. 4, 5.	Heb. 10. 19, 22.
24	Gen. 8. 22.	Rom. 12. 10.	24	Ps. 40. 5.	Rom. 1. 16, 19.	24	Ps. 72. 18, 19.	2 Cor. 5. 15.
25	Is. 38. 10.	Heb. 7. 28.	25	Is. 58. 12.	Titus 3. 4-7.	25	Ps. 108. 8.	Heb. 2. 14, 15.
26	Gen. 46. 4.	Phil. 2. 8, 9.						
27	Ps. 3. 1.	1 Cor. 10. 32						
28	Ps. 37. 1.							

Day	Daily Words.	Doct. Texts.
xxvi	Pa. 85. 4.	Rom. 4. 25.
27	Deut. 4. 31.	1 Cor. 15. 7.
28	2 Kings 4. 13.	Eph. 1. 17.
29	Hos. 12. 4.	2 Tim. 2. 19.
30	Dan. 3. 28.	Rom. 3. 28.
31	Is. 57. 16.	Gal. 3. 13.

APRIL.

1	Pa. 90. 14.	2 Cor. 5. 10.
2	Lam. 3. 39.	1 John 4. 9.
3	Deut. 32. 3.	Eph. 5. 23.
4	Pa. 38. 23.	2 Cor. 2. 14.
5	Pa. 139. 23.	Phil. 3. 3.
6	Pa. 60. 16.	1 John 2. 1.
7	Jer. 23. 24.	Eph. 4. 29.
8	Hosea 13. 9.	Rom. 16. 27.
9	Is. 45. 8.	Rom. 10. 9.
10	Pa. 36. 5.	Rom. 12. 4, 5.
11	Pa. 97. 8.	Rom. 12. 21.
12	Jer. 14. 9.	Eph. 2. 8, 6, 7.
13	Deut. 33. 3.	Rom. 11. 25, 26.
14	Gen. 9. 8, 9, 11.	Rom. 8. 3, 37.
15	Pa. 21. 13.	Rom. 4. 17.
16	Gen. 28. 16.	James 5. 17.
17	2 Sam. 7. 9.	Rom. 8. 16.
18	Pa. 35. 5.	Rom. 8. 16.
19	Pa. 60. 18.	1 Pet. 1. 18, 19.
20	Pa. 13. 6.	1 Cor. 10. 24.
21	Lev. 26. 9.	Eph. 1. 4.
22	Pa. 69. 9.	1 Cor. 3. 7.
23	Zeph. 3. 9.	1 Cor. 16. 42-44.
24	Amos 6. 24.	2 Cor. 8. 21.
25	Iam. 3. 41.	1 Cor. 8. 6.
26	Is. 52. 16.	Col. 2. 18.
27	Josh. 23. 11.	Eph. 6. 10.
28	Pa. 20. 1.	2 Cor. 6. 4.
29	Kz. 18. 11.	Rom. 8. 34.
xxx	Pa. 143. 2.	Tit. 2. 13.

MAY.

1	Is. 2. 3.	1 Cor. 3. 16.
2	Lam. 3. 58.	2 Pet. 3. 9.
3	Pa. 37. 22.	Eph. 4. 16.
4	Pa. 107. 30.	Col. 3. 1, 2.
5	Pa. 46. 10.	Heb. 13. 8.
6	Jer. 32. 18, 19.	1 Cor. 12. 7.
7	Pa. 22. 6.	Rom. 6. 14.
8	Num. 18. 20.	Phil. 4. 19.
9	2 Chr. 30. 16-20.	1 John 2. 1.
10	Is. 66. 1.	2 Pet. 2. 9.
11	Pa. 17. 7.	Phil. 1. 9, 10, 11.
12	Gen. 17. 7.	Eph. 5. 30.
13	Pa. 139. 14.	Heb. 9. 13, 14.
14	Josh. 23. 3.	Rom. 8. 16.
15	Pa. 104. 8.	1 Cor. 12. 2.
16	1 Chron. 29. 18.	2 Cor. 10. 5.
17	Dan. 7. 10.	2 Tim. 1. 12.
18	Pa. 103. 14.	Rom. 14. 9.
19	1 Sam. 6. 20.	1 Pet. 2. 9.
20	Is. 62. 6, 7.	2 Cor. 8. 2.
21	Ex. 32. 20, 41.	1 Cor. 12. 4-6.
22	Deut. 32. 4.	1 Cor. 1. 21.
23	Deut. 32. 29.	Gal. 2. 20.
24	Ex. 33. 11.	1 Cor. 12. 9, 10.
25	Is. 33. 24.	1 Cor. 15. 47.
26	Hosea 6. 3.	2 Cor. 3. 17.
27	Pa. 31. 24.	1 Cor. 1. 8.
28	Jer. 8. 23.	Eph. 4. 7.
29	1 Sam. 14. 6.	1 Cor. 13. 3.
30	Gen. 21. 23.	Gal. 5. 22, 23.
31	Jer. 3. 17.	1 Cor. 1. 7.

JUNE.

1	Jer. 30. 19.	Rom. 14. 13.
2	Pa. 141. 1, 2.	Gal. 6. 24.
3	Is. 27. 31.	1 Cor. 10. 17.
4	Pa. 141. 6.	Phil. 1. 6.
5	Pa. 122. 16.	1 John 5. 3.
6	Is. 29. 13, 14.	Rom. 15. 4.
7	1 Chron. 29. 6.	1 Cor. 15. 49.
8	Eccl. 12. 1.	Gal. 3. 22.
9	Jer. 31. 17.	Gal. 6. 1.
10	Is. 53. 10.	1 Cor. 6. 14.
11	Josh. 24. 16.	2 Cor. 4. 6.
12	Ex. 15. 26.	Gal. 6. 14.
13	Joel 2. 16.	Gal. 6. 6.
14	Pa. 102. 17.	Rom. 7. 12.
15	1 Sam. 18. 14.	Heb. 12. 1, 2.
16	2 Chron. 14. 11.	Rom. 6. 23.
17	Job 5. 19.	Eph. 2. 10.
18	1 Sam. 2. 7.	2 Cor. 4. 10.
19	Pa. 9. 2.	Phil. 2. 9, 10.
20	Neh. 9. 31.	Gal. 3. 3.
21	1 Sam. 10. 7.	2 Cor. 8. 17.
22	1 Kings 8. 61.	Col. 1. 13.
23	Pa. 57. 7.	2 Cor. 4. 4.
24	Num. 21. 8.	1 Thess. 4. 3, 4.
25	Pa. 55. 10.	1 Cor. 1. 10.
26	1 Chron. 29. 12.	Eph. 6. 14.
27	Prov. 3. 11, 12.	1 Thess. 5. 9.

Day	Daily Words.	Doct. Texts.
28	2 Chron. 38. 23.	Rom. 8. 5.
29	Prov. 16. 9.	Eph. 3. 12.
30	Dan. 4. 25.	1 Cor. 2. 12.

JULY.

1	Gen. 35. 3.	1 Cor. 11. 28.
2	Amos 5. 6.	Rom. 6. 11.
3	Pa. 94. 18.	2 Cor. 6. 9.
4	Josh. 1. 9.	Rom. 11. 22.
5	Prov. 4. 23.	Rom. 8. 16, 17.
6	Is. 54. 2, 3.	Heb. 4. 9, 10.
7	Pa. 22. 16.	1 Cor. 15. 25.
8	Pa. 119. 43.	Eph. 3. 14-17.
9	1 Kings 8. 23.	2 Cor. 2. 15.
10	Pa. 119. 73.	2 Cor. 4. 16.
11	Pa. 121. 2.	1 Cor. 1. 21.
12	Pa. 93. 6.	2 Cor. 3. 18.
13	Jer. 24. 7.	1 Thess. 5. 12, 13.
14	Is. 57. 13.	Eph. 1. 11, 12.
15	Zech. 14. 9.	Rom. 11. 23.
16	Pa. 68. 11.	2 Thess. 3. 16.
17	Zech. 4. 7.	2 Cor. 1. 20.
18	Deut. 32. 7.	Jude, ver. 21.
19	Is. 64. 1.	Eph. 6. 23.
20	Pa. 25. 31.	Heb. 6. 18, 19.
21	Pa. 37. 11.	1 Cor. 15. 51.
22	Pa. 146. 3.	Rom. 3. 21, 22.
23	Pa. 45. 2.	Heb. 4. 15.
24	Pa. 39. 2.	Phil. 4. 9.
25	Deut. 30. 19, 20.	1 Cor. 15. 10.
26	2 Sam. 22. 29.	Heb. 10. 23.
27	Is. 62. 10.	Rom. 6. 10.
28	Is. 63. 8.	Tit. 2. 14.
29	Pa. 30. 5.	Rom. 6. 2.
30	Pa. 119. 24.	Phil. 1. 29.
31	Jer. 30. 17.	

AUGUST.

1	Is. 43. 6, 7.	Rom. 12. 16.
2	Gen. 49. 18.	Eph. 2. 22.
3	Pa. 115. 12.	Gal. 6. 10.
4	Micah 4. 4.	Phil. 3. 14.
5	2 Kings 18. 6, 7.	Eph. 1. 6.
6	Is. 8. 13.	Rom. 6. 18.
7	Exek. 24. 31.	Phil. 3. 20.
8	Pa. 91. 11.	Eph. 1. 20, 21.
9	Jer. 31. 9.	Phil. 4. 8.
10	Pa. 54. 6.	Gal. 5. 6.
11	Job 42. 4.	Heb. 3. 1.
12	Dan. 6. 27.	Rom. 12. 1.
13	Pa. 22. 8.	1 Cor. 12. 13.
14	Exod. 24. 17.	Phil. 4. 6, 6.
15	Zeph. 3. 19.	Eph. 4. 4-6.
16	Lamen. 2. 27.	Rom. 12. 12.
17	Pa. 17. 5.	1 John 2. 28.
18	Jer. 32. 9.	1 Cor. 11. 31, 32.
19	Exod. 8. 29.	Eph. 6. 11.
20	Exek. 28. 13, 14.	Rom. 3. 22, 23.
21	Zech. 2. 11.	Rom. 15. 10.
22	Is. 45. 11.	2 Pet. 3. 18.
23	Gen. 12. 2.	1 Cor. 7. 31.
24	Jer. 32. 9.	2 Cor. 6. 16.
25	Habak. 2. 3.	Gal. 1. 16, 16.
26	Deut. 30. 29.	1 Pet. 2. 24.
27	Pa. 36. 8.	Jude, ver. 21.
28	Zeph. 3. 10.	Heb. 2. 9.
29	Nehem. 9. 6.	Eph. 4. 24.
30	Pa. 111. 7.	1 Cor. 15. 22.
31	Is. 43. 11.	Rom. 6. 8.

SEPTEMBER.

1	Job 9. 4.	Col. 3. 2, 4.
2	Is. 49. 5.	Rom. 13. 14.
3	Gen. 43. 39.	1 Cor. 1. 26.
4	Pa. 118. 26.	1 Cor. 15. 57.
5	Deut. 32. 39.	Rom. 11. 36.
6	Pa. 23. 13, 14.	Rom. 15. 13.
7	Is. 46. 4.	Eph. 5. 29.
8	Num. 23. 19.	2 Pet. 1. 2.
9	Hosea 13. 5.	2 Cor. 6. 7.
10	Micah 7. 18.	2 Cor. 9. 7.
11	Pa. 19. 8.	1 Cor. 13. 12.
12	Pa. 35. 3.	1 Cor. 1. 18.
13	Habak. 3. 19.	1 Cor. 7. 23.
14	Mal. 1. 5.	Eph. 1. 3.
15	Is. 50. 6.	2 Cor. 6. 5.
16	1 Kings 9. 2.	Rom. 6. 20.
17	Is. 65. 22.	1 Cor. 16. 5.
18	Is. 60. 4.	Heb. 8. 1, 2.
19	Pa. 94. 9.	Eph. 4. 30.
20	Exek. 10. 11.	Rom. 7. 18.
21	Pa. 31. 15.	2 Pet. 1. 10.
22	2 Sam. 24. 14.	1 John 2. 28.
23	1 Kings 10. 7.	John 1. 5.
24	Pa. 101. 1.	1 Cor. 2. 2.
25	Exod. 20. 19.	Rom. 8. 30.
26	Is. 49. 28.	Rom. 3. 31.
27	Pa. 48. 13, 14.	1 Cor. 14. 1.
28	Job 5. 12.	Heb. 1. 14.

Day	Daily Words.	Doct. Texts.
30	Is. 63. 9.	1 Cor. 6. 19.

OCTOBER.

1	Pa. 25. 14.	2 Cor. 8. 11.
2	Is. 45. 19.	Rom. 8. 14.
3	Pa. 144. 15, 16.	Eph. 5. 8, 10.
4	Pa. 92. 6.	Rom. 6. 12.
5	Is. 55. 12.	1 Cor. 10. 5.
6	Pa. 69. 6.	1 Thess. 5. 24.
7	Is. 62. 12, 14.	Rom. 16. 20.
8	Pa. 73. 25.	1 Cor. 4. 2.
9	Zech. 3. 9.	Phil. 2. 6.
10	Pa. 28. 9.	Eph. 6. 25-27.
11	Is. 2. 2.	1 Pet. 2. 9.
12	Pa. 68. 7, 8.	Rom. 12. 15.
13	Pa. 95. 10, 11.	2 Cor. 7. 10.
14	Gen. 1. 27.	Rom. 6. 9.
15	Is. 63. 5.	Eph. 1. 11, 12.
16	Is. 60. 11.	2 Cor. 12. 9.
17	Is. 65. 8.	2 Cor. 6. 4.
18	Is. 28. 16.	1 Pet. 5. 14.
19	Is. 59. 21.	Rom. 8. 31.
20	Pa. 82. 13.	1 Pet. 3. 12.
21	Pa. 106. 48.	1 Cor. 11. 25.
22	Pa. 118. 24.	Eph. 5. 9.
23	2 Sam. 1. 2.	2 Cor. 13. 11.
24	Dan. 9. 17.	1 Thess. 5. 17.
25	Pa. 83. 16.	Hos. 1. 1.
26	Pa. 146. 6.	Eph. 1. 4.
27	Num. 22. 73.	1 John 6. 4.
28	Is. 34. 23.	Eph. 4. 3.
29	Lev. 26. 45.	1 Cor. 16. 13.
30	Dan. 4. 24.	Rom. 13. 10.
31	Is. 30. 15.	1 Cor. 2. 5.

NOVEMBER.

1	Pa. 23. 1.	Heb. 12. 14.
2	Joah. 1. 5.	2 Cor. 9. 8.
3	Pa. 147. 11.	Phil. 4. 13.
4	Pa. 80. 6.	Col. 2. 9.
5	Pa. 119. 98.	Rom. 1. 17.
6	Deut. 4. 9.	Rom. 16. 19.
7	2 Chron. 29. 11.	Eph. 5. 19.
8	Prov. 10. 22.	Rom. 15. 1-3.
9	Prov. 18. 10.	1 Thess. 2. 4.
10	Deut. 6. 10.	1 Pet. 1. 3, 4.
11	Joah. 1. 18.	1 John 3. 21, 22.
12	Is. 64. 9.	Rom. 5. 10.
13	Haggai 1. 13.	1 Pet. 5. 7.
14	1 Kings 18. 27.	Rom. 6. 16.
15	Pa. 36. 7.	Eph. 6. 16, 17.
16	Pa. 119. 62.	Rom. 8. 28.
17	1 Chron. 28. 20.	1 Tim. 1. 17.
18	Hosea 14. 7.	1 John 4. 19.
19	Pa. 119. 41.	Phil. 2. 11.
20	Pa. 15. 19.	1 Thess. 4. 9.
21	Pa. 51. 10.	Gal. 6. 8.
22	Is. 26. 2.	2 Cor. 4. 14.
23	Is. 55. 5.	1 Cor. 14. 33.
24	Pa. 71. 5.	Rom. 10. 4.
25	1 Sam. 2. 30.	2 Tim. 1. 7.
26	Jer. 11. 4.	Rom. 12. 11.
27	Gal. 26. 28.	1 Thess. 3. 12.
28	Pa. 125. 2.	James 5. 12.
29	Is. 43. 15.	2 Tim. 2. 11, 12.
30	Is. 1. 18.	Rom. 13. 10.

DECEMBER.

1	Pa. 46. 1.	Eph. 4. 32.
2	Is. 43. 3.	Rom. 16. 27.
3	Jer. 34. 22.	2 Cor. 6. 2.
4	Pa. 24. 7.	1 Cor. 10. 13.
5	Is. 62. 4.	1 Cor. 1. 30.
6	Num. 12. 7.	1 John 4. 1.
7	Is. 142. 10.	2 Cor. 6. 1.
8	Pa. 449. 1.	Rom. 12. 18.
9	1 Sam. 1. 15.	2 Cor. 5. 14.
10	Is. 10. 20.	Rom. 2. 16.
11	Is. 30. 29.	Col. 1. 16.
12	Gen. 1. 1.	Rom. 13. 5.
13	Is. 14. 32.	Rom. 15. 6, 6.
14	Pa. 86. 3.	1 Cor. 9. 26.
15	Zech. 9. 11.	1 Cor. 16. 27.
16	Is. 58. 8.	1 Cor. 13. 13.
17	Pa. 32. 11.	1 Cor. 2. 9, 10.
18	Is. 38. 16.	Eph. 5. 16.
19	Gen. 17. 1.	Eph. 5. 2.
20	Is. 43. 5.	1 Pet. ver. 9.
21	Is. 18. 26.	1 Pet. 1. 8.
22	Jer. 3. 15.	1 John 4. 18.
23	Is. 43. 20.	1 Cor. 9. 24.
24	Is. 60. 3.	Phil. 2. 6, 7.
25	Pa. 135. 14.	Gal. 4. 4, 5.
26	Deut. 26. 7.	Rom. 9. 20.
27	Jer. 10. 16.	Col. 1. 19, 20.
28	Is. 49. 2.	Gal. 5. 7.
29	Is. 60. 22.	Gal. 16. 14.
30	Nehem. 3. 20.	Col. 2. 7.
31	Pa. 37. 30, 31.	Heb. 4. 1.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE following details are collected from the Thirty-second Report of the British and Foreign Society.

France.

The Issues of the Year from the Society's *Depôt* amounted to 80,921 copies, being an increase of 18,727; but it is not specified how many of these were Bibles and how many were Testaments. These copies were thus distributed:—

To Colporteurs	44,728
To Religious Societies	13,052
To Schools	13,045
To <i>Depôts</i>	9,171
To sundry Individuals (by sale),	533
To Individuals (<i>gratis</i>)	392

The Agent, M. de Pressensé, writes:—

It is truly wonderful to see the great attempts which are making, from all sides, to promote the Kingdom of God in France.

France is, at present, in a state of struggle and inquiry, which must, we hope, end in an acknowledgment of the Bible as the only authority to which we can submit. I do not mean to say, by this, that all are filled with hunger and thirst after the righteousness of God, and that we have nothing to do but to satisfy the wants which are heard on every side: alas! we are not yet come so far! There are lying before us in France immense fields, where the ground has not yet been tilled, and where the seed has consequently not yet been sown. There are thousands and hundreds of thousands who have accidentally heard speak of a book called the Bible; but this is all that they know of it.

The hour of rest and repose has not yet struck for the servants of the Lord: on the contrary, now is the time when they are required to display increased energy and perseverance.

Of Messrs. Courtois, of Toulouse, it is stated—

These excellent and zealous friends are watching every opportunity of bringing the Scriptures into circulation, by their own personal exertions, as well as by

means of colporteurs. One of them, in the course of the past year, made a visit to the Pyrenees, and succeeded in arranging for the introduction of a number of New Testaments into Spain. Two of their colporteurs stationed at Perpignan have also been very successful in the sale of the Spanish as well as the French Scriptures.

The Letters of our valuable correspondents shew, that they have to carry on their labours of Christian Charity in the face of much opposition and discouragement. In one instance, they have been compelled to suspend their efforts in the prisons; and, in many, have found themselves exposed to much contumely and reproach: still they are bent on fresh projects of mercy; and, by the goodness of God, they are sustained in their course. They have drawn largely on the Society during the year for supplies of the Scriptures in various languages, and to no quarter have your Committee had greater pleasure and satisfaction in making grants.

Of the French and Foreign Bible Society it is said—

Though it has come so lately into the field, it shews itself already possessed of considerable strength and energy. In this, its third year, it has issued 4093 Bibles and 12,716 Testaments; and its preparations for future labours are carried forward with an activity, which proves that its Committee, if supported, are bent on attempting great things, both for their own country and for the world.

Switzerland.

The Geneva Society has issued, in the year, 7943 copies; making, from the commencement, 36,651. The Neuchâtel Society reports its total distributions to amount to 9348 copies: with the exception of one populous village, every family is provided with a Bible.

Belgium.

The principal circulation of the Sacred Volume in Belgium, during the past year, has been effected by an active and zealous young man, *Mr. W. Pascoe-Tiddy*, whom your Committee sent out for this purpose. He has succeeded in selling, at a moderate price, nearly 3000 copies, principally New Testaments; and could have disposed of many more, had the Committee been fully prepared to meet this unexpected and pleasing demand.

Germany and Prussia.

The following will shew the summary

extent and importance of the operations of Dr. Pinkerton, the Society's Agent at Frankfort:—

There have been issued to Correspondents, 50,926 copies of the Sacred Scriptures, for distribution in the surrounding nations, during the past year. Of these, 33,389 were for distribution among Protestants, 15,384 among Roman Catholics, and 2153 among Catholics, Protestants, and Jews. Our issues have, therefore, exceeded those of the preceding year by 12,991 copies.

The net amount of proceeds is 11,733 fl. 58 xr., or 977 l. 16s. 7d.: the receipts have exceeded those of the preceding year by 129 l. 4s. 1d.

The work of Scripture dissemination, in the extensive field assigned to your Agent, is steadily going forward; and the groschen and kreutzers which we have realized from the poor of the surrounding nations, to whom our distributions are principally confined, for the copies which they have received, prove that they do value the sacred boon provided for them by the Society, and are anxious to obtain it. A groschen is three-halfpence, and a kreutzer is one-third of a penny: you may judge, therefore, what labour it costs to collect, in such small sums, upward of 900 l. from the tens of thousands of poor who are furnished with copies in the course of a single year; and I am happy to be able to state, from the reports of our Correspondents, as well as from personal observation, that the copies are received by the people with gratitude to God and to their British Benefactors. In the present state of religious movement and discussion throughout Germany, in which Infidelity has thrown aside every mask, and is in open combat with Christianity itself, the vast importance of our Society's labours cannot be called in question. Instead of disputing with these advocates of atheism and heathenish abomination, we meet every argument with the truth of God, *the sword of the Spirit*; firmly trusting in its powers to subdue the hearts, even of the most rebellious, to the obedience of Christ.

In the course of the past year, Dr. Pinkerton has made two important journeys on behalf of the Society. The first occupied ten weeks, during which time he travelled upward of 2000 miles, in Saxony, Silesia, Prussian Poland, Lithuania, Pomerania, Prussia, and Hesse Cassel. His second journey, which was in Lower Saxony and Westphalia, extended over about 1000 miles, and occupied between four and five weeks.

After detailing the chief circumstances of the first of these journeys, it is added in the Report:—

Your Committee will close their review of this extended tour of their Agent, by giving his remarks on what he deems to
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be the altered state of things in Prussia, and especially in Berlin: he says—

When I compare the state of Religion in Berlin, among its Ministers and Population, in 1814, at the founding of the Prussian Bible Society, with the present state of Religion in that city, what a striking contrast! At that time, there were only a very few faithful servants of Christ who continued to preach the antiquated doctrines of vital Christianity: the churches were generally deserted, and irreligion and infidelity had spread their demoralizing effects to a lamentable extent among all ranks: but now, what a mighty influence Christianity seems again to have obtained over the public mind! and multitudes are now made willing to obey the Divine Power. May we not say, then, that we have seen the *pleasure of the Lord prosper in our hands*; and that the benevolence of British Christians, continued for such a number of years, has not been spent in vain? The object which we originally had in view is gradually being realized; for the Word of God is daily gaining the ascendancy over the infidel philosophy of the age. Every year is adding to the number of faithful Young Ministers, who love and serve Jesus as the Son of God and only Saviour of Man; and the heaven of Divine Truth is spreading more and more.

We add some other notices relative to Germany and Prussia:—

The Report of the Bavarian Bible Society states—

Among the members of the Protestant Church in Bavaria, there had been distributed 6212 Bibles and 1562 Testaments: of this number, 336 Bibles and 853 Testaments were from the Depot of the British and Foreign Bible Society. In no previous year has the Institution been able to circulate so many copies of the Sacred Volume.

The Prussian Bible Society, during the past year, has issued 8245 Bibles and 375 Testaments; making a total, since its formation, of 160,909 Bibles and 56,738 Testaments; and the number of copies further put into circulation by its Auxiliaries, amounts at present to 275,972 Bibles and 244,170 New Testaments.

Mr. Elsner, of Berlin, continues indefatigable in his efforts to supply with the Sacred Scriptures the troops of Prussia. Numerous applications for this purpose have been received from him in the course of the year, which have been complied with, to the extent of 11,420 copies.

Denmark.

The Danish Society issued, in the year, 424 Bibles and 4189 Testaments; and the Sleswick-Holstein 3894 copies.

Norway.

The Issues of the Year, by the

Society's Agencies and the Norwegian Society, amounted to 2084 Bibles and 3014 Testaments.

Sweden.

The following Summary is given of the issues of the Swedish Society:—

The Swedish Bible Society has, during the year 1835, printed 2500 Bibles and 5000 New Testaments. During the same period, the issues amount to 3130 Bibles and 15,357 New Testaments, together 18,487 copies, or 5784 more than the preceding year. The total issues since the formation of the Society amount to 119,052 Bibles, and 280,179 New Testaments; together 399,231 copies.

On this statement the Agency—marks:—

Adding the issues of the British and Foreign Bible Society's Agency to the above, the sum total will be 458,189 copies. If from this amount be deducted 29,900 copies sent out of the country, it follows that 428,289 copies have been distributed in Sweden; but this is 116,438 less than the number of families in the country, and 54,000 less than the mere increase of the population since 1815, when the work commenced.

The Agency at Stockholm have again entitled themselves to the thanks of your Committee, by the zealous manner in which they have carried on their operations. Both their issues and receipts have considerably increased. The issues have amounted to 20,101 copies of the Sacred Scriptures, viz, 6059 Bibles, and 14,042 Testaments, being 2171 Bibles and 3272 Testaments more than in the preceding year: the number of their correspondents has also been much enlarged.

Among the interesting distributions of the past year, may be mentioned a copy each of the New Testament to about a thousand of the Conscripts, preparatory, it is hoped, to a more full supply of the Swedish Army; also 550 additional Bibles to the Diocese of Westera, from which has been received a detailed account of the distribution of a former grant of 2000 Bibles and 4000 Testaments, in 99 parishes, containing a population of more than 225,000 souls.

But the most important application is one from the Diocese of Skåra, where much distress had prevailed in consequence of cholera and murrain. After a careful investigation, it was found that 12,295 households gave notice of their want of, and desire to have, the Holy Scriptures. The stock on hand would not allow of so large a demand being met at once: 2000 Bibles and 3000 Testaments

were, however, immediately voted; and the following is among the interesting statements given by correspondents, to whom the distribution of a part of the above was entrusted:—

Everywhere, the Holy Book has been received with the liveliest expressions of joy and gratitude; and everywhere requests have been made, in many cases most urgently preferred, for copies. The number of households yet destitute, and anxiously desiring a supply, is at least THREEFOLD the number of copies now distributed; and great will be the disappointment, if a further grant is not made.

Russia.

At St. Petersburg, 2783 copies of the Scriptures have been circulated by the Rev. Mr. Brown and his friends; and 124 Bibles, 200 Psalters, and 1274 Testaments, in English, German, French, and Hebrew, have been forwarded thither in the course of the year.

Italy.

Your Committee are happy to have had repeated applications, in the course of the year, for Italy. Encouraged by the gleams of hope, which have of late passed over them with respect to that country, your Committee have ordered a further supply of Italian Bibles and Testaments.

Spain and Portugal.

Spain and Portugal have occupied, during the past year, much of the anxious attention of your Committee. They have met with two excellent and devoted friends, who, for some time past, have been exerting themselves most assiduously to promote the objects of the Society in Spain. They have visited the metropolis of that country—sought and obtained interviews with several persons of influence—and, in the face of the most formidable discouragements, have persevered in endeavours to rouse attention to the subject of distributing the Holy Scriptures: and though hitherto their zeal has met with little else but disappointment, owing to the present unhappy state of the country, your Committee indulge the hope that their self-denying labours will prove not to have been in vain.

To the troops which went from this country to Spain, grants of the Scriptures, in English, Spanish, Dutch, German, and Catalan, were made, as far as opportunity offered.

There is now no legal impediment to the introduction of the Sacred Volume into Portugal. The difficulties, which

present themselves there, arise chiefly from other causes. Consignments, to the extent of 652 Bibles, 250 Select Books, and 460 Testaments, have been made to Oporto and Lisbon; at each of which places a correspondence has been opened with Gentlemen who appear to have the interests of the Society much at heart.

Western Africa.

Sixta Leone.

CHURCH MISSIONARY SOCIETY.

OUR Readers will have observed, that for some time past there has been cheering evidence of a growing interest in spiritual matters, among the Native Population of the Colony. The number of the Society's Labourers has happily been increased, so as to meet, in some degree, the increasing desires of the people for Religious Instruction.

Ministry and Sunday School in Freetown.

GIBRALTAR CHAPEL.—The Rev. J. Raban reports of his spiritual labours in this Congregation:—

The number present on Sunday Morning is greater than can be well accommodated; and the deportment of the greater part, while in the House of God, is highly gratifying. A much smaller company attends on Sunday and Thursday Evenings. Although it is an arduous task to address those whose knowledge is so limited in all respects, yet the effort which is required is not altogether an act of self-denial: for, in attempting to find words by which divine truth may be conveyed to the unlettered mind, the understanding not unfrequently obtains a clearer conception of the truth itself, and the heart becomes more deeply impressed with its unspeakable importance. In this, as in various other ways, the truth of the inspired declaration is manifested, the gracious promise is fulfilled—*He that watereth shall be watered also himself.*

I have not been grieved by hearing of any positive inconsistency of conduct in any of the Communicants; with 34 of whom at one time, and 29 at another, I have been permitted, since my arrival, to commemorate the Lord's death. It is a matter of regret, however, that, at present, I have not been able to obtain

that acquaintance with their private walk which I cannot but desire; considering it likely to be beneficial both to them and to myself.

Mr. Raban, in describing the state of the Sunday School, draws the following picture:—

There have been some fluctuations during the quarter, as to numbers. The general state of the school is encouraging; there being, on the part of many, an evident desire to improve, and a pleasing attention to the catechetical instruction, and the devotional exercises with which the business of the school is closed. In one respect, the eye of a visitor would probably be struck with the appearance which the school presents; boys, youths, and adults being sometimes mingled in the same class; and in one, a respectable person, advanced in years, is seen patiently studying his lesson in company with lads of eight or ten years of age. Several of the scholars are Liberated-African Apprentices: and we hope the number of such will increase, as it affords peculiar pleasure to assist individuals who belong to that much neglected and too often oppressed class of society.

Promising Character of some of the Native Students.

FOURAH BAY.—Of the Christian Institution, the Rev. G. A. Kisseling, who has it under his charge, reports:—

Though the number of youths is not great, yet a variety of dispositions may be observed among them. Some youths are more attractive than others: some are cheerful and lively; others more serious and reserved; some are quick of apprehension; others slow, though diligent; some timid, and others fretful; others forward and incautious; some particular and nice; others negligent in their manners. Hence there is room enough, at the Christian Institution, for two very important lessons; viz. the exercise of patience, and the practice of mutual love and forbearance. And the teacher particularly needs wisdom and grace to act among such scholars with firmness and impartiality, to subdue the ill temper, to eradicate evil habits, and to keep up the esteem and confidence of all. It is no small encouragement to observe that the Word of God is making way in the minds

of some of the Students; that they become more sensible of the great privileges with which they are favoured; and that they evidently improve by the means which are adopted to qualify them for their future employment in the Mission. I take these things as signs and tokens that the Lord is graciously with us, and that He owns our feeble services.

The senior student has received his appointment to assist in the Society's School at Bathurst, and will shortly enter on his labours. It is not without earnest prayer that he is sent forth into the world. May the Lord preserve him from evil, direct all his steps, and guide him with his eye!

Description and State of Kissey.

While the increase of the number of Missionary Labourers has enabled them to render more of Religious services to the Colony, the following report by Mr. Kissling will shew that it had been to him the occasion of frequent itinerating, to help his fellow-labourers. He writes:—

Since the arrival of our friends in this Colony, my Ministerial labours have resembled rather those of a Travelling Missionary; having been repeatedly called upon by several of our Brethren to render them some assistance in cases of emergency. There is only one Station, of those now occupied by our Society, in which I have not officiated during this quarter. In all the places in which I have been, the attendance on Divine Service is numerous; and the behaviour of the people, generally speaking, encouraging. Whatever their conduct in private may be, thus much could easily be discovered—that they were desirous to hear the Word of God.

He proceeds to state—

The conduct of the Communicants at Kissey has been, on the whole, satisfactory; one of them excepted, whose sincerity had been for some time doubted, though no positive charge could be alleged against him. Simple desire after spirituous liquors at last led him to commit a breach of the eighth Commandment, on account of which he was separated from our connexion. Another Communicant was suddenly removed by death. I am not able to say in what state of mind he was when the divine summons arrived; but, from what I know of his

general behaviour, I am inclined to believe that his hope was stayed on Jesus.

A short extract from a Letter of one of the Catechists, Mr. W. Croley, written March 22, soon after his arrival in the Colony, will convey to our readers some further idea of this Station.

Kissey is a large village about three miles from Freetown, commanding an extensive prospect; as from it can be seen a great part of the River Sierra Leone, and, on the opposite side, the Bullom Shore, &c. It is also a well-arranged village. There is a small plot of ground enclosed with each house. The houses are generally built of wattles, and plastered with mud inside; a few posts driven into the ground serving to support the roofs, which are covered with grass, which in this country grows to the length of fifteen feet. However, there are a few houses superior to these, in which Europeans reside. The population is estimated to be about 2500 or 3000, many of whom are yet careless about their eternal welfare. There are a few Mahomedans living in the suburbs.

We have in Kissey one of the best Churches I have seen in the Colony: it is well fitted for Public Worship. The attendance on the Sunday Morning Service is about 800: the Evening Service is not attended so well: neither is the Thursday Evening Service attended so well as we could wish. Many of the people are, I fear, like others, who make it a point of duty to attend the Service of God once on Sundays, but care not how they spend the rest of their time;—a proof that they are content with the shadow without the substance, and satisfied with having the name of being alive while they are in reality dead.

The Sunday School held in this place is very encouraging: it is chiefly composed of fathers and mothers; and it is pleasing to see many of the latter come to learn to read their Primers with their children tied upon their backs; and both fathers and mothers submitting to be taught by some of the children who attend the Week-day School. There are also a few Apprentices receiving instruction in this school; they are kept by themselves, on one side of the gallery. All appear very anxious to learn.

Circumstances at Wellington both painful and encouraging.

Concerning this Station, Mr. Kissling reports:—

I have visited this Station several times on Sundays, and also on week-days when business required it. The Chapel is pretty well filled with hearers, both on Sunday Morning and Afternoon; but I regret to say, that the Congregation is not so orderly and devout as I might have wished it; the misbehaviour of the Apprentices, particularly, has a very unpleasant effect on my mind. I rejoice, however, that a change for the better appears, of late, to have taken place among them.

The small number of Communicants must strike the attention of any one who compares it with that stated in former years. But many have separated themselves, loving *darkness rather than light, because their deeds are evil*. It is from such bad examples being set to the rising generation, that a fear prevails that the School, for which Mr. Collins has so much exerted himself at this place, will not have that beneficial influence on the attendants which might otherwise be expected. While we are building up, the power of darkness is pulling down. But this must not dismay us; for He in whose service we are engaged is mightier than all. It becomes us to watch and pray, and to persevere in our labours.

The following passage, from Mr. J. Warburton's communications relative to this Station, expresses, with regard to Evening Services, what is so generally felt in this country:—

It is in the Evening Services that the greatest seriousness and attention is observed. The Congregation being then smaller, there is not so much excitement as in the morning; and as it consists, for the most part, of those who love the House of God, and of many others who appear to be sincerely desirous of religious instruction, there is a solemn stillness, heightened by the shadows of the evening announcing that our Sabbath is nearly past, which is favourable to reflection; and we do hope that the word is attended with power and demonstration of the Spirit.

The importance of being acquainted with human nature in its varied forms is apparent from the following remark of Mr. Collins:—

While meeting those who have back-slidden, I have been at times moved, while with tears they have expressed contrition for their past misconduct: but a more lengthened acquaintance has led me to receive their statements with extreme caution, and much to doubt the reality of their professions, although accompanied with tears, from discovering, in too many instances, that their touching appeals are prepared for the occasion; and their constant repetition, with a copious flow of tears at each meeting, makes me fear, much as I would incline to the contrary, the sincerity of their repentance.

Direful Effects of Intemperance.

It is very affecting to read the following remarks of Mr. Collins concerning Wellington:—

In trying to account for the grievous falls of so many of our number from time to time, and for the unsteady walk of others, I am disposed to attribute much to indolent habits, and to a love of spirituous liquors, which is but too prevalent among them—two vices, we know, entirely opposed, not only to the growth of the spiritual life, but, if persisted in, destructive to both body and soul. It is painful to observe the very irregular habits of some; who seem to have no settled plan of life, but who appear, for the most part, to spend their time either in sauntering about the village, or in slumbering upon their beds during the heat of the day.

He further reports on this painful subject:—

Some months since, a man and his wife were suspended from the Communion for conniving at sin. I have reason to hope that they were sorry for their offence, and that they did what they could to repair the evil. About Christmas, the man came to me, expressing much contrition for his sin, and desiring to be received back into the Church. Since his suspension, however, he had taken out a licence for selling spirituous liquors, and had opened a shop for that purpose in the village. Under these circumstances, I felt it to be my duty to inform him, that, however penitent he might be for his past offences, he could never be received back into the Church so long as he dealt in rum. He was much surprised at this, since he could see no harm in doing so. I endeavoured to point out to him the many evils attending the use of spirits, and especially so among the

poor heathen by whom he was surrounded. I tried to make him sensible, that as a Christian man, who must be convinced of the bad effects of intemperance, he would be answerable to God for much of the mischief that would certainly follow upon his selling spirits to his fellow men. Not wishing to argue with him as to the propriety of licences being granted to Liberated Africans for selling ardent spirits, I gave him to understand that his being received back into the Church, while he dealt in such traffic, was quite out of the question. He then told me that he had given forty-two dollars for his licence, and that it would be a great sacrifice to forego the sale of rum. I then had an opportunity of telling him, that, if he were really sincere about his soul, he would willingly make that sacrifice. I spoke much with him upon this point; but all to no purpose, since the loss of the forty-two dollars, in his esteem, far outweighed every argument I could advance on the subject: and finding that we could come to no terms, he left me with a sorrowful heart; promising, however, to consider the matter.

State of Religion in the Mountain District.

The Rev. J. F. Schön has reported of the various Stations in the Mountain District, as follows:—

GLOUCESTER and LEICESTER—The people have been as regular in attending the Public Services as in former quarters; and their conduct has, as far as I know, been becoming in the House of God. It was often pleasing to me to see the Church crowded on Sunday Mornings, before the accustomed signs for assembling had been given. The Evening Services on Week-days and Sundays were also well frequented. I regret that I cannot say the same of the attendance at the Monthly Missionary Prayer Meetings, either in this or in the other villages of the Mountain District.

ARGENT—If we could judge from the attendance of the people, of the concern for their souls, every thing would be encouraging; for the Church was often completely filled. Of many regular attendants not yet admitted to the Church, I entertain a favourable opinion. I re-admitted one woman to the number of Communicants. The misconduct of a man, of whose sincerity I never entertained a doubt, was on the other hand an occasion of much grief. *The root of*

all evil, the love of money, caused him to fall and to deceive his neighbour, on which account he was suspended from the Church. There is, however, every reason to believe that he is truly sorry for what he has done.

BATHURST and CHARLOTTE—Although the Church Services at Bathurst are well attended by the inhabitants of this place and of Charlotte, it has sometimes pained me, when riding through the village shortly before Service time, to see how many keep away from the House of God. I several times called on them, as I was passing, to come and hear the Word of God; when some answered, "No, we no go meeting:" others said, "Yes, we can come," and never came. The Mahomedans are more numerous here than at other places, and are seen to keep together, and have hitherto not been persuaded to attend Church: they make, however, no objection to their children's attending school.

HASTINGS—John Attarra, who is at present appointed to labour here as a Catechist, gives the following account of the dispositions of the people:—

At the commencement of the quarter, we had a prospect of seeing things go on in a more pleasing and successful manner among the people of the village, especially among those who are professors of Christianity; because some of the leaders, and of the people who formerly opposed our manner of worshipping God, openly confessed that they were wrong, and now joined us. It was indeed a thing which greatly encouraged us in our work. From that time, the rest of the people began to think seriously about our way. It had a good effect on the minds of many of them, at the same time. The wife of one could not be persuaded, either by words of comfort or by threatenings, to desist from us, or to leave our Chapel.

The following remarks by Mr. Schön will shew the

Necessity of Strictness with the Parents of the School Children.

I conclude my Report with an observation or two on the conduct of the scholars and their parents. I have observed several times, with much regret, that some of the children shew contempt to the Schoolmasters, and are apt to complain to their parents of the punishments they

received. The consequence, in three cases out of four, was, that the ignorant parents came to the school, and there gave vent to their feelings in speaking against the Schoolmasters, and abusing them in the presence of all the children. As I had so often spoken against these things, and requested the people to come and let me know their complaints, that I might settle them, without effect; I now always dismiss the children altogether from the school. This is a trial too hard for them; and I find, invariably, that such a measure brings both parents and children to their proper senses. After due acknowledgment of wrong, and a promise never to do the same again, I generally re-admit them. In other cases, I have observed that the parents take a correct view of the matter, and find fault with their children. The sorrow of mind expressed by a woman of Regent, whose daughter was dismissed from school, I think I shall not soon forget. The follies and sins of youth are open to our eyes, and are indeed very often discouraging; but I trust if we could see the secret operations of the Word of God on many a heart, or the beneficial effect which a Scriptural Education may have in future, we should have just as much cause for rejoicing, and encouragement to go on in our labour. Let us then not despair, with regard to this branch of labour; let us remember, that *one soweth and another reapeth*, but that both shall rejoice together.

Remarks on the Religious State of the Colony.

One of the Catechists, Mr. William Young, being in this country for the recovery of his health, has communicated, in a Letter dated July 2, 1836, the following general observations to the Committee:—

Perhaps the growing inquiry and desire which I have witnessed for the Sacred Scriptures, and other religious books, manifested by the adult population in the villages, is one among the first proofs of the Lord's blessing upon the general instructions of the Society's Servants. I believe that by far the greater number of this class have been taught to read in our Schools; and their advancement in Christian Knowledge is owing to their steady perseverance and attendance on the public ministry of the Word, as well as on the means of instruction afforded

them in our Sunday Schools. One of the Sunday Scholars, at the village where I last lived, would not suffer himself to be deprived of two hours' instruction by a few friends who came several miles to see him.

For the last two or three years, our Congregations have been increasing: and up to the time I left Sierra Leone, in March last, they were never larger. Many of the oldest Natives connected with the Church regularly attend the public ministry of the Word, and faithfully observe the Lord's Day. It is to be hoped that this example may, through the blessing of God, be profitable to the rising generation.

It is very gratifying to state, also, that Family Worship is regularly performed, morning and evening, by a few, to my knowledge: but, still, this sacred duty may be practised by many whom I have not witnessed, and who may be touched with a feeling sense of its consequent blessings. Repeated efforts have been made by such persons, who appreciate the blessings of the Gospel, to bring their heathen neighbours to attend the House of God: though they have been as often repulsed, they still persevere in their visits.

After a series of falls, separations, persecutions, sickness, and death, and amidst all the power of the enemy, there perhaps never was an era, in the history of the West-Africa Mission, when it was in a better or sounder state than now. We indeed have nothing to boast of; but we are sometimes permitted to rejoice, yet with trembling. Idolatry is not so glaring; the heathen are not so bold, though they worship their idols in secret. I have seen them blush, when they have been reprimanded with on the folly of their idol-worship; and have left them in much confusion. May the Lord open their hearts to attend unto the things which are spoken! Though one and another of our Communicants fall into sin, others are becoming more deeply rooted in the faith of Jesus Christ, and are growing in the grace of God.

Visit to Kent, the Southernmost Station in the Colony.

During the month of June 1835, the Rev. J. F. Schön paid a visit to Kent; a Station at which, for a long time, the Society has not had any Missionary Labourers. The trans-

mission of his Report of this visit has, from some cause, been delayed. We place it before our Readers in the hope that it may shew the extreme want of religious instruction in the remoter parts of the Colony; and thus lead many to pray, that Native Teachers, and Preachers of the ever-blessed Gospel, may be raised up by God, to carry light to these regions of darkness. Mr. Schön writes:

Two applications having lately been addressed to the Special Meeting by some of the inhabitants of Kent who were formerly connected with our Society, either as Communicants or Candidates, for Ministerial Visits; the Brethren of the Special Meeting, considering it desirable that an attempt should be made to comply with their request, appointed that I should undertake a journey to Kent.

Departure from Gloucester.

I accordingly set out from Gloucester on the 16th of June for that purpose. It was not without much deliberation; and, I trust I may say, not without fervent prayer for Divine direction and guidance, in all my ways; particularly as the present season of the year is not well adapted for travelling, nor myself much acquainted with the best method of proceeding. In order to introduce our Native Teacher, M. T. Harding, to the people at Kent—for whom it will be always much easier to undertake a journey to them in future—and in order to have a Christian Companion on the road, I requested him to go with me. Before we left Gloucester, we commended ourselves, our bodies and souls, to the Lord, who is able to supply all our need.

Arrival at Hastings

The morning was very fine; and the air, through the valley and plain from Bathurst to Hastings, was quite refreshing. We arrived at Hastings about 9 A.M. The people gave us a very friendly welcome; especially those, or some of them, who were Communicants at the time when that Station was occupied by our Society. They inquired after the Missionaries with whom they were personally acquainted; and asked at what time our Society would take up the Station again. A rumour was spread that I was going to stop there, at which they felt very glad; but were soon disappointed, when they were told the contrary.

The means of instruction which are afforded to the inhabitants of this village are very scanty. On Sundays, Divine Service is held by the Schoolmaster, who reads the Prayers. Besides this, there is a disbanded soldier who on Week-day Evenings either addresses the people in a private small Chapel, or conducts their Prayer Meetings. A Day School is supported by Government; which is attended by about 140 scholars, most of whom are under ten years of age. They are very ill provided with School books.

Grateful Welcome from the People of Waterloo.

As the weather was fine, and yet not too hot, we left Hastings about noon, and proceeded toward Waterloo. The roads were much better than I had anticipated; and no inconvenience was felt on that account, except when coming to bridges. I suppose it was the intention of the person in charge of the district, that where he could not make a good bridge, he would rather make none at all, that nobody might be deceived. As there was not much water in the brooks, my horse could always be led through; and I continued to get over in one way or other, without occasioning much trouble to my men.

We reached Waterloo between two and three P.M., and, being tired, resolved not to proceed any further. But, to spend the afternoon and evening in the most profitable way, I endeavoured to let the people know that I would hold Divine Service in the school-house: in which the manager of the place assisted me greatly, by sending the Assistant Schoolmaster around to inform the people, and by ordering the bell to be rung. The notice they had was exceedingly short; on which account I could not expect a large Congregation; and indeed I commenced Service when there was nobody in the room except M. T. Harding, with some of my men; the former acting as clerk: but I was very much delighted on seeing them come from all directions; and before the hymn was finished, there were about 120 present; and at the end of the Service there were about 140. I am sure that I am not over-rating them. I endeavoured practically to expound Mark xvi. 14, 15; it being the Second Lesson for the day, containing the Saviour's last commission to his Church to preach the Gospel. The congregation was very attentive. When the Service was over, many of the people waited at

the door, to shake hands with me and to thank me. Some said, "Thankee, master." By some I was treated more kindly; they styled me brother: "Thankee, brother." Some persons came afterward to my lodging, to speak with me, and to request me to stop with them. They expressed their regret at the Society's leaving them without instruction so many years; and also their hope that better times would come for them; in which I heartily joined them.

Difficult Journey from Waterloo to Cossoo Town.

June 17, 1835—I passed an uncomfortable night: could not sleep till after midnight, on account of heat. In order to admit some fresh air into the room, I opened the window near my bed; and, having fallen asleep soon after, forgot to shut it till about four o'clock; when a tornado coming on, and the rain, falling on my feet, waked me. I rubbed myself dry with a flannel, and suffered no further injury. Got up early. The appearance of the weather was rather forbidding; the mountains were covered with clouds. But, as it did not actually rain, we, commending ourselves to God, set out on a road which I had never trodden before. Having been warned of the bad state of the roads at this season of the year, I took, besides my horse, a hammock and four carriers with me; that, in case the horse should return, the latter might convey me to Kent: and I soon found out the utility of the precaution. About four miles from Waterloo we came to a brook—I should rather say, a marsh—which appeared so formidable, that I almost despaired of the possibility of getting over or through it. My carriers, however, were instantly at hand; required me to sit in my hammock; and wading in the water, which was two feet deep, between pieces of timber, stones, and pieces of posts, the remains of a bridge, brought me safely over. We made some attempts to get the horse through it, but in vain. I therefore sent it back to Waterloo; and was thankful for having obeyed the voice of friends in taking carriers with me; else I should have had no alternative, but to return without having accomplished my end.

The weather became very fine; and the scenery and road were romantic indeed, through the wood. The brooks were not much swollen; and the water was as clear as crystal. More inconvenience was felt on account of trees lying

across the road. Sometimes we had to climb over them; sometimes we had to creep underneath them, there being thick bushes on both sides.

I committed a great mistake in not providing a breakfast previously to our leaving Waterloo; but having learned that we had to pass through a village about six miles from that place, I thought to get one prepared there, and to afford the carriers an opportunity to rest a little. Before we had reached it, they told me they wanted something to eat; and so did I. We were therefore glad when we arrived at Cossoo-town; but, to our disappointment, we could not get any thing, not even a plantain or a banana. We asked at almost every house for rice, a fowl, or a hog, and offered to pay for it; but the people had actually nothing: they seemed to be sorry that they could not help us. As it was about eleven o'clock, and had been a time of hard work for all of us, I opened my store, and gave to each a glass of wine and a biscuit; which was very acceptable. The carriers, seeing my readiness to do any thing for them, were of the same mind toward me. When I offered to get down from the hammock, at difficult places where each had enough to do to see how he could get over, they would not allow me, and overcame all obstacles easily.

Ungodly State of a Village inhabited by Sherbroes.

About one o'clock we arrived at a town inhabited by Sherbroes, but subject to English Government, being within the limits of the Colony. Most of the inhabitants were assembled near a large tree; and were engaged in beating their drums, singing, and playing. They were not interrupted by our presence, and did not allow themselves to be so. Many of them had charms hanging about their bodies, and were very negligently dressed. We saw the Headman, who was smoking his pipe in the piazza of his house. I put several questions to him, as, whether his children went to school, what instruction they received, &c.; but he pretended he did not understand English. I wanted to buy rice for my carriers, but they preferred going to Kent at once. We all walked together along the sandy beach, for a considerable distance; and the fresh air had such a reviving effect on me, that I forgot the troubles of the journey, and felt no fatigue for some time.

On the road through the bush we found some nice fruit, of the size of an egg,

and of a red colour. If I am not mistaken, it is called pomegranate; but different from the pomegranate-apple now and then found in the Colony. We found also several monkey-apples, which were very agreeable to my taste.

About two o'clock P.M. we arrived at Kent. The manager had given orders to a constable to wait for me, and conduct me to the uninhabited Government House. The persons who applied to the Meeting soon came to me, and supplied me with every thing in their power.

After I had seen the school children, I was anxious to hold Divine Service, because I considered it the best means of doing something for all who wished to attend. I read the Prayers, and expounded the parable of the Prodigal Son, in the School-house, in weakness, yet not without cheerfulness. The people were, like those at Waterloo, unprepared; which accounts for the small number of attendants, not more than between seventy and eighty.

To my regret, I soon observed that there were parties and divisions, as they had stated in their letters. I considered it best, however, not to speak with them on differences of opinion, but only on the necessity of repentance toward God, and faith in his dear Son Jesus Christ.

As I knew I could spare but little time at Kent, I endeavoured to do as much of my work as I possibly could. Many persons assembled in my lodging. The Headman, as he is called, presented a list of persons who wished to be baptized; and some of them thought I was going to baptize them at once. I told them, that I could not think of such a thing just then; that they required more preparation; that it was necessary for me to make myself more particularly acquainted with them; and that for that purpose I would consult with my Brethren about the best way in which we could do something for them. Also, as the present season rendered it almost impracticable for Europeans to travel such a distance, I informed them that it was likely M. T. Harding would repeat his visits; and that, in case I should come again, I would endeavour to stop longer with them;—at which they seemed to be satisfied. Some of them wished me not to make the journey again by land, as it exposed me to too much fatigue; and told me, that whenever I could come, I should let them know, and

they would send a canoe for me to Freetown;—which would certainly be preferable, were Kent alone kept in view.

June 18, 1835—I had ordered the Candidates for Baptism to meet me early in the morning; in order to be enabled to put a few questions to them, and to ascertain something of the state of their minds. They were rather timid at first. Considering how little opportunity they have had to receive instruction, I cannot think them very much behind others in knowledge. I encouraged them to learn to read the Word of God; to continue in prayer, and to walk as children of the light; and then dismissed them, by commending them in prayer to the favour and mercy of God. When I was asked whether I was going to administer the Sacrament of the Lord's Supper, I gave the same answer as that which they received to their application for immediate baptism. Four or five persons wished me to baptize their children; to which I should not have felt disinclined, if I had known that their sponsors were proper persons, and if the Registers had been delivered into my hands.

The school contains not more than about sixty children; though the accommodations would admit about two hundred: and no doubt, in a village of eight hundred inhabitants, so many might be found. They have not more than three or four Bibles; and the schoolmaster told me, that, with the exception of spelling cards—which I saw were torn, and of little use—he had no school-books whatever. The parents may be willing to buy them for their children; but as they cannot get them without going or sending to Freetown, a delay will always be occasioned. I advised the schoolmaster to buy a quantity, and to sell them again; but he seemed not much inclined to it. There came other persons, who wanted to buy prayer-books, cottage hymn-books, and New Testaments; but not having taken any with me, I could not supply them.

When I had done these things, it was about eight o'clock, and my mind was in uncertainty by what way I should return. I confess I dreaded the idea of being for two days travelling by the same road that I came by; though I saw no alternative at first. But when I was nearly ready to leave, I saw the boat of the Rev. E. Jones coming over to Kent from the Bananas; and as he expected to return

to Freetown the same day, I was soon persuaded to take a passage with him.

Accordingly we left Kent about ten o'clock, with a favourable wind and fine weather, which continued till afternoon; when we were overtaken by a tornado, and exposed to heavy rains for a long time. At eight o'clock P.M., we landed at Freetown; and I am happy to say that the thorough wetting had no other effect upon me, than preparing me for a sound sleep; which was the more needful, as I enjoyed very little rest the two preceding nights.

Summary of the Mission, March 26, 1836.

Average Attendance on	Candidate.....	446
Public Worship:	Students in the In-	
Sunday Morning 3691	stitution.....	14
Evening 1854	Day Scholars.....	1869
Week-day Even 1589	Sunday Scholars....	1753
Communicants.....	Evening Scholars...	210
Baptisms.....	56	

Australasia.

New South-Wales.

CHURCH MISSIONARY SOCIETY.

FROM the last communications of the Missionaries to the Colonial Government, we extract some interesting notices.

Traits of the Native Character.

Several instances have occurred, in which some of the Natives have evidenced solicitude for the safety of the Missionaries, in times of apparent danger. On one occasion, when one of the Missionaries, in company with several Natives, was returning from a journey into the interior, when several miles from home, and late at night, they were overtaken by a violent storm of thunder, lightning, and rain: so tremendous was the hurricane, that the Missionary lost his horse-cloak, hat, and all his travelling apparatus: the night was so dark that not an object could be discerned, except by the flashes of lightning: to prevent the Missionary falling over any stumps of trees, or in passing through creeks, two of the Natives voluntarily took him between them, each taking hold of his arm. On another occasion, when the land at Wellington Valley was flooded, as one of the Missionaries was riding through a paddock in company with a Native, his horse stumbled; and, after making several plunges, laid himself down in the water: in a moment, the Native dismounted, had the Missionary in his arms, and placed him upon his (the Native's) horse.

Several months ago, two boys refused to grind their wheat, and went to the river. In the evening, they returned, and came up to the window as the children were at prayers: when they came to that petition in the Lord's Prayer, *Give us this day our daily bread*, the boys outside repeated, in an emphatic tone, "Give us this day our daily bread; give us daily bread for all day; and forgive us our trespasses."

The migratory habits of the Natives prevent them from receiving that degree of Christian Instruction which is desirable; but as they are always conversed with on religious subjects, and attend the Church when at the Mission House, it is hoped that some good, some real spiritual benefit, will be the result: and when it shall please the Almighty to convert any of them to the Christian Faith, their predilection for wandering about, should it remain with them, will doubtless be a great facility for extending the glad tidings of salvation far and wide; as the Establishment is occasionally visited by Natives from a distance of 100 miles.

Conversations of the Native Children.

The following will tend to shew the simple yet pleasing manner in which these Heathen Children often converse. The conversation took place in the garden, after the departure of a Gentleman.

Geantil: "Who is that Gentleman. Is he an Englishman?" *Missionary*: "No."—"Oh! an Irishman?" "No; he is a Scotch Gentleman."—"Oh! Scotch Gentleman. Does land where he lives belong to your King?" "Yes."—"Oh! all white masters belong to your King; King William, Sovereign Lord King William. You pray for your King every Sunday: is he a good man?" "Oh yes! he prays to God, and goes to Church."—"Gracious Queen Adelaide! Who is Queen Adelaide?" "The wife to King William."—"Is she a good woman?" "She always reads the Bible, prays to God, and goes to Church."

One of the little boys then started the following conversation. *Ornby*: "Sheep mutton sit down at Sargeant's." *Missionary*: "Yes, the flesh of sheep is called mutton."—"Who makes mutton?" "God makes sheep, the flesh of which is mutton."—"First time, I believe," (that is, God made sheep at first). *Geantil*: "God always makes it, to be sure: God makes all about. First man God made, was Adam: then he

ate of the tree of knowledge of good and evil."—*Missionary*: "Yes, Satan tempted him, and he did eat of it, although God told him not to eat of it."—"No weeds in garden then. Did Adam die then?" "No."—*Dickey Marshall*: "No: God came down from heaven, and turned him out of the garden, with a sword which went this way" (waving an old shingle about with his hands).—*Geani*: "Is Adam in heaven now?" "Yes: God told him that Jesus Christ His Son would, in process of time, come down from heaven, and die for him and all men: he believed God, and was very sorry for his sins: then God forgave."—"Then he went to heaven, when he died?" "Yes."—"Eve too?" "Yes."—*Dickey Marshall*: "Enoch, too, went to heaven." *Geani*: "Enoch did not die."—"Abel, too, went to heaven; not Cain."—"Why did not Cain go to heaven?" "Because he was wicked: he killed his brother Abel."

In this manner the children often converse among themselves.

Many quick and promising boys have been enticed away from the Mission House by European Servants in the neighbourhood: and when it is remembered that elsewhere they are under no moral restraint, but rather encouraged in all kinds of vice, instead of its being a matter of surprise that so few remain at the Mission House, where they are necessarily subject to controul and under discipline, it is rather remarkable that any will remain where every thing is so uncongenial with their habits and dispositions.

Notices on the Language and Scripture Translations.

It must be acknowledged, that until the Missionaries are able to address the Natives familiarly in the Aboriginal Language, no considerable success can be expected from their labours. During the past year, constant attention has been given to collecting of words and sentences—analysing them—forming a Vocabulary—and arranging matter for a Grammar. The following portions have been translated into the Aboriginal Language. 1. The Lord's Prayer, the Apostles' Creed, and the Ten Commandments. 2. Chap. 1. II. III. of Genesis. 3. Chap. I. II. III. IV. and part of V. VIII. XXVI. XXVII. XXVIII. of St. Matthew's Gospel. 4. Some of the Miracles of our Lord.

It was thought more eligible to trans-

late an account of the Creation of the World, the Introduction of Moral Evil, the Decalogue, the Birth of Jesus Christ, His Baptism and Temptation in the Wilderness, some of His Miracles, His Accusation, Trial, Death, and Resurrection, as forming the leading subjects of converse, with the Natives, than to proceed regularly with one book.

It may have been expected, that, ere this, something in the form of a Translation would have appeared, as the result of Missionary Labour. It is true, indeed, that the Missionaries could, some months ago, have presented for publication some of the result of their labours in the language; but they were well aware, that such translation would eventually have proved very inaccurate, and any expense incurred by its publication would have been employed to no useful purpose.

It will be acknowledged by all, that the attainment of an unwritten language, spoken by savages unacquainted with the manners and customs of civilized life, is at all times a work of intense study and of incessant application. In the present instance, it is rendered more difficult by the constant use of words by the Natives which are altogether spurious, being neither English nor Aboriginal. Moreover, as ideas cannot be intelligibly communicated but through the medium of words known both to the speaker and hearer, the Missionary has first to teach the English Language to the person from whom he would learn the Aboriginal.

But, after all possible attention has been devoted to the language, the Missionaries apprehend that no translation of the Scriptures, sufficiently correct for publication, will be produced, until some of the Natives are converted to Christianity: so it has been found in other Missions, and so it may be in this. As this is a matter of opinion, when the Missionaries have done their utmost it will be left for others to decide on this point.

From the great interest which the Natives take in repeating their prayers, and in hearing portions of Scripture read in their native tongue, the Missionaries cannot but infer, that, as their knowledge of the language advances, the door of usefulness will be gradually opening wider and wider. On one occasion, when a portion of the Scriptures in the Aboriginal Language was being read, the Natives who were around the hut, on hearing

ing it, came in, and sat round the Missionary, of their own accord: when he had finished, one of them, almost in an ecstasy, jumped up and exclaimed, "Book for blackfellows! Book for blackfellows!" Their conduct at Church is remarkably correct: the most indecorous behaviour of which they are guilty is occasionally falling asleep.

The following passages from Mr. Watson's Journal shew something of

*Religious Impressions made on the
Heathen Mind.*

July 4, 1835—One of the girls with us says her heart is often very heavy when she thinks of her sins, and that she often prays as she is going about, saying, "Lord Jesus have mercy on me, a poor wicked child; change my wicked heart: have mercy on all Black fellows!" And that when she lies down to sleep, she always prays, "Lord, keep me this night from sin, and save me!" She frequently sheds tears when spoken to on the subject of Religion. Another female also occasionally manifests some sensibility of her guilt and danger; but her husband, a very wicked man, will not allow her to remain with us at all times. About Forty Natives here to-day. I taught them prayers in the evening, as usual.

July 5: *Lord's Day*—I, this afternoon, baptized our native-adopted child. I had translated such part of the Service as was necessary for the occasion. The Natives present appeared to feel the solemnity of the ordinance: my own heart was deeply impressed with a sense of the Divine presence, and I trust something of the influence of the Holy Ghost was felt by others. One of my girls was much affected; and seemed to envy the child's condition; it being, in her estimation, much superior to her own, as she is unbaptized. I do hope that the Lord is preparing her, by His grace, for being admitted into His Church.

July 23—Began to teach the Natives to read in their own language to-day. Addressed seventeen Natives in our house: one of them seems to have received a glimmering of spiritual light.

July 31—One of the Native Females took the lead in asking a blessing before dinner, in their own language. I was glad that she was able to do so. Who can tell what good may ultimately result from their being able thus to address the

Almighty in prayer?

Aug. 1—My boy, D. Marshall, has been poorly for a day or two: he is no better to-day; and medicine seems to produce no effect on his disorder. He says that he shall not recover.

Aug. 2—Marshall too ill to attend Church to-day: upon the whole, he appears to be worse. He has great difficulty in swallowing, and is considerably weaker. He spoke this evening about dying: he said he believed that he should die, and he hoped that he should go to heaven. I inquired, "Who go to Heaven?" He replied, "Those that love God."—"Do you love God?" "Yes, sometimes I feel I do."—"Why do you love Him?" "Because he is good to me"—intimating that God was good in keeping him, and giving His Son Jesus Christ to die for him.—"Do you love me?" "Yes, sometimes."—"Why?" "Because you teach me."—"But you have not yet a new heart." "No."—"And can you go to heaven without a new heart?" "No; I am a wicked boy. Billy Black used to tell me I was a wicked boy."—He speaks very little: indeed, talking seems to be either irksome or painful to him. Seven sick Natives here.

Aug. 3—Marshall seems to be near his end. He is very weak, and at times appears to be a little delirious. This afternoon, he said that he would go for the cows—a part of his daily work, when well; but, poor child! he is not likely ever more to fetch them up. This evening he expressed thankfulness that he had been baptized; and said that he did not wish to live: he desired to die, and go to heaven.

Aug. 4—The poor youth is no more: he died this morning about 9 o'clock. I was up with him most of the night. He was very restless; but during the whole of his sickness he never complained, and always readily took the medicine that was presented to him. I had this morning been attempting to give him some medicine, but his power of swallowing was gone. He said he wished to sit up. I raised him; and he immediately rolled his eyes, and died in a moment, in the most easy manner conceivable.

The stroke is to me a very heavy one. He was useful in many respects; but I hope that he has found redemption through the blood of the Covenant. It is not, indeed, from what he said during his short illness that I am led to hope

of his salvation, but, in some measure, from those tears of penitence which sometimes, under Religious instruction, flowed very copiously. While we are daily mourning over the unfruitfulness of our labours, may we not say, in reference to this child, *Is not this a brand plucked out of the burning?*

West Indies and Guiana.

CHURCH MISSIONARY SOCIETY.

FROM the last Report, and from communications since received, we extract the most important particulars. The Committee give the following

General View of the Mission.

Your Committee report, with sincere thankfulness to God, that their wishes and plans are beginning to take effect in this once deeply-oppressed portion of the globe.

For the purpose of maintaining the increased number of Labourers in this Mission, the Committee have, besides the opening of a separate West-Indies' Fund, made application to His Majesty's Government for a portion of the Grant voted by Parliament for the erection of Schoolhouses in the West Indies. The sum of 2500*l.* has been received on this account; laying the Committee under the obligation of meeting this Grant with the sum of 1250*l.* from the Society's Funds.

Stations, 18—Missionaries, 9—Catechists, 14—Country-born Teachers, 3—Attendants on Public Worship, 1840—Schools, 21—Scholars, 1918.

The Society's labours in this Mission are, at present, carried on in Jamaica, Trinidad, Berbice, and Demerara. Much new ground has been occupied during the last two years.

JAMAICA.

Zeal of the Negroes for Instruction, and Notices of its Beneficial Effects.

The Rev. W. K. Betts, stationed at Knockalva, writes, after having been engaged in his Ministerial duties there for twelve months, under date of Sept. 1, 1835—

Divine Service has been held at the Chapel at Knockalva every Lord's Day throughout the year. The average attendance at Morning Service has been about 350. The people are orderly and attentive.

On Fridays, I go alternately to Argyle and Alexandria, to catechize and instruct the Negroes on those Estates. On these occasions I have sometimes had as many as 90 or 100 present, but more commonly about 50. At Argyle Pen—our residence—Daily Evening Prayers are attended by some of the people on the property, to whom I expound a portion of Scripture: we have from ten to fifty or more present; and during the past year I have gone over with them, in course of exposition, the Gospels of St. Matthew and St. John, and the Acts.

Our Sunday School is composed of persons of all ages, from six to thirty years or more, and has been well attended throughout the year. The eagerness displayed by these young people to learn is very great. The school is held for an hour before Morning Service, and again in the afternoon. Our Morning Service is generally over by noon; and then an hour and a half is given for relaxation, before school re-commences; but such is the zeal with which these young people apply themselves, that, as soon as they have taken a little refreshment, they may be seen sitting, some around the Chapel outside, and others inside, studying their Primers and Testaments till school-time: and if any of the little children who have been taught in the Day School should be there, they detain them by their side, to tell them any word they cannot themselves make out. It is really an interesting sight, and not a little amusing, to see a child of six or seven years old very sedately teaching a full-grown man or woman to read the Testament. These children are also our Class Teachers in the Sunday School—as we cannot obtain any more competent—to teach the mechanical part of spelling and reading; while the upper classes have their lessons explained by Mrs. Betts, and sometimes by myself.

We have also aimed to store the minds of these young children with easy Hymns, portions of Scripture, &c.; and during the year they have committed to memory upward of twenty such pieces, besides Dr. Watts's First Catechism. Many of the more-advanced children have begun to write on slates.

One symptom for good is the prevalence of the opinion, that Religion ought to be, and will be, more regarded by the rising generation than it has been by their forefathers. As an instance of this, I may mention, that, when the Knockalva

Bible Association was formed here about six weeks ago, several elderly persons, who cannot read, became subscribers for a Bible; saying, that their children would soon be able to read it to them, and to them the Bible should be bequeathed when they died.

Mr. D. Seddon, a Catechist at Amity Hall, in the Parish of St. Thomas in the East, reports—

On the 3d day of my School's history, in the beginning of July, the number of scholars—or rather of wild and barbarous children—for, excepting two or three, they were literally unable to tell the right hand from the left—was 40; on the 13th, they amounted to 60; and by the 17th of the same month, to 70. These have increased to 118, which is the number at present, Sept. 21.

It was some time before I could get the first groupe of children to form any idea of "Stand up;"—"Stand straight;"—"Look to me;" all these, and many others, were unheard-of words to them. Some at length stood, others lounged, others eyed their neighbours; but scarcely any would look at me. They would now and then cast a glance, which might give to a person, ignorant of the occasion, reason to think that many were under suspicion that they were in rather dangerous society. After this had continued for some time, every fear was dissipated; and one loud roar of laughter at my unaccountable movements, which they soon learned to imitate in some measure, brought back their absent minds, restoring confidence, and producing no small delight. By degrees, some idea of what I wished to make them understand was formed by a few; whose success and expertness, joined with expressions of my approbation of their attention, inspired others with a spirit of emulation and imitative ardour.

Under date of Dec. 28th, he adds the following particulars:—

The interest the whole of the children take in regularly attending school is as yet the same as it has hitherto been. I will mention two or three circumstances, as they occurred and were taken down in my diary, exemplifying this fact.

Oct. 5, 1835 — This week commences with an increase of sick children. One little black girl, named Ann, not more than two years and a half old, during most of last week was so ill, that she could neither walk, eat, nor rest; and

this morning, as she was still in a high state of fever, and very weak, her grandmother decided that she should not go out of the hut. But poor little Ann was of another mind: she wished to come to school: she got the better of her aged grandmother, and came, though unfit, and was quiet and attentive all the school-time.

There are many old persons commencing learning to read, who seem nearer the grave than the end of their attempts; but the exertion is truly gratifying to me, as it shews the existence of some deep interest in the truths of God. I have, in the same Testament class, on the Lord's Day, the son grown to mature years, apparently desirous of good things, and the grey-headed father, labouring to read and understand the things taught in the Bible.

Concerning the good produced among the Young under his charge, he also relates the following circumstances:—

C. Dunn, a good boy, and one of the most diligent in my school, on account of the morning being rainy, and threatening his detention from school, took merely a little hot water (their usual breakfast-beverage), and was here, with no more breakfast than that, an hour before school-time. I asked him his reason for not taking his usual breakfast: on which, thinking me angry with him, he answered, "I should have been too late, Sir."

And again—I am permitted, often, to witness how pleasing an effect a small passage of God's Word produces on the minds of the very youngest of my scholars. For instance, a little girl, between three and four years of age, being provoked by another, was about to satisfy her anger by throwing a stone at the offender; but suddenly she checked herself thus—"If Schoolmama had not told me St. John says, *Little children, love one another*, I would have thrown this stone at you." Again, on one occasion, having to punish a child for theft, I asked, "Why do I punish this child?" The answer from several was, "*Thou shalt beat him with the rod, and save his soul from going down to hell*."

The Rev. H. L. Dixon, stationed at Mexico Estate, St. Elizabeth, describes, under date of May 23, 1836, some

Instances of Ignorance and Superstition.

A negro woman, in crossing Black River, which runs through this Estate, was drowned. During the whole of the ensuing week endeavours were made in vain to find the body. I addressed the people yesterday on the occasion, taking for my text the words, *Prepare to meet thy God*. The people were extremely attentive, and, at least for the time, much impressed. But after the Sermon, some of the people went to Mrs. Dixon, and, with hands and eyes uplifted, expressed to her their gratification and delight, because I had been that morning to church to pray that the woman's body might be found; and said that their blessed Saviour had heard their prayers; for the body was found within an hour after the Service was over. It happened that two or three young men, more courageous than the rest, had dived into the river in search of the body, which was soon discovered.

Another instance, much of the same kind, occurred a short time after I came to Mexico. The Negroes were informed that Evening Prayer would commence at my residence every evening at seven o'clock, and that as many as could come would be welcome. Fifty or sixty of the Negroes attended regularly. After we had gone on two or three weeks, one of their number was deputed to tell me that many of the people found themselves ill in their consciences, because the shell—the blowing of which is the Overseer's signal to leave work—did not blow till six o'clock, and prayers beginning at seven did not allow the Apprentices sufficient time to get their evening meal; and they were afraid to eat any supper after prayers, because they think that God would be angry with them, and that the supper would do them no good.

Still much good is evidently resulting. Places of Worship are here and there being opened, and the poor Negroes who were sitting in darkness and the shadow of death are beginning to enjoy the light of the *Sun of Righteousness*. As their former ignorant notions are detected, and exposed to their now better judgment, many appear to express sorrow and shame; while some make answer, "Ah! Massa, no one care for Negro before: me no know dat to be wrong."

BERBICE.

The Rev. John Henry Bernau, stationed at Achlyne, thus reports the

Promising State of the Negroes.

Oct. 12, 1835—The applications for Testaments and Spelling Cards are numerous. The zeal manifested, even by the old Africans, to learn to read the Testament, is astonishing. As I had but a scanty supply of the latter, I applied to the Auxiliary Bible Society in town, who were kind enough to send me up a box containing about 200 New Testaments, of which more than half have been distributed.

Oct. 30—I am happy to observe that the Negroes on this coast are going on very quietly: no punishment of any importance has been inflicted since the time of my being here. To speak already of success would be presumptuous, there being a time for sowing and a time for reaping: this is the time for sowing. Though the harvest may be still distant, yet here and there I perceive the blade springing up. Many come, and say, "Massa, we were ignorant; but, thank God! you are come to tell us of sin and the love of God."

Nov. 15—Though going from Estate to Estate on Sundays is connected with many unpleasant things, and much loss of time, yet I do rejoice, as, by this means, the Gospel is carried to many, who, perhaps, if it were not so, would never come to hear it. Nothing however affects me so much as when, on Sunday, I hear the bell tolling for the Service of God—that same bell which, for years past, called them only to work, never to the enjoyment of those privileges which God's dearly-beloved Son purchased for all people.

Dec. 27—Preached to-day at Mary's Hope; and was glad to hear that Christmas-day had passed very quietly. The Manager remarked, in the presence of the Proprietor, that he believed this was owing solely to religious instruction.

Mr. Bernau relates especially two instances of the hopeful spiritual blessing attendant on his Ministrations.

Influence of the Gospel on an Aged Man.

Dec. 8 — Among the Candidates for Baptism, there is one of the name of Dunkan, belonging to Plantation Ainess, who, being unfit for any work, has come

here, and has been with us since the time we came to this place. He walks on crutches, and is scarcely able to move from one place to another. His heart was darkened, but has been enlightened, I trust, by the grace of God. He was proud and self-conceited; but now he claims nothing but the free mercy of God in Christ Jesus; and such has been his perseverance, that now he is able to read his Testament. He has learned, of his own accord, the Creed, the Ten Commandments, and the Lord's Prayer: in short, he is a striking instance of what the grace of God is able to bring about in a sinner's heart. When the time for Family Prayer arrives, old Duncan is the first, quietly sitting on his chair; and is all attention when the Word of God is expounded. The Proprietor himself to whom he belongs is not a little surprised at the change which has taken place in this man. Duncan often says, "Massa, when me came here I was ignorant of Christ; but now I pray to him, 'for give me good heart, and bring me to heaven:' thank you, Massa, for telling me my heart bad, but Jesus Christ good. Massa, when me die, you must put me in that church-yard yonder: when Christ shall come, I rise, to go with you to Him." He has a large family, to whom he preaches Christ as often as they come to see him.

Hopeful Death of a Youth.

Dec. 26, 1835—Since I wrote last, death has entered our dwelling. A boy belonging to one of our servants trod upon the rake, which, in a few days, brought on a locked jaw. On Thursday evening I inquired after the state of his health, and found him in great agony. The Doctor was immediately sent for, who pronounced him to be past hope. On Christmas-Day morning the boy greatly desired to speak with me. On entering the room, he said, "Oh, Massa! me going to dead." I asked him whether he were afraid to die. He replied, "No, Massa, me shall go to Jesus; but pray with me, and read to me." I did so. I asked, "Samuel, do you remember what I told you, in our Family Prayers, about Jesus, the Saviour?" "Oh yes, me remember; and I am glad to die, for I shall go to him, to the kingdom." His mother being present, began crying; but he said, "Ma, den't cry: I am not afraid of dead: do you not mind what Massa tell you? Me love you and my brother, but me love

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Jesus more: if you cry, you make my pain too bad." Being Christmas Day, I had to hold Divine Service at Aness: I therefore was obliged to take leave of him; but he was very unwilling to see me go, saying, "Massa, come soon back." In the afternoon he wished to see Mrs. Bernau, who, particularly, had instructed him, with his brother—wishing her not to leave him. His little brother, who is a mischievous little fellow, was standing thoughtlessly by, whom he thus addressed: "George, you are bad boy: do obey mother, and do good for her." At five o'clock he breathed his last. This is another instance of God's grace working also in the hearts of the young: he was fourteen years of age. The following day we committed his remains to the grave, when a great many people were present.

DEMERARA.

The Rev. Leonard Strong, Rector of St. Matthew's Parish, thus reports, under date of January 2, 1836, on the

Labours of the Society's Catechist.

Mr. Carter is still usefully occupied on the week-days in conducting a large Infant School in town: on Monday evenings he comes out to our Church Meetings, and takes a class of about sixty Negroes for catechetical instruction. On Saturdays he joins our evening reading; and on Sunday morning he rides, with Mr. Williams and myself alternately, to the Craig Chapel; where, after Service, we leave him with a numerous Sunday School until five in the evening, when he returns to my house, and in the morning walks to town. The Craig Chapel, about six miles and a half from us, has been finished some time, and Mr. Carter's house is nearly completed: in a fortnight he is to give up the school in town, and occupy his new station at the Craig, where he is to have an Infant School daily, with the meetings for the Negroes every evening—adult school and religious instruction: he is also to have another Daily School, distant from him about two miles and a half or three miles, between two Estates further up the river, which he is to teach, either on alternate days with the Craig School, or dividing each day between them. You may well imagine what a comfort his services are to me, having such a numerous and widely-ex-

tended population looking entirely to me for religious instruction.

Under the same date, Mr. Carter states concerning his labours in George Town:—

The average attendance of children at my school here during the last three months, when the weather has been favourable, has been 80; though much of the time it has been less, it being a very rainy season, which prevents their attendance. I consider some of them to have got on very well in learning to read, during the little time that I have been with them, which is about six months. Ten are in the Testament, and many others are in preparative reading.

Mr. Carter was, on March 7th, 1836, finally settled at Plantation Craig, as proposed by Mr. Strong. He thus speaks of the

Simplicity of the Children in Prayer.

I feel a great love for these children. I have pressed much upon them the necessity of their going to the Lord Jesus, little as they are, in private fervent prayer, to have their hearts cleansed from sin by His precious blood, and for the Holy Spirit to be given to them, to lead them to hate sin, turn from it, and love the Lord Jesus. While talking to some of them yesterday of these things, one little boy said that he sometimes felt that his heart was very wicked; and then he went into his mother's chamber, and shut the door, and prayed. I asked him what he said. He replied, that he asked Jesus to take away his heart of stone, and give him a heart of flesh; meaning, that he might feel sin, hate it, and turn from it to love and serve Jesus. Another, about the same age, complained, that when he went into his mother's chamber to pray to Jesus, his little sister followed him in, and would not let him pray; adding, that the chamber had no door, so that he could not keep her out. I advised him, should that occur again, to speak to his sister kindly, and not get vexed with her; but tell her what he was going to do, and invite her to come and kneel down with him, and he would pray to Jesus for her. The boy seemed quite satisfied with this. This simplicity was very pleasing, and encouraging to my mind.

Severe but promising Labours among the Demerara Indians.

Mr. T. Youd, Catechist at Bartica

Point, is constantly labouring, under many difficulties and privations among the Wild Indians connected with the British Settlements. The extracts, which we shall make from his Journal, will shew our Readers, like those relative to the Mission among the Aborigines of New South-Wales, what trials and discouragements await those who break up the ground among uncivilized tribes; and how just is their claim, therefore, to our sympathy and our prayers.

April 6, 1835—The Chief Manuary, from the Macushe country, called upon me: he seemed desirous of coming to settle; but I told him to send me four good working men, to cut and plant a field; and when that had grown, then they might all come and be comfortable, but at present I had not the means of providing for so large a body. Captain Englishman, who is now with me, and in a great measure settled, introduced the said Captain to me, saying that he wished to hear what I had to say. I made known our grand object of teaching them the knowledge of Christ, and also that we had thought it good to call the Indians around us, that we might have a better opportunity of improving them, under the blessing of God.

April 8 to 10—I have been much employed in directing the people how to act in their fields, encouraging them to use all diligence while we have two or three days' sun, as we have been quite at a stand for want of it. I prayed with our people for the blessing of a few fair days, for we have had much rain of late. To visit the people at each field at which they are working is not a very easy task; yet I find it necessary almost daily to watch over them, because some are naturally indolent.

April 15—Set out for Ciune, to purchase a little canava for the Indians. The swamps which I had to pass through, being in some places thigh deep, did not very well suit my state of health; but I did not know how to avoid them. I find the Ciune much colder at night than Bartica; and sometimes the want of an enclosed shed causes us to feel it more. Weekly visits effect but little among the Indian tribes; for they wander from their homes so often, that it is very seldom that

a body of them can be seen together. I feel half broken-hearted when I think of these lost Caribs here; being unable at present to be more among them, on account of the settlers at the Grove.

April 17, 1835: Good Friday—Two Services were held at the Chapel. The congregation seemed to profit by hearing of the sufferings of Christ. Several wept, when they were told that their sins were the cause of Christ's suffering.

April 19: Lord's Day—Held two Services. Afterward, went about three miles, to see Stephen, who is dangerously ill. I gave such medicines as I thought suitable. His sickness is brought on by a severe cold, he having been working much in damp bush for some months past: he desired to be removed to my house, which, after continued entreaty, I permitted, where he is now still suffering. I am very thankful to the Committee for allowing me medicines: there being no doctor in this quarter, every family looks to me; and I thank God that He has almost continually given healing virtue to the medicines dispensed by me.

April 30—I was apprised by a Letter of the approach of a schooner, which was conveying Mr. and Mrs. Armstrong, Rev. L. Strong, Messrs. Carter and Pollard, and Mr. Armstrong's brother. I immediately proceeded to meet them, with a company of our people, to welcome them to my house.

May 1—After Morning Prayers, I proceeded, with Mr. Strong and friends, to an Arrawak Settlement, where a small number were collected, to whom the Rev. L. Strong preached for a length of time. I acted as his interpreter.—In the evening he preached at Hooboo, our usual place for holding a meeting. There were a good number present, and I again interpreted.

May 2—Went with our friends to pass through our people's different fields, which they are now busily planting. In the evening, held our Church Meeting.

May 3: Lord's Day—After Morning Prayer at the Grove, Mr. Strong and party accompanied us to the Chapel. We first sung an hymn: I then prayed in Dutch: after which, the Rev. L. Strong preached in English, which I interpreted in Creole Dutch. Mr. Strong then conducted an English Service, and delivered the Sacrament; our friends partaking with our six members whom I recom-

mended to that Ordinance, among whom was one Prowwean Indian: we all had a refreshing day.

May 4—We proceeded up the Esse-quiibo; and, by twelve o'clock at night, we had travelled thirty miles.

May 5—This morning Mr. Strong preached, and I interpreted for him. We then proceeded to the Falls: the water runs very strong, and the Falls are swollen a little: it certainly is awfully grand to come down the Rapids: our corial took in a good deal of water. In the evening, Mr. Strong preached at Epia, where we looked out for a suitable place for an Out-station Chapel.

May 20—I have been a good deal engaged with increasing my Carabese Dictionary. In the evening, catechized our people, and felt much delight while so doing. I do believe that God will, before long, cause His Spirit to work on some of these poor Indians' hearts: they are really very attentive.

June 7: Lord's Day—I question whether I have enjoyed such a Pentecostal day since I came out, as I experienced to-day: had about seventy hearers, who continued, for the greater part, until about nine o'clock at night. I was quite fatigued when we had ended our several meetings.

June 14: Lord's Day—I have been out into the highways and hedges, directing the poor wandering Indians to seek after God. This morning, a youth, son to the wife of Stephen, who is now sick at my house, died in the next chamber to the one in which Stephen is lying.

June 15—To-day I buried the youth, at Drumpan Hill. I spoke at some length, to the assembled crowd, on the importance of looking early for God's renewing grace.

June 16—Stephen is now dying. We prayed with him twice. He was received into the Church by baptism, while sick, by the Rev. L. Strong. I remained with him until one o'clock, and saw him passing *the valley of the shadow of death*: he died in about five minutes after I went out of the room. It may not be hard to imagine the state of my mind, having two deaths in one family in three days. I hope that both Stephen and the little boy have died in the Lord.

July 20—I have, at the Grove, no fewer than thirteen ill with the measles:

to attend upon them, I am obliged to get an experienced old Coloured woman; who watches over them, and can carry into practice any medical direction I give. Six are recovering, and the rest are doing as well as can be expected.

July 24-25, 1835—I feel concerned about some of our sick, for death seems to be near some: perhaps I may, with a clear conscience, say, I have used almost every effort possible: and what shall I say, but, God's will be done?

July 26: *Lord's Day* — Opened our new Chapel in the Ciune, where my former Assistant is now stationed among the Carabeese: we opened with a Carabeese hymn, which I had composed; then prayer: afterward, read a short composition in Carabeese, and then spoke through interpreters: we ended with singing and prayer. I was delighted to hear one call out, "Come, sing! this is our own language." I know not whether these Caribs ever sung the praises of God in their own language before, but they sung with heart and spirit to-day. One thing lay a little heavy on my mind, and that was, the sick and dying people at the Grove. I scarcely had time to put off my clothes, before I had to hasten to help one of our dying people. I had occasion to leave him to go to another; and before I could return, he died. On account of the Indians being so afraid of the dead, I had to lay him out myself. On Monday, we buried him a little distance from the Grove. A few hours after the burial of the above, a second young man died, apparently in much pain. Him we buried on Tuesday; and during the night, or rather on Wednesday morning, I was awakened by a lamentable cry from our School-room, which I have been obliged to convert into a temporary sick house, while the measles are raging here. I well understood the cry; and immediately proceeded thither, to aid in comforting the sorrowing relations. The deceased is a fine young woman, a sister to the above. My nephew and myself had to remove her, for the Indians would not even touch her. Really, to see the different things which I have to do would surprise many at home. Some of the different offices of the "Domine," as they call us, are, schoolmaster, doctor, sick nurse, steward or provider, overseer and manager in cultivation, captain or steersman, architect, boat-builder, mason, blacksmith, &c.—

but each in its own turn—of which I once had but little idea.

Aug. 17 — The Lord seems, at this time especially, to be trying our faith greatly. The spreading of the measles among our people has caused a great alarm, not only among the Settlers, but also among those far distant, who desire to come, but dare not: some, indeed, came to see me, but said they must return at least part way, until the sickness had passed; which they did, but yet were overtaken by it about forty miles beyond us.

Aug. 30: *Lord's Day* — Opened our new Chapel at Epla, having between 70 and 80 present; and the Lord made it, by His blessing, a memorable day to some; a beginning which may He carry on! The Chapel may cost the Society Twelve Pounds, including benches and a leaf-enclosed chamber. The Chapel has a manicole-leaved roof, and will be enclosed by split manicole. The Congregation speak of doing something toward making it a credit to the place. If they do, it will be well; but I tell them, the Society can do no more, neither do I think it desirable that they should, which I plainly tell them. I say, "My people, you may look on the Chapel as your own, and therefore mend it as your minds may lead you." I kept a Sunday School in the Chapel, seeing that some are very anxious to learn to read.

Aug. 31 — The people assembled for Prayers; soon after which, I came away, with a thankful heart to God for His goodness in working with us, and blessing the people with the gift of the Gospel.

Nov. 20 — During this week, much occupied, mornings and evenings, with different persons of our congregations; and with the school in the day. I have spent a good deal of time to-day with three Coloured people who wish to join the Church, whom I have admitted as Candidates. I fear teaching school will soon break my constitution: the hum of the children's going through their lessons now continually gives me the headache; but I will try yet longer, to see if I can hold out: but if I fail in that, my duties are quite heavy enough for me: for now there is a longing among the people for the expounding of the Scripture. Congregations are not wanting: every house and creek, where the Indians are, is open; but the school forbids my wandering much just now, except on the Lord's Day.

Nov. 29, 1835 : Lord's Day—Got to the Chapel before day-break. About seven o'clock, a few Caribs began to gather, and soon after they amounted to more than twenty. About nine we commenced Service; and though at first several appeared to have their minds occupied by something of a worldly nature, fixing their eyes on different surrounding objects, they afterward paid great attention. My mind was disturbed at one time while speaking, by hearing, from a distance, two or three persons talking; yet I interrupted them not, not knowing what they were about. After the Service, I asked an old woman what these persons had been saying; and she said, one was telling those who sat by, that many of those now in chapel had been learning some time, and now began to understand: "But," said she, "this is the first time for me, but I will attend for the future." Another female joined, and said the same.

Dec. 8 : Lord's Day—Conducted two Services in Dutch. There was a very attentive, but small congregation, about fifty in number. There was one man and part of his family, with one or two Indians, from the Massarooney River, who attended our first Service. Finding that he was afterward about to proceed to the Falls, I expostulated with him on the evil of breaking the Lord's Day; but all my speaking availed nothing: he wanted to get so far, and go he must. "Well," I said, "if you go on in this way, you will lose your soul." "Oh no," he said: "I want to get up to get a little Iâry" (or Hiâre; a poisonous root, which, when beaten and soaked in the water, makes the fish drunk, so that they can very easily be shot with an arrow). When I found he did not want any more of such reproof, I left him.

Dec. 12—The Indian named France, at whose house we conduct Service on Friday evenings, came to be instructed, wishing to be baptized and married. He has been a noted peiman (sorcerer) in time past, pretending to cure the sick; but before he began, it was necessary that he should be half drunk, in order that he might excel in violent motion, noise, various attitudes, &c.: but now he is seeking for the voice of the Gospel to soothe his own soul to rest.

Jan. 22, 1836—One of my boys, while

helping me to paint the outside of my boat, said, "Mr. Youd, I read in Scripture that men painted the outside, while the inside was full of dead men's bones." I was glad that our painting put him in mind of Christ's words.

A short excursion, made by Mr. Youd up the river, in order to visit a Native Settlement, and to procure provisions, gave him the opportunity of witnessing the

Wretched Construction of Native Dwellings.

Nov. 30, 1835—Set out for the Essequibo Falls, with a twofold design. My principal one was, to visit an Indian Settlement situated near the third Fall, in order to find out why several of our settlers should so frequently desire to go to this place, Marrehee. Being very unwell when we set out, I was obliged to lie down all the way we were going.

Dec. 1—Came to the above-mentioned Settlement; and truly, of all the Indian residences I have ever seen, none can be compared to this for wretchedness. The whole place is covered with underwood, weeds, and high grass; the houses well-pierced with skylights above; so that the rain can have no difficulty in wetting the inmates at all hours of the night; and the heavy dews themselves, I am persuaded, must take possession of the whole of the houses, for they are as open all round as an umbrella when spread out; and, to mend the matter, they have chosen to dwell some distance in the heavy moosa bush, beside a cold creek, amidst all the miseries of a dreary hiding-place. Of the people, three or four were lying very ill; five or six of our own settlers had just come out of the measles, which had attacked them while on their visit hither; and two others were suffering from having taken cold. I could not help saying to one, "Is this the Marrehee of which you speak? You had better return quickly to the Grove, or you will soon be dead men." Oh, thought I, if this be the place which you have so often asked me to let you come to, you will not get permission so easily again, unless some change take place in those dungeon-like habitations. We slept under small tents during the night on the side of the river.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Weeks and Mrs. Weeks (p. 64) embarked, on the 7th of September, on board the "William Alexander," on their return to Sierra Leone—It is stated in the "Leeds Mercury"

John Hoyle, of Holmforth, gardener, devoted to the Church Missionary Society last year the fruit of a gooseberry-tree; which sold at the rate of one penny for each berry, for 2l. 7s. 6d. He made a similar gift this year; and the produce of the same tree has sold, at the same rate, for the sum of 4l.

Jews' Society—The Rev. F. C. Ewald arrived in England, from the Mediterranean, on the 13th of June; having received authority from the Committee to visit Europe.

London Miss. Soc.—The Meeting noticed at p. 391 of our last Number was held as proposed; W. Alers Hankey, Esq. in the Chair. Addresses were delivered by the Caffre Jan Teatsoe, and the Hottentot Andries Stoffles; these Natives were followed by different Gentlemen. Dr. Philip, the Society's Superintendent in South Africa, entered very much at large into the state and prospects of the Colony and the Missions. The Meeting is thus characterised by the Directors:—

Feelings, joyous and sacred in no ordinary degree, seemed to pervade the large assemblage. The object which brought together so many of the Friends of the Society was certainly one of more than usual interest. Those who watch with particular solicitude the long benighted Children of Ethiopia, struggling from their chains of spiritual darkness into the light and liberty of the Gospel, must have listened with deep and blended emotions to the several speeches and statements which were delivered; but other sources of holy gratification appeared, in which all could equally share. There were men upon the platform, on whom, although differing from ourselves in colour, every eye was fixed with hallowed delight—men, who came among us as harbingers of a brighter day for Africa—earnests of an abundant harvest yet to come—and representatives of thousands of their countrymen who have embraced the truths of Divine Revelation. When the Chairman rose, and, in the name of the Meeting, extended to the Caffre and the Hottentot, successively, the right-hand of fellowship, accompanied with cordial expressions of Christian Affection, it would be difficult to depict the scene; or to describe the effect produced by the natural eloquence of these our African Brethren, when they afterward addressed the Assembly. At the close of the proceedings, scarcely one seemed willing to depart without first stretching forth the hand of welcome; and exchanging the look of Christian Benevolence with those savage-born but new-created men.

Wesleyan Miss. Soc.—The Rev. James Ecott and Mrs. Ecott embarked, on the 12th

of September, for the Bahamas.

General Baptist Miss. Soc.—The Rev. Isaac Stubbins has been appointed to strengthen the Mission in Orissa. The Rev. G. Lacey, on a visit home (see p. 144) from Orissa on account of health, is about to proceed to the United States, in order to promote there the interests of the Society's India Mission.

Friends' Tract Association.—A Society has been in operation for a few years, "for Printing and Distributing Tracts on Moral and Religious Subjects; chiefly such as have a tendency to elucidate and support the Principles of Christianity, as held by the Society of Friends." From a Report recently circulated, it appears that Sixty-nine Tracts have been published: the Issues of the last year amounted to 69,808; the Contributions were 228l. 10s. 8d.; and the Sales produced 96l. 8s. 3d. Of the Tracts issued, 12,866 were distributed, gratuitously, 32,044 were issued to Subscribers on their privilege, and 24,898 were sold. The Committee report—

From the circumstances of their position as printers rather than as distributors of Tracts, the Committee have not much opportunity of witnessing the way in which the Tracts are received, or the effects which they may be the means of producing; yet the information which occasionally reaches them gives them some ground for believing that good has arisen. A gratifying instance of this kind they will here mention—that of one of their Tracts ("Account of John Stratford") having been made the means of the conversion of a professed Infidel.

MEDITERRANEAN.

Missionary Press in Greece.—The Missionaries of the American Board and of the Episcopal Society report—

We have permission from the Minister of the Interior to distribute our publications freely throughout the realm; and a Circular has been forwarded to all the Nomarchs, forbidding them to put any hindrance in our way.

POLYNESIA.

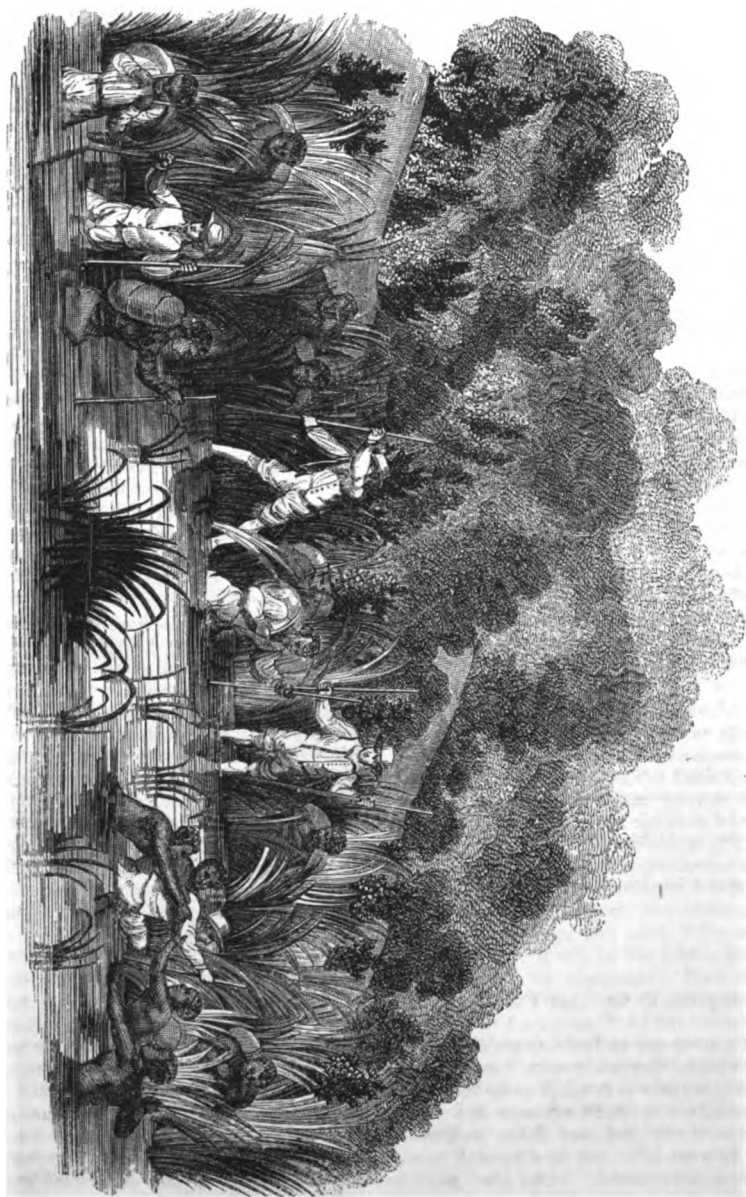
Romish Missions.—It is stated in the "Ami de la Religion," a French Periodical—

A New Mission has been appointed to go to the South Seas, under the Bishop of Arliopolis; and directed by Missionaries from the Diocese of Lyons. One of them has received special powers from the Propaganda; M. Pompallier has been created Bishop *in partibus* of Maronea, and Apostolic Vicar for Polynesia and the Western Ocean. This prelate, who is only 45 years of age, has just arrived at Lyons from Rome and will be accompanied by four or five Missionaries.

Miscellanies.

MISSIONARIES PASSING THROUGH A SWAMP IN NEW ZEALAND.
(With an Engraving.)

The accompanying Engraving represents some of the Missionaries in New Zealand, attended by Natives, passing through a Swamp—an occurrence not unfrequent in travelling in that country. The scene here depicted took place in a journey of the Missionaries to Matamata, one of the newly-formed Southern Stations. The European to the left is intended for the Rev. Henry Williams; the one on the right for Mr. Morgan, who, having slipped into a hole, is being helped out by the Natives; the two in the centre, for the Rev. A. N. Brown and Mr. Fairburn. Difficulties like these, however, are far less serious than many others which the Missionaries have to encounter in New Zealand. The baggage required by the Missionaries in these journeys is carried by the Natives on their backs, as shown in the Engraving.



Missionary Register.

OCTOBER, 1836.

Biography.

OBITUARIES OF FOUR CHOCTAW WOMEN,

BELONGING TO THE MISSIONS OF THE AMERICAN BOARD.

Most of these Females were connected with the Station named Bethabara; and these notices of them were received from the Rev. Loring S. Williams, Missionary at that Station.

LYDIA FIELDS,

Died in the Summer of 1833.

Lydia Fields, wife of Richard Fields, had appeared to be under the influence of Religion for about two years, when she was taken ill. Before her conversion, she suffered much through fear of death: whenever she was slightly ill, her mind was in great agitation. She possessed naturally an amiable disposition.

She had not had the advantage of education; but was rather above Cherokee Females in general, in the care and management of her children. When she was brought to the knowledge of Christ, she saw that she had higher duties to perform for them than merely attending to their external appearance: she became anxious to lead them to the Saviour, and to discharge her duty as a Christian Mother. After a Tract on Christian Education had been given to her, which was read to her by her little daughter, she said, "I do feel thankful for that Tract. I am glad to know how other mothers have done. I do want to do my duty to my children." She would often collect her little groupe round her; and, with all a mother's tenderness, point out to them the right path, and urge them to walk in it. She also led them to her place of secret prayer, where she prayed with and for them. One of her daughters was asked, since her death, how many times her mother had prayed with her alone: she replied, "A great many times: I can't remember how many."

Her children were always found in their places in the Sabbath School, unless sickness or bad weather prevented: bad weather, however, seldom detained them: they sometimes entered the school-house completely drenched with rain. The

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eldest daughter, ten years old, nearly every week drew a book from the library, which she read aloud to her mother; and thus both parent and child were benefited.

Early in the Spring of 1833, Lydia was attacked with a disease of the liver; which, in eleven weeks, terminated her useful life. She had none of those fears of death which used to agitate her mind; but was perfectly tranquil. "I have no fears of death," she often said: "I can trust the Saviour. If it was His will, I should like to live and raise my children: but if it is not His will, I am ready to go: I can trust them with Him." She often requested her friends around her to sing; and would sometimes sing with them, in a very animated manner. The hymn beginning,

"Jesus, my all, to heaven is gone,"

was one of her favourites. Once, when I called on her, she said, with an animated countenance, "How good the Lord is to me! I cannot be thankful enough for His goodness." She then spoke in warm terms of gratitude of the kindness of her neighbours; and gave very particular directions respecting her children. While speaking on this subject, she observed her sister to weep, and said, "Do not grieve for me: it will be but a little time that we shall be separated. Now remember what I say, and do not grieve for me after I am gone." At her request, a Female Prayer-Meeting was twice held in her room. After the appointment was made, she often spoke of it with great delight; and when the Sisters of the Church assembled round her bed, her countenance beamed with joy. "I am glad to see you," she said: "I want to hear you sing and pray." Her countenance was

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expressive of the most tender emotions during the worship.

The day she died, one of the members of the Church called to see her. She had scarcely noticed any thing around her on that day, and was thought to be almost in a state of insensibility: she took the hand of this sister, and said, with emphasis, "My Saviour comforts me! Cannot you trust Him?" Soon after this she gently fell asleep.

HOTONAH,

Died in February 1834.

Hotonah, a young widow, who was hopefully converted to God in the summer of 1833, and had set her face as a flint Zionward, was called, at a moment's warning, from time to eternity. On Sabbath, Feb. 9th, I met a pretty full congregation; and had occasion to mourn with them over her, who had been torn from us by the messenger of death during the week. She was present on the previous Sabbath, and heard with solemnity my remarks on the uncertainty of life. Her death was, I trust, that of the righteous. I visited the afflicted family; and learned some particulars respecting her decease from her parents, with whom she lived. They appeared to bear the stroke with composure, and to mingle their tears with prayers and songs of praise.

Early in the morning, two days before her death, they were speaking about their labour; when she suddenly said, "I shall not assist you in planting: I am going to die." A kind of stupidity, followed by uneasiness, and soon after by spasmodic affections, were her first symptoms of disease. She said, "I shall die this day: I wish to see my child and my brother," who were at school. They were sent for. In the mean time she said, "Father! Mother! I go before you to the good world. We, as a family, have lived together in peace, trusting and loving our Heavenly Father. I will salute you all for the last time"—calling upon them to take her by the hand. "I bid you adieu until the Judgment Day; then we shall meet, and salute again." Her child was brought. "Salute me, my Child!" (i.e. shake hands,) "I do not cast you away from me: I only go before you to heaven. Follow me, my Child—do surely follow me! My Father! my Mother! mourn not for me. I go not

mourning, or in sorrow: I die rejoicing: it is well with me." Numbers of her friends came in: "Oh, all of you," she said, "salute me! Let us bid a last farewell, until we meet at the Last Great Day. All ye who trust in the Lord, be earnest, diligent, and follow me. Let all who hear of me, pray for me."

In the evening, as her end drew near, one of the elders of the Church came in, and inquired if she knew her Heavenly Father still: "Yes, I know Him still! Oh, sing, sing the heavenly song, all of you!" Several Choctaw Hymns were sung, in which she joined with her dying breath: and when her voice had failed, her lips still continued to move, until her happy spirit took leave of its crazy tenement. Peace to her memory! Let me die the death of the righteous, and let my last end be like hers!

ASHTAHOHLI,

Died March 28, 1834.

Ashtahohli had been sick a number of weeks; and was occasionally distressed in mind on account of her wicked and drunken husband, who sometimes treated her ill. At such times, when able to crawl into the woods or to some secret place, she would, in the bitterness of her grief, seek consolation in prayer to her Heavenly Father. When her husband left home, on a long journey, she remarked, "It is well for me; for now I shall be able to think of Jesus without interruption."

She seemed to think, almost from the first, that she should not get well: as she remarked to one of the brethren in the Church, "I think the time has come when we must part. Though we have often seen each other here below, I expect my Father above is about to call me home." One of the elders called upon her, and inquired if she still remembered Jehovah, the God and Judge of all. "I know, I remember Him still. I have, indeed, sometimes almost forgot Him; but I now thus lie praying unto my Father above." To another of the elders she said, not long after, "I continue to pray with my inward heart to God. I am not anxious about this world: it is the will of my Heavenly Father that I die, and I think it will be well with me."

She was taken by her friends from her home to the house of an Indian Doctor, where she was kept much of the time.

Once, while there, she remarked, "Although I am here, what does it avail? I might as well be at home, and think of and depend upon my God and Saviour alone for relief. If He will that I live, it is well; or that I die, it is also well!"

While she lay at the pretended doctor's house, I visited her; and perceived that her end, humanly speaking, could not be very distant. My heart was troubled for her sufferings, so far as it related to bodily distress, and the total want of every thing to make a sick-bed comfortable. But it was refreshing to read, in the expression of her eyes and of her whole countenance, that *peace of God which passeth understanding*; and to hear from her own lips her dying testimony in behalf of the Gospel and the love of her Redeemer. "Oh, my Brother," said she to me, "I do rejoice very much to see you! You see me here in great bodily distress, yet happy in my soul. Jesus helping me, I love to lie thus, and think of Him. I think I shall see Him soon. I am willing to go, when He calls me away. He alone is the object of my desire. I lift my heart to Him in prayer." With joy beaming in her countenance, she listened, while I endeavoured to assist her meditation, and to address the Throne of Grace.

Once, while at her own house, some of her Christian Friends united in prayer and praise around her sick bed, which greatly comforted her. "Oh this is sweet! It is good! It makes my heart glad." Some of her last words, before reason departed from her, were, "Oh that Jesus would save me! Oh my Jesus, save me!"

ILAHOYO,

Died July 23, 1834.

Ilahoyo was a full-blood Choctaw Woman, with a family. She was baptized and received into full communion in November 1832. She moved in an humble sphere; but exhibited to all, with whom she was conversant, an example of meekness and patience under complicated sufferings. Being afflicted with great bodily distress and weakness for about a year before she died, she was seldom able to get to the House of God. At our Sacramental Meeting in March, she was present; being brought on blankets laid in a wagon.

I visited her in May; when she said—"I have exceedingly desired that some

one would pity me, and give me something to alleviate my sufferings; but as there seems to be no help for me, I have concluded to lie down submissively. I wish to be fully prepared for death." I asked her if she still continued to pray: "I do, indeed," was her reply.—"Do you hate sin?" "I do hate it, and wish to be free from it. I am thinking which would be better for me—to live, or to die."

Being unable to attend at our Communion Season in June, I went, in a day or two after, by special request, and administered the ordinance of the Lord's Supper to her and a few others, assembled on the occasion, at her own house. It was a solemn season. She expressed perfect resignation to her sufferings; and remarked, "Had I my choice, I would rather die than live; but not my will, but that of my Heavenly Father, be done." I inquired if she felt it to be perfectly right that she should be thus afflicted. "Yes, it is right—I do think it is right." She said, also, "I wished to receive the sacred bread and wine once more, and be altogether ready to die."—"Do you trust entirely in Jesus?" "True, indeed! Jesus alone is all my trust. In Him, I am happy. I have no fears."

Not many days after this, I found her fast failing. I said, "Your Heavenly Father has not taken you yet." "No: He has not taken me yet. Oh that He would take me this day! Oh that He would take me! Oh that He would take me!"—"Does Satan disturb your peace?" "No: he does not hurt me yet." I assured her that he would not, indeed could not, while her soul was stayed on God.—"Does your heart seek God earnestly?" "Yes: it does seek Him: I want to go this very day, and find eternal life. I seek and desire Him to come for me." She had several young children around her. I asked, "Are you willing to leave your little children?" "Yes: let them remain here, because they still live: let them remain, while I go: and then, if they follow me, and arrive in heaven, let me see them there. I have left them long ago"—meaning, that she had given them up, or become willing to leave them, some time ago.—"You then leave them in the hands of God?" "Yes, I do."—"Do you feel prepared to die?" With peculiar emphasis, "I am all ready!"—"Is it because you think Jesus has cleansed your soul, and forgiven your

sins?" "I do think so."—"You feel, then, that you have no abiding place here on earth?" "Yes: I do not wish to remain here."

Just about to leave her, I commended her to God in prayer; and then took her hand, bidding her, as I then thought, a last farewell. She looked up, and returned the salutation very affectionately—saying, "My Brother! you, whom God has made His messenger, have hitherto come to me with His Word and His Ordinances. To-day I leave you, and go hence. I have no fears. I am happy, O my Brother!"

I was permitted to see her once more before her departure, and asked, "Do you think your Heavenly Father is about to call you?" "I do; and I desire it greatly. I want Him to come this night, and take me to Himself."—"Does any thing disturb your peace?" "I know of nothing. Who is there that would injure me, while dying?"—I spoke of Satan's enmity, which would lead him to weary the believer when dying, if permitted, or not restrained. She then used a forcible expression, to shew her abhorrence of the Grand Adversary: "I loathe him—I will destroy or overcome him."—"Your hope is still alone in Christ?" "Yes, wholly. I meditate on Him, and call upon Him in prayer. I used also to sing; but now my breath is almost gone, so that

I cannot sing."—"Does your heart sing?" "My heart keeps on singing continually. I have no earthly comfort whatever; but I look for joys above. My trust is in my Jesus, until my breath is cut off."

I read to her a part of the Tenth Chapter of John: and, after commending her again to God in prayer, departed, to meet her no more on earth.

On these cases, Mr. Williams remarks:—

Who, that has the least conception of the value of an immortal soul, can possibly regret the expense and sacrifice attending the Choctaw Mission, since its establishment fifteen years ago? Supposing that one of this dear people has, by its means, been rescued from the cruel bondage of Satan, and finally obtained the felicity of the heavenly state—though there be but one—who, I ask, would say that any thing is lost? What a gain, rather should we say, not only to that redeemed soul, but to all who have contributed in any way to the furtherance of the work! But are there not many, yea many, within my own observation, who have left behind them their dying testimony in behalf of that Gospel which has lighted up their passage to the tomb! Not unto us, not unto us, O Lord, but to thy name give glory for ever and ever!

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 403.)

INDIA.

WE subjoin, as we promised in the last Number, the able, faithful, and heart-stirring

Address of the Rev. W. Campbell, on the State of India, and on the Duty of greatly-enlarged Exertions in its Behalf.

Long and lamentably was Idolatrous India misrepresented to Britain and to the Church. Did the great majority of her visitors find it their interest to represent her as the spies did Canaan of old? No!—As a land good and fruitful, flowing with milk and honey? No!—As a land whose people are strong and warlike, whose cities are walled and impregnable, and whose giants are terri-

ble as the Anakims of old? No!—It was a very good report which they brought, to deceive us, and to weaken our hearts and our hands. "That land," said they, "is, it is true, like the burning plains, hot and inhospitable. It is the land of the cholera, the pestilence, and the plague; the land where disease and death spread their ravages on every side. It is, especially to Europeans, an Aceldama and a grave! But, withal, it is a good land: there is no need for Missionaries there. The Hindoos, as a race, are sober, gentle, and industrious: they are meek, patient, humble; and the most religious people on the face of the earth: their mythology is suited to

the country, and the country to the mythology: happy in their present state, it would be wicked and malevolent to disturb their repose."

Moral Degradation of India.

But, thanks to the Calebs and the Joshuas, who saw through the veil of imposture—who have dispelled the delusion—and who have described her to us in the language of truth! No! much as India is endeared to me by a thousand recollections, I must speak the truth—I must describe her as she is.

I love her as an Earthly Canaan, on which the God of Nature has lavished His bounties in a wonderful degree. I love her as the sphere of the arts and sciences, the lustre of whose acquirements was once reflected back on the Western World. I love her as the theatre of my country's arms, where oppression and tyranny quailed under the banner of justice and truth. I love her as the birth-place of my children—as the scene of my early labours—and as the soil where many dead souls have been born again and raised to newness of life. But I love her more, as the stage on which the Glories of Emmanuel are yet to be displayed, and where the Divine Attributes are to be rendered illustrious in the regeneration of all her children; and I am loud to speak of her moral degradation.

Alas! she is still in the valley of the shadow of death. She is still, like the Mystical Babylon, *the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird.* She is the Tophet of Ben-Hinnom, where the children pass through the fire unto Moloch, and the diabolical shouts are to be heard, and the fumes of abominable sacrifices infect the air. She is still the chamber of imagery, where the forms of creeping things and abominable beasts, and every sort of idol, are portrayed upon the walls; where the ancients and the young unite to hold their censers, and send up clouds of incense to Baal; where all the women sit weeping for Tammuz; and where, not five-and-twenty, not seventy, not a million, but where all the men have their backs turned to the temple of the Lord, and are worshipping the sun and the host of heaven. She is still the land where the whole head is sick and the whole heart is faint; where from the sole of the foot even unto the head there is no

soundness in it; where the princes, and the people, and the priest, and the devotees, are all bound, devotedly bound, to their idols. She is not, as [were] the Islands of the West, ruled with a rod of iron, groaning under the weight of 700,000 slaves, and ready to sink into ruin and anarchy; but she is the mighty centre of the East, swarming with one hundred millions of enslaved freemen—heaving with the groans and miseries which Satan and his agents have inflicted for many an age—and prepared, like the Cities of the Plain, to be visited with *mares, fire, and brimstone, and a horrible tempest* as the portion of her cup.

Civil Blessings given by Britain to India; but not, yet, Christianity.

Who would not mourn and weep over the guilt, the superstitions, and the idolatry of India? But the evils which have thus sprung from her Idolatry have only been augmented by the oppressions of her Conquerors. Tormented with internal dissensions under her own Native Princes, she fell a prey to her rapacious invaders. The Mahomedan Dynasty was perpetuated for ages, amidst despotism, exaction, blood, and anarchy; and held over her the sword, to establish, throughout her empire, the worst and basest of impostures. The Portuguese entered her fair domain to pillage and oppress—to drain her resources—to make their settlements so many dépôts for intrigue, for spoliation, and for empire; and offered her, in exchange, the grossest superstition.

Now, in return for the wealth and the riches which she has yielded; in return for the power, and patronage, and rule which she has put into our hands; in return for the marts which she has opened for our commerce; what has Great Britain done for her? We have given her a large and powerful Army, to preserve her from invasion from without, and from rebellions within: I allow it. We have given her Governors who wish her prosperity—Collectors and Magistrates, many of whom would be an honour to any nation—and Judges who administer the laws in justice and righteousness: I allow it. We have given her peace for war, quietness for turbulence, security for property instead of villanous rapacity, and temporal prosperity instead of perpetual misery: I allow it. But we have not given her RELIGION: we have not offered

her the GOSPEL OF SALVATION BY JESUS CHRIST: we have not tendered to her, as we ought to have done, that BLESSING and that PRIVILEGE, which would have consolidated our empire, and bound her to our interests by ties more engaging and more indissoluble, than the splendour of our name or the power of our arms. No! our Religion was the last boon which we thought of granting to her.

I wish I could praise, in this respect, the Government of India—but I cannot, and I dare not. The golden image of Nebuchadnezzar has been set up there, as well as in the Plain of Dura. If the proclamation has not given warning, the laws and regulations of the Empire have, that “at what time ye hear the harp, and the cornet, and the sackbut, and the psaltery, be ye ready, ye Collectors and Magistrates, to fall down and worship the image, and to pay your acknowledgments to this divinity. But if not, know ye what power and influence can do?” What! fiery furnaces in India? No! Dens of lions in India? No! But there have been crucibles there, to compel men to bow the knee to Baal. The sword of state has been suspended over the heads of refractory citizens: the offices, the character, and the prospects of the best and most honourable men have been in jeopardy; and the frown and malediction of the great have followed the Daniels, and the children who would not bow down to the image.

Government Patronage still given to Hindooism.

Thanks be to the Living God for his interposition! And thanks be to the loud and reiterated appeals of the British Religious-Public, for the rights of justice, and truth, and religion, and honour! I am not insensible to the shield and the protection, which the civil and military power in India have thrown over our persons, property, and exertions, in that Heathen Land. I think with pleasure of the remarkable change, which, within a few years, has been produced upon our European Community, and on so many bearing rule, and authority, and power. I give all due praise and credit to the powers that be, for those measures of melioration which they have adopted in reference to the Natives, and which have frowned into oblivion systems of oppression and horrid cruelty; and for those measures which are in contemplation, and which must co-operate with and have an important bearing upon the

design which we have in view.

But, so long as a professedly Christian Government gives public patronage and support to Idolatry—so long as the Brahmins are able to reply to us, “Does not the Government support this Temple, and these Priests and Dancing Women, and the whole System of Worship? Are they not paid their monthly allowance out of the public revenue? Do not European Gentlemen encourage these ceremonies, and make presents to the idol, and often fall down and worship? Who are you that come here to question the truth of our religion?”—so long as European Magistrates are obliged to be present at the festivals, and, as the representatives of the State, spread the golden cloth over the image, and European Officers are obliged to salute the abominable thing, and European Functionaries are obliged to collect the wages of iniquity—so long the curse of the Almighty rests on India—an invincible barrier is raised against the progress of the Gospel and the extension of the truth—a burden of uncanceled guilt lies on the Government and People of Great Britain—and in the skirts of our garments are found the blood of the souls of the poor innocents!

Provisions of the New Charter in Favour of Christianity, not yet acted on.

I speak not rashly or unadvisedly. After a long night of weeping on account of these things, we thought the morning of joy was come. Imagine what was our delight, when, in the New Charter, it was announced that a profession of Christianity was no longer, as it had done, to exclude a Native from the service of the State; and that authority was granted to the Governor General in Council to make, from time to time, such grants as appeared to be necessary for the erection of Chapels, and in the establishment of Schools for all Denominations of Christians. Imagine what was our joy and delight, when, in a later Despatch of Lord Glenelg, the excellent President of the Board of Control at the time, under the sanction and with the authority of the Court of Directors, it was directed, that, throughout India, the Pilgrim Tax was to be abolished—that the infamous connexion of the Government with Idolatry was to cease—that Hindooism was henceforth to be left to its own endowments and resources—that a neutrality, which ought never to have been departed from, was

to be maintained—and that public functionaries were no longer to be rendered the Ministers of Baal. As cold water to a thirsty soul, so was this good news to us from this far country. We took down our harps from the willows, and sung one of the songs of Zion. Then was our mouth filled with laughter, and our tongues with singing; and then said we among the Heathen, *The Lord hath done great things for us, whereof we are glad.*

But how have these hopes, these expectations, been realized? Nearly four years have elapsed since the Charter was renewed; and what has been done, to carry the wishes of its noble-minded, and generous, and patriotic author into effect? That clause, that redeeming clause, has been greatly misunderstood in India; and, in the face of the sentiments so clearly expressed by the Right Hon. President of the Board on its nature and design—in the face of the plaudits rendered to it by the liberal and independent Members of Parliament at the time—in the face of all the applause of the Religious Public—it has been applied, in India, to the interests and the wishes of the Roman Catholics alone! In some of the high places of that land it has been maintained, that this clause is to be applied to that Denomination alone. I speak not this to condemn the Government at home; but I mention it, to shew that any superstition, however gross, in India, will receive public support, in preference to Christianity.

More than this. Nearly two years have elapsed since the framing of the regulations touching the emancipation of the State from the thralldom of Idolatry; and what has been done to fulfil the wishes of the Government at home? Information has been called for upon the point: these rules and regulations have been sent to the Collectors and the Magistrates, for their opinion: and this measure, so full of grace to India, after all, is suspended upon the report which they may choose to make. To whose hands, then, has this grand and important subject been committed?—to the hands of men, who have a per-centage on all the taxes which are collected—to men, some of whom have been so infatuated as to build temples, of their own accord, to Moloch, and to endow them with their own property, and fall down as idolaters to the image!—to men, some of whom have declared that the conversion

of Hindoo Females, and the separating of them from their husbands, is a crime of the greatest enormity, and ought to be punished accordingly—to men, some of whom have sent forth the Brahmins, and the minions and the underlings of Government, to create a cabal against this measure; to frighten the people with the gross misrepresentation, that the Government were about to establish Christianity by force; and to make an uproar through the provinces, that they might have a pretext for objecting to the measure altogether; and for giving it as their opinion, that the very proposal would raise an insurrection throughout the country!

Duty of Continued Exertions in behalf of India.

Standing, as I do to-day, in the centre of this great Metropolis, in the midst of this large and respectable assemblage, and in the vicinity of our Indian Parliament, I ask, in the name of Religion and Reason, are these plans, so generously conceived at home, to be thus neutralized abroad? Is this curse, so heavy and so intolerable, still to remain upon Hindoostan? Is this support of Idolatry still to remain one of the crying sins of our land? Is it to bring down upon us the displeasure of the Almighty?

I speak not these things, Sir, as a political demagogue, who wishes to embarrass the designs of Government. No! I speak them not as a disappointed and disaffected partisan, who looks upon his own plans as perfect, and treats the plans of others with contempt and disdain. No! But I speak them out as one who has long lamented these evils, and has seen their prejudicial effects—as one who wishes most sincerely the welfare and the prosperity of India—as one who maintains that the Eastern Empire has been put under the authority and rule of Great Britain, by Providence, to give her the Gospel and Religion of Jesus Christ—and as one who believes, that if these designs are not speedily accomplished, and if we are so tardy and so reluctant in the adoption of those measures which are necessary, that kingdom will be taken from us, and will be given to a nation that will fulfil the purposes of mercy.

You have prayed, you have watched, you have spoken out, in the days which are past: the power of Public Opinion, and especially the voice of the Religious Public, has abolished Infanticide—has

put down the abominable Sutte—and has obtained for us those measures from the Government at home, which are still in a state of jeopardy abroad. And is it a time now, I ask, for you to sleep; supposing that, while you have accomplished much, you have accomplished all? Is it a time to rest upon your oars, imagining that the flood-tide has come, and the storm and the tempest have passed away? Is it time to cease your exertions for us, when the battle is nearly fought, and the race is almost won? I know that the Providence of God is on our side. I know that the great events, which are happening throughout the earth, are urging on the progress of Truth and of Religion. I know that the Enemies of the Cross may as soon attempt to stop the sun in his course, as to think of defeating the high destinies of India. But I know, also, that the means are necessary for the end: you must speak out boldly and fearlessly in defence of the Gospel; in addition to earnest and importunate prayer that God would not suffer these measures to be lost, but would watch over them, and cause them to be carried into effect—that He would send us out Governors, who, like the Marquis of Hastings and Lord William Bentinck, would employ their hearts and their hands in sweeping away the rubbish, which has been accumulated, and still obstructs the free progress of the truth.

Encouragement to Exertion in the Prepared State of India.

But, while I deplore these evils—which I hope, my Christian Friends, will, through your exertions and your prayers, be speedily removed—I should most deeply regret that this Meeting, or that any Friend of Missions throughout the land, should be led to suppose that India is not a country prepared for the Lord. No! this would be a grievous mistake: and if any individual were so to understand me as to fall into it, I should deeply deplore that I had not used language better calculated to convey the sentiments of my mind.

No, Sir! If ever there was a country where there was a wide door and effectual for the entrance of the Gospel—if ever there was a country where a Missionary could obtain a peaceable and attentive audience to reason with and to persuade, and where he is protected in the discharge of his high and important duties—if ever there was a country where

the valleys were exalted, and the mountains and high hills were brought low, and crooked paths were made straight, and rough places plain, that the glory of the Lord might be revealed—it is certainly British India.

Go from the east to the west and from the north to the south, you are safe, under the protection of the law. Your temporal comforts are secured as much, by the kindness and urbanity of the people, as by the measures adopted for your convenience by the Government. You may stand in the street, or in the public place of resort, or in the porch of the Heathen Temple, and proclaim the Gospel of God. No thundering edicts, no terrible anathemas, there denounce your entrance, as barbarians. No imperial gates shut you out from all intercourse on the east, and no insurmountable wall prevents your progress in the north: no necessity is laid upon you to coast, in a disguised manner, along the shore; and, after you have spent an hour in a village, oblige you to decamp, as an intruder and an enemy. No apprehension attends you, that the Authorities are ready to seize upon you, to imprison you, and to put you to death. No, Sir! the Lord has sent His armies before you, to prepare your way; and He goes before you, in a pillar of cloud by day and in a pillar of fire by night; and on your right hand and on your left, He is a defence.

I wish not to set up India, as a Field of Missions, in competition with any other kingdom on the earth: but if the Providence of God has opened widely unto us one door, while another equally under his controul is inaccessible by gates and bars of iron—if the people of Macedonia are crying out loudly, *Come over, and help us*; and we assay to go into Bithynia, while the Spirit suffers us not—if God has laid the Empire of India at our feet, and has, in defiance of Acts of Parliament and the hostile policy of the Government at home, added one kingdom to our territories after another, that His designs of mercy may be fulfilled; while the Empire of China is hurling her anathemas at our heads, and denouncing us in terms of obloquy and insult—are we not neglecting a plain and important duty, and seeking out paths of our own devising, if we forsake India, to make an attack upon China? And are we not incurring an awful responsibility, while we raise up and send forth Missionaries, and com-

mand them to enter into the heart of China at the risk of their lives; while India is ready to receive us with open arms, and welcome us as the messengers of peace? And are we not acting too much the part of the Priest and the Levite, who would, I doubt not, have compassed sea and land to make one proselyte; while they passed by the man who had fallen among thieves on the other side, instead of acting the part of the Good Samaritan, who found his object of pity in the way, and bound up his wounds, and brought him to the inn, and took care of him?

Strong Appeal for Additional Missionaries.

But I have learned, with grief, and dismay, and astonishment, that men of talents, and piety, and zeal, are not to be found, to send out as Missionaries to India. I wish not to throw cold water on the subject of China; but if you wish to enter China, if you wish that the way may be opened for the introduction of the Gospel into that vast empire, what do I advise you to do?—To do justice to India! Fulfil your duties and obligations to the country which God has put into your hands, and then He will give you China as a prize and reward.

I am ready to hide my head with shame before this Assembly, and in the presence of my Master—for my Countrymen—for our Seats of Learning—and for the Church of the Living God. Had you been called to defend the rights and the liberties of your country, and had failed to display the courage and magnanimity which characterized your ancestors, I should deeply have deplored it. Had you been called to go to the extremities of the earth, to explore regions comparatively unknown and to add to the triumphs of science and philosophy, and had been found wanting in a spirit of enterprise to accomplish the undertaking, I should have deplored it. What, then, shall I say, when the call has been reiterated from the heavens above, and in the earth beneath—from the sanctuary and from the press—from the Christian Church—from the lips of the Missionaries—and from perishing millions—inviting you to the post of honour, of danger, and of sacrifice; to stand on the ramparts of depravity, and contend with principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places; and to tread in the

steps of Prophets and Apostles, of Confessors and of Martyrs!

You will tell me, that we have plenty of Native Teachers; and therefore it is unnecessary for you to leave your home, and your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity—of raising up Native Teachers; and the history of my Missionary Career will bear me testimony, that I put the greatest value upon them, as the instruments of evangelizing India. But their number and their qualifications cannot be a substitute for your lack of service in this morning of the day. No. Take a battalion of Seapoys, native soldiers, alone; and send them forth on a campaign where their march is opposed—or to storm a citadel, where they are exposed to toil, to danger, and to destruction; and what would be the consequence? Such is the influence which a long course of oppression and of despotism has had upon their race, that they are timid and cowardly in the extreme; and the probability is, that they would, in the hour of trial, turn their backs upon the enemy, and flee. But let that same battalion be under the command of British Officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen—and they advance to the action with courage: they ascend the breach in triumph; and march, through scenes of carnage and of death, to victory. Our Native Teachers partake of the character of their countrymen: though they are Christians—though many of them declare the Gospel with courage and with boldness, yet, standing alone, they would make but a feeble assault on the strong-holds of the enemy, and a heartless stand in the day of trial and calamity. No! ye children of freedom, and ye spirits of the west, they want you to be their leaders to battle and to victory! They require you to *teach their hands to war, and their fingers to fight*. They require you, not only to give them wisdom and understanding—not only to instruct them in science, and philosophy, and religion—not only to establish seminaries for their advancement in knowledge and in grace; but to support them in the day of trial—to animate them, by your example, in their attack on the bulwarks of Satan—and to go before them, if it be necessary, to the breach, to the prison, or to the grave!

BAPTIST MISSIONARY SOCIETY.

REPORT 1835-36.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Contributions	10048	13	3
Special Contributions—			
For Translations	182	9	8
For Schools	168	10	6
For Female Education	85	12	11
Widows' and Orphans' Fund..	190	11	0
Sale of Publications	6	4	4
Interest of Money	28	19	9
Legacy of Horatio Cock, Esq. .	5681	1	6
Total	£. 16,392	2	11

Payments of the Year.

Missions :			
South-Africa	131	15	6
India within the Ganges	1916	13	4
Ceylon	937	10	7
Java	269	0	0
Sumatra	10	0	0
Jamaica	8665	4	5
Jamaica Chapels	10683	18	6
Bahamas	795	2	6
Honduras	727	0	8
Returned Missionaries	250	0	0
Missionaries and Students	66	4	6
Widows and Orphans	315	0	0
Paper, Printing, and Stationery,	369	13	5
Salaries and Poudage	490	0	0
Investment for Widows' and			
Orphans' Fund	401	4	0
Journeys, Rent, Taxes, Carriage,			
Postage, and Sundries	733	18	9
Total	£. 26,692	6	2

Appeal for an Increase of Funds.

Messrs. Clark and Oughton have proceeded to Jamaica : besides these, none have been sent out ; and the Committee have been under the painful necessity of declining the services of several Ministers, whom they would gladly have engaged. From almost every Station occupied by the Society, the most urgent representations are continually arriving of the great want of New Labourers. It must rest with our Churches, and the Friends of Missions at large, to determine whether these solicitations shall be complied with. It is evident, that, without a considerable enlargement of the permanent income of the Society, its operations cannot be extended ; since our existing resources, notwithstanding the utmost care and economy in administering them, are inadequate to meet the present demands of the Mission. . . The stock held by the Society has been disposed of, and still there remains a balance due to the Treasurer of 3092l. 9s. 3d.

Often as the Committee have been constrained to urge on their friends the exercise of pecuniary liberality, it will be seen that a necessity is laid upon them again to revert to the subject. They do so the more willingly, since the excess of expenditure has originated in the enlarged field of operation which the Society has been called upon to occupy ; and the assistance rendered to Brethren, who, there was reason to apprehend, might otherwise have fallen a speedy sacrifice to excessive labour. In these cases, it was thought allowable to go beyond the present means of the Society, in the anticipation that our friends at large would testify their approbation, by furnishing the requisite funds. At a time when every similar institution is advancing, from year to year, in the sphere of its operations and the means of support, it would be not a little painful, if this Society formed the only exception. Especially is this to be deprecated, when we are everywhere surrounded by the strongest incitements to greatly-increased activity. Impediments are constantly diminishing ; facilities are as constantly increasing ; and with an audible voice, both from the East and the West, Providence calls upon us to arise, and enter upon the land, in His name to whom the uttermost parts of earth are given for a possession.

From not a few of our Churches, no contributions whatever are received : in other cases, collections have only been occasional, when some special object has excited a more than usual degree of attention. This must surely be owing to a want of due consideration of the subject : we are most unwilling to suspect a criminal indifference to the Saviour's recorded will. The claims of the Heathen World, and the encouragements to seek their spiritual welfare, require to be set before these churches in an affectionate and impressive manner. Our Ministering Brethren throughout the kingdom might greatly aid the Society, by thus employing their influence, in surrounding congregations, as well as in their own.

It is added in another document :—

No other Society, as far as we are aware, either in England or America, stands in the same position with ourselves : THEY have funds, but cannot obtain the desired number of qualified

Agents—we have been compelled to decline the offers of suitable Agents, because we have not the means of supporting them. When it is remembered how greatly God has honoured the exertions of our Missionaries, it may and ought seriously to be considered, whether such a state of things can be pleasing in His sight—whether we may not apprehend the suspension of His blessing on our efforts, unless they be conducted in a manner and spirit more accordant with our professed subjections to His authority and attachment to His cause.

We extract from the same paper some remarks on the

Duty of more spontaneously aiding the Cause of Missions.

It may, indeed, be well worth consideration, whether the whole financial system of our Christian Benevolent Institutions does not call for revision. If the object in view be really the execution of our Saviour's express command—the publication of that Gospel, which, as a mirror, reflects His glories, and, as the sceptre of His strength, is the predestined and effectual means of subduing the Heathen to himself—ought it to be necessary to persuade, to urge, to stimulate, to implore those to concur in that object, who call themselves His disciples and His friends? Certainly, no such necessity existed in the earliest days of the Christian Church: then, there was entreaty, *much entreaty*, employed; but not in the same direction as now: it was used, not by those who RECEIVED the bounty of the churches, but by those who BESTOWED it; and by those, too, whose temporal circumstances were not affluent, but the very reverse: Churches in *deep poverty* were so deeply imbued with the noble, self-denying spirit of Christian Love, that to their power, yea, and beyond their power, they were willing of themselves; praying us, with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. We bless God that such a spirit is not altogether banished from the Church now. There are those, we believe, who, realizing the sense of their infinite obligations to Redeeming Love, have calmly resolved, that, while the Cause of Christ is poor, they will never be rich. But why should this be the feeling of individuals only? Why does it not pervade the Church at

large? Why should so much of the time and labour of those who conduct our various Societies be consumed, in arrangements to draw forth into the service of the Redeemer the meanest talent, as our revered friend Broadley Wilson used to term it, which He has entrusted to the care of His people? We can give no answer to these inquiries, which does not confirm the oft-repeated sentiment, that the professed Church of Christ needs to be brought much more fully under the operation of holy principle, before much impression is made on a world lying in darkness, guilt, and woe.

WESLEYAN MISSIONARY SOCIETY.

FROM some recent Circulars we extract the following notices of the

Enlarging Exertions and Necessities of the Society.

Cheered by unequivocal demonstrations of public sympathy and approbation, the Committee are prosecuting with increased zeal and energy the great work entrusted to their direction.

The Missions in Caffraria, and other parts of *Southern Africa*, must be immediately resumed and enlarged.

To the crying wants of *India*, they have pledged themselves to pay particular attention; and are now engaged in preparing two additional Missionaries, and in inquiring for other suitable persons, to re-inforce and enlarge the Missionary Stations in that immense field of Christian Labour—which, they have rejoiced to perceive, has, at length, begun to attract, in a more just and adequate degree than heretofore, the attention of the various Missionary Societies of this country; and which furnished, perhaps, the MOST PROMINENT topic at their recent Anniversaries.

In the *Friendly Islands*, and the neighbouring groupes, the very fact of our signal success renders further help quite indispensable.

In the *West Indies*, "More Missionaries, More Chapels, More Schools," are importunately requested; and are essential to the completion and final success of that great work of mercy, which our country has so nobly commenced for the benefit of the Negro Population, to whom our debt is so large, and chargeable with arrears so peculiarly obligatory on our justice as well as on our benevolence. Since the

late Anniversary in London, after a minute and careful consideration of the applications made from the various islands of the Jamaica, Antigua, St. Vincent's, and Bahama Districts, the Committee have voted Grants, either as definitive donations or as loans, for building or enlarging Places of Worship, to the amount of more than SIX THOUSAND POUNDS. The necessary measures are in progress for erecting Negro School-Houses, in connexion with our Missions, in the most suitable and promising localities; according to the engagements into which the Committee have entered with His Majesty's Government, in consequence of their receiving a portion of the Parliamentary Grant of 1835 for that purpose. It is probable that a similar Grant will be made for the present year; and the Committee have determined to make several additional applications, in the anticipation of such an event. The Society will thus become largely responsible, not only for the ANNUAL SUPPORT of the projected Schools, but also for a sum, to be expended in building only, to the extent of ONE THIRD of whatever has been, or shall be, allotted to it by the Government. This will amount, it is calculated, for the two years, to about TWO THOUSAND FIVE HUNDRED POUNDS, to be expended, in addition to the Public Grants, on TWENTY-FOUR SCHOOLS, which will provide for the accommodation of more than FIVE THOUSAND Negro Children, scattered among the different islands of the Western Archipelago.

New openings, too, present themselves in every direction; *for the field is the world. There remaineth very much land to be possessed.* An Annual Income even of One Hundred Thousand Pounds might, by the promised blessing of God, be usefully expended, by our own Society alone. Let our friends, therefore, account nothing done, while so much remains undone. Let rich and poor, Ministers and People, renew and redouble their exertions in this Holy Cause. Let the steady and regular efforts of the Auxiliary and Branch Societies DURING THE YEAR correspond to the high feeling and noble enthusiasm which have been displayed at the Public Meetings of the Parent Society, and of other Anniversaries recently celebrated. Let PRAYER—earnest, united, and believing Prayer—for the success of the Gospel, be made continually, in every Closet, in every Family, in every Christian Circle and

Congregation. Let the true and most appalling case of the perishing Heathen be more distinctly and constantly brought under the notice of the people of this country, in all the height, and depth, and length, and breadth of its enormous wretchedness and peril, by Ministers in their Pulpits, and by the Speakers on our Platforms. Let every Anniversary Sermon and Speech be MORE STRICTLY MISSIONARY, in its leading character, and topics, and tendency; avoiding, for the most part, minor and merely incidental subjects and illustrations, lest they should injuriously divert public attention and feeling from those stirring facts and solemn duties which are directly relevant to the occasion, and which alone can effectually awaken the Church from the slumber of ages, and arouse it to a practical sense of its long-neglected duties.

CHINESE AND INDIA-FEMALE EDUCATION SOCIETY.

A SUMMARY of the First Year's Proceedings of this Society appears at pp. 408, 409 of our last Volume; and a more recent notice at p. 342 of the present. We subjoin a

Summary of the Second Year's Proceedings.

During the past year, intelligence has been received of the arrival at their respective posts of the four Agents sent out by the Committee during the preceding year. Miss Thornton, who was originally destined for Malacca, is now settled at Batavia; circumstances having arisen which rendered it expedient to alter her destination: she has there undertaken the superintendence of the Schools established by Mr. and Mrs. Medhurst, of the London Missionary Society. Miss Wakefield is assistant to Mrs. Wilson, at the Central School, Calcutta; and, on the removal of that Lady to her new Orphan Asylum, it is the intention of the Calcutta Ladies' Committee to place Miss Wakefield at the head of the Central School. Miss Jones is Assistant to Mrs. Weitbrecht, of the Church Missionary Society, in the charge of an Orphan School at Burdwan: and Miss Postans is stationed at Gorruckpore, under the direction of Mr. and Mrs. Wilkinson, of the Church Missionary Society.

During this year, an application was made to the Committee by Miss Holliday, a Lady who had been for several years

preparing to begin the work of Female Education in Egypt. She has lately left this country to proceed to her destination; and intelligence of her arrival at Malta may soon be expected*.

Two Ladies have just sailed for India: one of these, Miss Carter, is destined for Cawnpore, where she will be placed at the head of a promising Orphan Asylum. The other, Miss Thomson, is to be Assistant to Mrs. Mundy, of the London Missionary Society, at Chinsurah. A third Lady is on the eve of her departure for Madras, where she will be under the direction of Miss Tucker, sister of the Rev. John Tucker, of the Church Missionary Society†. With respect to all these Agents, the Committee have pursued the plan adopted in the case of those previously sent out—of only giving passage, outfit, and other requisite aid for placing them in the field; requiring that local or other resources should be available for their permanent support. One of those, lately gone, has defrayed all her own expenses.

The Committee have taken steps to secure the services of Mrs. Whittle, at Singapore. This Lady, who is now a widow, was, before her marriage, actively engaged in the charge of Schools for Chinese Girls at that Station—is well acquainted with the Chinese and Malay Languages—and is, in all other respects, likely to prove a most valuable Agent. It was the intention of the Committee to send out an Assistant; and a Lady, well qualified for the work, had been selected, and was preparing for her departure: but it has pleased God to disappoint this expectation; and she has been compelled, through indisposition, to relinquish her intention.

Grants of money have been made to the following kindred Institutions:—the Bombay Native Girls' School, in connection with the India Missions of the Church of Scotland—the Kidderpore Female Asylum, in connection with the London Missionary Society—and the Calcutta Baptist Female School Society.

Supplies have been granted to Alexandria, Singapore, Burdwan, Chinsurah,

Batavia, Gorruckpore, Benares, Cawnpore, Calcutta, Madras, and Bombay; also to the Association for supporting Schools at Penang. Information has been received, that 65% had been realized at Batavia, and 19% at Burdwan, by the sale of articles thus sent out.

Fresh opportunities for usefulness are continually occurring: the Committee would, therefore, intreat of all those into whose hands this Appeal may fall, and to whom ability has been given to respond to it, that they would do so in such a manner as to enable them to extend their labours, and take advantage of those providential openings which present themselves in so many quarters.

Auxiliary Societies have been formed, during the past year, at Liverpool, Bishop's Stortford, and Hackney. Working parties have also been formed in various parts of the country.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions	141	11	6
Donations	598	11	11
Congregational Collection	25	0	7
Associations:			
Annual Subscriptions	156	13	8
Donations	242	12	10
Total....£.	1164	10	6

Payments of the Year.

Passage, Outfit, and all Expenses of Agent in Egypt	235	11	0
Passages, Outfits, and Expenses of Agents to India	342	12	8
Travelling Expenses of Agents in India	29	7	6
Grants to Schools in India	172	2	0
Printing, Stationery, Carriage, Poundage, and Sundries	138	1	5
Total....£.	917	14	7

Want of Superintendants.

We are requested to state, that application has been made to the Committee, for Superintendants of Female Schools, from several Missionary Stations in the East, which they are at present unable to supply. They will feel, therefore, much indebted to any Clergyman, or other Friend, who will endeavour to induce such as are fitted for the work to offer their services. One is especially wanted for Macao, as Assistant to Mrs. Gutzlaff, in the superinten-

* See p. 82 of our present Volume. — *Editors.*

† Another Lady is about to proceed to Madras in the same vessel as the Agent of this Society; and having the same object in view—the instruction of Heathen Children. Although she goes out altogether independently of this Society, yet it was indirectly the instrument of stirring up her Missionary Zeal, and of facilitating her plans. — *Committee.*

dence of Chinese Schools lately established.

Communications may be addressed to either of the Secretaries, Miss Hope or Miss Adam, to the care of Mr. Suter, 19, Cheapside.

RELIGIOUS-TRACT SOCIETY.

THIRTY-SEVENTH REPORT.

Issue of Publications.

THE Publications circulated during the year, amount to 15,914,148; being a decrease, when compared with the Issues of the year 1835, of 327,197. The decrease has been in the visitor, in consequence of its being changed from a weekly to a monthly publication; and in the Narrative Series Tracts. There has been an increase of 223,469 in the circulation of the First Series Tracts. The receipts for sales shew a great increase in the value of the publications issued.

Grants for Great Britain and Ireland.

London and its Vicinity—The awfully-immoral condition of thousands, in the courts, alleys, and other retired spots of the Metropolis and its environs, which are unseen by the great body of the respectable inhabitants, has not been overlooked in the appropriation of the funds of the Institution. About 240,400 Small Publications have been devoted to these objects: out of this number, 135,750 have been placed with the disinterested friends of the Christian-Instruction Society, 50,940 with the Agents of the London City Mission, and 53,000 with the Individual whose labours for the benefit of this class of our population have been frequently referred to in former Reports. Several other friends have also received Tracts for similar purposes.

The grants for the Prisons, Workhouses, and Hospitals in London, have amounted to 16,500 Tracts and Small Books: about 3000 were given at a public execution; and 65,400 have been distributed among the multitudes who visit the Pleasure-Fairs in London and its vicinity. It may therefore be considered, that, including the Sabbath-Day Circulation, amounting to 154,800, there have been distributed during the year, for the benefit of the spiritually destitute in London, more than 479,700 of the Society's Works. In addition to which, many thousand copies have been distributed by indivi-

dual members and other friends of the Society.

England—Upward of two hundred grants have been made, which cannot be placed under any particular head of circulation, including a variety of interesting objects. Among those objects are the poor in many of our villages, who have received the Society's publications through Clergymen, Ministers, and the Agents of different Home Missionary Societies; also the gypsies, the beggars, hop-pickers, workmen on the rail-roads, frequenters of beer-shops, the inhabitants of the Penitentiaries, and the Refugees for the Destitute. These miscellaneous grants have amounted to nearly four hundred and ninety-one thousand seven hundred Publications.

The Tracts and Magazines, which are furnished quarterly to the subscribers, amount to upward of 60,000 in the year; the expense of which is nearly eight per cent. on the total of the subscriptions, without reckoning the Annual Report.

Wales—The Committee have granted 9200 Tracts for circulation, most of them being in the Welsh Language. The reports given of their reception lead the Committee to hope, that greater local efforts will be made for the spread of religious books, especially in the manufacturing districts, where great numbers are always to be found living without God and without hope in the world.

Scotland—The Societies at Edinburgh, Glasgow, and other places, continue active in the circulation of the publications of the Society. Considerable purchases have been made by their Scottish Friends. The Committee have also placed at the disposal of several correspondents nearly 18,000 Tracts for gratuitous distribution. A supply of 3450 Publications has been sent to a Minister in the Orkneys, who finds Religious Tracts extensively useful among the scattered population of these islands.

Ireland—The peculiar state of the Sister Island has led the Committee to attend to every well-recommended application for Tracts which they have received. They have met the wishes of about Ninety Clergymen, Ministers, and other Friends, during the year; and have placed large supplies of Tracts for gratuitous circulation with several of the Tract Societies, which are using active efforts for the benefit of the people.

The total number of Publications sent

to Ireland during the year amounts to 251,190, which has called for the appropriation of nearly 300*l.* from the funds. Thirteen Religious Circulating Libraries have been sent to poor and destitute districts.

Soldiers and Sailors—These important classes have received particular attention. The Tracts and Books for seafaring men have been principally circulated through the medium of the British and Foreign Sailors' Society, and the Edinburgh and Leith Seaman's Friend Society. The Tracts and Books which have been devoted to this important object, and placed in Military Schools and other suitable Depositories, amount to upward of 115,000 during the year.

The Committee, feeling the great importance of attending to the religious interests of Seamen, have furnished to the two Societies which have been mentioned, Sixty Libraries for Seamen, containing suitable collections of books, on payment of half the price of such selections.

Coast-Guard Stations—The Committee have been informed, by the friends appointed to attend to the condition of the men employed in the coast blockade, that Four Hundred and Ninety-eight well-selected Libraries have already been sent to different Stations. An esteemed member of the Society of Friends remarks—

In my late visit to several parts of the coast, previous to the arrival of the Libraries, it was highly gratifying to observe the pleasure and interest with which the men looked forward to receiving them. We now want about One Hundred and Forty more Libraries, when we hope and expect that our work will be completed.

The funds for furnishing the Coast-Guard Libraries being nearly exhausted, the Committee have granted further books, to the value of 113*l.*, in addition to the grant of 150*l.* mentioned in the last Report.

Government Packets—The active efforts to provide useful reading to the men employed in the Coast Blockade have opened another extensive field for benefitting our seamen. Several Naval Officers have expressed a wish that the Government Packets should be supplied with suitable collections of good books; those of the very lowest description being often furnished to the ship's company, by the agents who provide them with other articles. Such Libraries would also be

adapted for usefulness to numerous passengers on board the packets, during their voyage. The Committee have offered to supply Libraries, to the value of three pounds, to all the Government Packets in which they can be placed, on payment of half the reduced price.

Troops for Spain—Before the departure of the recruits which have been raised for Spain, a pious Agent visited the different places of rendezvous, and distributed among the men nearly 14,000 suitable Publications.

British Emigrants—No opportunity has been lost, for supplying the emigrants with suitable Publications for their voyage, and for their use on reaching the places of their destination. About 50,140 Tracts and Books have, in this way, been distributed.

Foreigners in England—About 5000 Tracts have been given to friends for circulation among foreigners found in England, more particularly in London. In addition to these supplies, the Committee have furnished to the different sea-ports a considerable number of Tracts in various languages, for sailors coming to this country from foreign lands.

Missionary Families—The last Report detailed the measures, adopted by the Committee, to furnish the Families of Missionaries with Libraries selected from their Publications. The Committee have received numerous Letters from their Missionary Brethren; and feel much satisfaction in having met the wishes of their fellow-labourers in the Faith, and propose to send, from time to time, suitable selections from their new Publications. Thirty-five Libraries have been applied for, and granted, during the year.

Of these Libraries, Twenty-five were supplied to Church-Missionary Stations, and ten to Wesleyan.

Young Ministers—The Committee, in their last Report, stated their anxiety to assist Young Men of limited resources, on entering upon the duties of the Christian Ministry, either at home or abroad, in obtaining a supply of Books; and, with that view, they expressed their willingness to allow such friends, on their Ordination, to purchase a selection from the Society's Publications, not exceeding ten pounds, on paying one-half the reduced prices. Fifteen applications have been received during the year, which have been cheerfully met. The grants

made to these applicants have amounted to 72l. 15s. Six of the friends thus supplied reside in England; and nine have gone forth to preach the glad tidings of the Gospel to the Heathen.

Want of Pecuniary Support to the Religious-Circulating-Library Fund.

The Committee have again to regret, that this important branch of the Society's operations has met with but little pecuniary encouragement. There is a great demand, in the present day, for Religious Works for the destitute part of our country, for soldiers, sailors, and others; which renders it necessary to obtain greater support for this object. The total amount of subscriptions and donations received for the Library Fund is only 57l.; while the grants toward the Libraries furnished during the year, have exceeded the sum of 470l. This great deficiency has been met by appropriating 300l. of the General Funds, to the Circulating Library Fund. The Committee trust that increased support will be received in the coming year: they look with confidence on this point to the friends who have received these Religious Publications.

The Committee feel it desirable to direct the attention of their friends to the great importance of promoting the establishment of Vestry, Congregational, Village, School, and other Circulating Libraries. Much good has already resulted from them, particularly when they are placed under the kind and active superintendence of a pious friend, whose heart is engaged in the work, and who is punctual in the distribution of the volumes to the applicants: under such superintendence, the books are generally well received.

Beneficial Effects of the Loan Tract System.

The energetic prosecution of the Loan Tract System continues to reward the conscientious and punctual visitors. Their reports clearly shew that they have not been permitted to labour in vain. It is now generally admitted, that the Aggressive System of Christian Effort is the most successful. The affectionate intercourse between the visitors and the people of their districts has produced incalculable benefits: a kindlier spirit prevails between the rich and the poor in many places. On this subject, Dr. Chalmers, in a recent Letter to Mrs. Fry, remarks—

I have ever held both your own experience,

and that of Mr. Howard, to be immensely valuable; as establishing not only a most beautiful, but, practically, the most important lesson I know in the management of human nature; and that is, THE CHARM OR POWER OF KINDNESS, EVEN IN THE HEARTS OF THE MOST HARDENED AND WORTHLESS OF MANKIND. Let us carry back this lesson from dungeons to dwelling-places; and try, as to a principle not extinct in the malefactor's cell, in what higher degree it exists, or with what more powerful effect it may be operated upon, throughout the homes and common habitations of the people.

New Publications.

The New Publications issued during the year amount to 193.

Notices relative to different Works.

The *Commentary upon the Holy Bible* has been finished: it is now sold in six volumes. The Committee feel truly thankful that they are enabled to announce the completion of this work, after constant and unremitting attention devoted to the publication for more than five years. Many facts have already transpired, which lead to a confident expectation, that, under the Divine Blessing, it will be made extensively useful. It will be found suitable for all ranks, and for almost every class of readers; and is an acceptable present to friends, especially to Ministers and Missionaries. The large edition, with the Sacred Text according to the Authorized Version, has proceeded during the year. The Committee cannot on this occasion fail to record their great obligations to the esteemed friend, who has laboured so devotedly and successfully in carrying on and completing this important work.

Another volume of the *Weekly Visitor* was completed at the close of 1835. At the request of many of the Society's friends, the work has been changed into a monthly publication, from the commencement of 1836, under the title of the *Visitor, or Monthly Instructor*. The *Tract Magazine* and *Child's Companion* continue to share the support of their friends. The *Christian Almanack* and the *Sheet Almanack* have been much encouraged by the public.

The series of *Biographical Works* has received the addition of the lives of Miss Lennard, Mrs. Judson, and Matthew Henry. These lives, with the poet Cowper's, mentioned in the last Report, now form another Volume.

To the *Missionary Records* another volume has been added—"Tahiti, and the Society Islands."

The author of the *Manners and Customs of the Jews* and the *Journeys of the Children of Israel* has prepared the *Rites and Worship of the Jews*, which will be found a suitable companion to the former works: it contains much of the valuable information which is scattered through the works of various learned authors, and carefully notices the references to Jewish Rites contained in the New Testament.

Several friends of the Society having urged the great importance of issuing Tracts specially adapted for circulation on the Third Centenary of the publication of the English Bible, the 4th October 1835, Eight Tracts, principally selected from the writings of the British Reformers, were published separately, and also in one volume, and had an extensive circulation.

The *Anxious Inquirer* has had an unusually large circulation during the year, and the Committee have heard that it has been extensively useful. The *Life of Harlan Page*, of America, shews the value of prayer and personal efforts for the spiritual good of individuals: it is adapted to stimulate every Christian, by shewing the Divine Blessing which attended Mr. Page's efforts; and is calculated to humble the reader, while he remembers his own neglect of many opportunities which have offered for directing sinners to the Saviour.

Comments on Scripture—Several friends having suggested the importance of Tracts containing brief comments selected from the Society's Commentary, the Committee have published Twelve Tracts upon this plan. One friend in Devonshire, who felt interested in their publication, has purchased 72,000 copies for free circulation.

In the last Report, the *Sermons of the Rev. Lewis Hofacker*, translated from the German, were stated to have been published. The Committee has since published another volume from the German, entitled *Elijah the Tishbite*, by Dr. F. W. Krummacher, of Elberfeld, in Prussia.

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE Thirty-seventh Report of the Religious-Tract Society supplies the Oct. 1836.

following notices. The Society continues to render efficient aid to the various Continental Institutions.

France.

The Christian Almanack has been improved and enlarged, and 61,000 copies sold; being 10,000 beyond the preceding year. Upward of 500,000 Tracts have been distributed; making the total, issued since the commencement of the Society, to be above Four Millions.

The Toulouse Society has already published 25,000 copies of Ten useful Works, which have had an extensive circulation. Its Committee have also succeeded in establishing Religious Circulating-Libraries in fifty towns in the South of France. The Roman Catholics are making great efforts to spread their principles, and regain their lost influence: they have established a Tract Society, which is in active operation: on this subject a Correspondent remarks—

Not only are all Protestant Efforts opposed, but, through the press, the cause of truth and righteousness is also violently assaulted. That you may fully understand the present condition of the South of France, I have sent you a parcel containing about seventy-five little books, printed at Toulouse in thousands, and circulated by means of pedlars in every village and in every cottage in the neighbourhood: some are impious and immoral, others superstitious, and the best of them light and foolish.

The Secretary of the Paris Society writes—

The distribution of Tracts in several parts of France, where they had not been at all or only very partially introduced, has been systematic and fruitful; not only by Agents and Colporteurs, but also by Christians of different classes. The rich and the poor, the old and the young, begin to feel that they may co-operate effectually, by this means, in the work of evangelization.

In one of the Departments of the South, the poor Christians have subscribed among themselves to indemnify a simple workman, father of a family, for the loss of wages during excursions into districts hitherto neglected, in order to distribute Tracts.

The grants to France during the year have called for the appropriation of 432l. from the Society's funds.

Spain.

The present condition of Spain has enabled the Committee to distribute their Publications in different parts. They have granted about 10,000 Spanish Tracts and Books for gratuitous circulation, amounting in value to nearly 80l.

A Correspondent has felt so much the

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importance of active efforts at the present time, for the benefit of Spain, that he has written to the leading booksellers, urging them to sell the Scriptures and Religious Works; and, from several, he has received satisfactory answers.

A supply of Spanish Tracts and Books having been placed at the disposal of a friend, he has given an encouraging statement of their circulation:—

In a journey which I have been taking, I have been able to distribute a great many Tracts, at least 1500; and to announce the Gospel to many who had never heard speak of it. Notwithstanding the opposition of the Romish Clergy, and even the menace of blows, good has been done: the errors of Popery have been exposed; and we have the rejoicing assurance that the Lord Himself will give the increase to the seed which has been scattered in His name: many interesting facts, too long to enumerate, convince us of it. Even in Spain, Tracts have been eagerly received. We are going to send a large supply of Tracts to a Spanish Count and his Lady, who are returning to Madrid: they are both converted to the Truth, and feel desirous of making it known to their countrymen. A Captain in the French Army, who is quite devoted to the Gospel, has promised to do all in his power. Many other friends have promised us their active co-operation; and we are full of confidence, that the Lord will, Himself, direct our endeavours.

Some light appears to be breaking in upon this long benighted country; and the Committee trust, that fervent prayer will be presented to the Lord, that His saving health may soon be known throughout the nation.

The Secretary of the Paris Tract Society writes—

Beyond the frontier, our friends have penetrated, and have placed many of our Spanish Tracts among the inhabitants of unhappy Spain, by whom they are received with eagerness. "The Tracts distributed in 1834," says one of these friends, "had prepared the way for those which I carried with me in 1835. All the people press round me to obtain a Tract; and thus I have an opportunity also of announcing the Gospel from the back of my horse, which serves me excellently for a pulpit. In my journeys, I carry a great number of Tracts, but never enough; and it is with regret that I am often obliged to say, 'I have no more.' I gave a New Testament to a Custom-House Officer whom I met with, and who was perfectly acquainted with our Tracts. I asked him if his comrades would let me pass the frontier, or whether I must procure a permit: 'Sir,' said he, 'the little books which you gave last year are carefully preserved in this part of the country: and you have only to say that you are the person who gave them, and you will find a passport everywhere.'"

Italy.

A Correspondent, residing in one of the States, has received 5300 Italian Tracts, for circulation in his neighbourhood. He refers to the few places from whence any spiritual effort can be made, and remarks—

Nevertheless, the utility of the Tracts is evident. These are the torches, which shine in the midst of the darkness of Catholicism, and shed here and there gleams of hope and faith. The Pastors should be assisted in the propagation of Pure Christianity; either by the diffusion of works written for that purpose, or by the translation into Italian of excellent books of a moral or religious character.

Switzerland.

Basle—The Secretary of this Society writes—

From March 1, 1834, to the same date in 1835, the Society has issued 41,713 Tracts; of which 17,671 were our own Publications, 22,715 those of the Hamburg Society, and 1327 of other Societies. The Tracts have been widely distributed.

Berne — During the year, 25,963 Tracts were placed in the dépôt, the greater part of which were either sold or gratuitously distributed. The Secretary writes—

The Members of our Society have much zeal for reading and distributing Religious Tracts, and every one considers it as a duty to work; but our Evangelists and Colporteurs shew the most zeal for them. We have four Evangelists for the country, and one for the town of Berne; and, last summer, we had two Colporteurs in the Canton of Lucerne, amidst the Catholics; and, this winter, we have one in the Canton of Soleure, likewise among the Catholics. But these Colporteurs meet with great difficulties; because the Roman-Catholic Clergymen and their laws keep the people from the reading of the Holy Scriptures and the Religious Tracts: however, much good seed has been sown.

One of our Colporteurs has been driven out of the Canton of Uri and Schwytz. Unterwalden is still shut up to us. In the Canton of Grison there has been formed a Society for Religious Tracts.

We have sent to the Canton of Glaris, Religious Tracts, which were there before unknown.

For the year 1836 we have published 12,000 copies of a Christian Almanack, and endeavour to circulate them through all German Switzerland.

St. Gall—The Second Annual Report states, that 26,642 Tracts have been issued within the year; being 14,329 beyond the First Year.

Chur—About 11,000 Publications have been circulated during the year.

Geneva—The Evangelical Society is becoming a very important means for spreading Christianity in France and Switzerland. It is circulating many useful Tracts on general subjects, and others which are directly opposed to the errors of the Church of Rome. Its great work, however, is the distribution of the Truth through the medium of Colporteurs, and the establishment of Religious Circulating-Libraries. To attain these important objects, between two and three thousand towns and villages have been visited by these devoted men. It is stated—

The sales of Evangelical Tracts (including occasional gifts) amount, during the four years of the Society's existence, to about 38,000 copies.

The facilities afforded at Geneva to circulate Scriptural Works in Italian has induced the Committee, on the application of their friends, to vote 40*l.* toward the publication, in that language, of the Rev. Thomas Scott's *Essays*; which have been carefully prepared for publication, by Madame Necker.

The grants made to the Evangelical Society during the year have amounted to 110*l.*

Belgium.

The Society has printed several Tracts in French, and one in Flemish, which have been extensively circulated. The funds are still low, but the prospects of usefulness encouraging.

Netherlands.

The Secretary of the Society has furnished the following information:—

We count about 2550 subscribers of five shillings each, spread almost in every corner of our small territory.

We generally print 10,000 copies of each Tract, the greatest part of which are given away gratuitously; and the reading of them is considerably advanced, by the care which those who distribute them take for that purpose. The greatest part of the Country Clergymen are supplied with a number proportioned to the extent of their congregations; and these are distributed with discernment, particularly in pastoral visits; and this distribution is mostly accompanied with some words of exhortation and admonition, which enhance the usefulness of the Tracts.

We can truly rejoice in the manner in which these silent monitors are universally received: and though it be difficult to judge of their real usefulness, we have frequent opportunities of being comforted by the accounts which our Correspondents give, of individual improvement in the manners and behaviour of some of the readers.

Our gratuitous distribution during the last

year has been 70,482 Tracts, and the sales have produced about 300*l.* We have published, last year, 256,573 Tracts, 3586 Notices, and 37,000 Bible Almanacks.

The Committee rejoice in the peace and prosperity of the Netherlands Society; and trust that the Holy Spirit will abundantly bless its numerous works to the conversion of many sinners.

Prussia and Germany.

Berlin—The Rev. Dr. Paterson, who resided some time in Berlin, has furnished the following particulars of the Tract Society:—

This Society was established in 1816. They have published about Seventy-six Tracts in German, one in Lithuanian, five in Polish, and one in Bohemian, of which the Committee have printed nearly 2,000,000 of copies. This Society is not supported as it ought to be. The free contributions do not amount to more than 160*l.*, and their sales to about as much more. I must put in a word for a much oppressed and neglected people, who are literally famishing for want of the bread of life—who are not easy of access—but to whom God, in His all-wise providence, seems at present to have opened a door: I refer to the Protestants in Hungary, who speak German: of these, there are many thousands, and for whom hardly anything has been done: their preachers are mostly Rationalists, so that their condition is truly deplorable: if you vote a sum for this particular object, I will see it applied in the best manner. But I have not yet done: I must next call your attention to Bohemia, with its 5,000,000 of people, among whom there are also thousands of Protestants; but it is not for these only, but for all its millions, that I now plead; for the Catholics are as anxious for Religious Publications as the Protestants: this interesting country is also apparently shut against us; but, from the borders of Silesia, thousands of good books have been sent into this country: we lately forwarded 10,000 Bohemian Testaments, which all reached safely the place of their destination.

In addition to the requests contained in these extracts, the Berlin Committee applied for assistance, to enable them to print Tracts in the languages of the two tribes of Wends, containing a population of 180,000 persons.

The Committee felt powerfully the call from their Berlin Friends; and hoping, by a liberal grant, to revive the Institution, they have paid to the Society the sum of 50*l.* for the circulation of Tracts in Hungary, Poland, and Bohemia—the further sum of 50*l.* for the publication of Tracts, which have been out of print for want of funds to republish them—and 30*l.* for editions of two Tracts in Wendish.

Immediately on the receipt of these

grants, the Berlin Committee printed 50,000 copies of Ten Tracts, formerly approved by the Parent Society, and which were carefully revised by Dr. Paterson. A large distribution of Religious Publications has taken place in the countries for which the special grants have been made.

Hamburg—The last Report of the Lower Saxony Society states—

The Committee have published, during the last two years, 648,500 Tracts; and, since its formation, 2,425,441. Our work is still prospering; and every thing calls aloud upon us to continue steadfast and unmoveable.

It is a singular fact, that the Authorities in East Friesland have prevented the circulation of Tracts by Laymen, on the ground that such work is the peculiar and exclusive duty of the Clergy. When this door closed, another opened: and so the Hamburg Committee have found full employment for the funds committed to them. The payments to this Society, within the year, amount to 157*l*.

Wurtemberg—The Issues of the Calw Society, during the last six years, amount to more than 500,000 Tracts.

Denmark.

About 71,000 Tracts have been circulated during the year.

Iceland.

The Rev. John Jonson has translated Doddridge's "Rise and Progress" into his native language.

Norway.

The Society at Drontheim has issued 31 New Tracts since its establishment, and has given them an extensive circulation.

Sweden.

The sum of 50*l*. having been granted to the Stockholm Evangelical Society, the Committee were favoured with a Letter from the President, Count Rozenblad, in which he states—

Active measures will now be taken, to reprint such of the Tracts as have been entirely sold, as also to promote the circulation of those on hand; and the Committee rejoice to say, that, in every part of Sweden, the Evangelical Society's Tracts are received with respect and gratitude: in fact, it is a distinguishing characteristic of the Swedish Peasantry, that the gift of a book, however small, is highly valued; and, blessed be God! the people, with very rare exceptions, can read what is put into their hands.

Since the date of Count Rozenblad's Letter, there have been printed 89,000 copies of previously-approved Tracts, which had gone out of print for want of

funds to republish them. The Swedish Friends have adopted energetic measures for securing an extensive circulation of their publications.

Russia.

The Fourth Report of the Society at St. Petersburg shows the increased anxiety of its friends to spread the truths of Religion in the country. Nineteen New Tracts have been added to the Publications: nine others have been translated. About 155,000 have been printed; which, added to the grants received of French, English, and German Tracts, make the total number received into the dépôt to amount to 171,664. The issues during the year have been 146,064: which, being added to those distributed in former years, makes a total of 712,034.

The sales of Tracts and Books, in various languages, had been 62,768. The produce of the sales amounted to 7580 rubles, being 2382 beyond the preceding year. The total receipts of the Society, including several loans, have been 22,737 rubles.

The facilities for extended operations have been greatly increased throughout the Empire. The Minister of Public Instruction noticed, with approbation, the works which had been distributed. He remarks—

Certain didactic little Tracts, of various sorts, in editions of ten and fifteen thousand, present a claim for our gratitude to those friends of the human race who thus labour for the extension of Christian Morals. Their contents are principally short stories, reflections, and advice: the style is simple and clear, with forcible touching exhortations.

These remarks have much encouraged the friends of the St. Petersburg Society to persevere and increase their efforts.

The Committee have granted the sum of 250*l*. to the St. Petersburg Society, to assist in gratuitously distributing its useful works: the great openings for active efforts in this populous country called for a liberal grant.

FRENCH AND FOREIGN BIBLE SOCIETY.

M. DE PRESSENSÉ, the Agent at Paris of the British and Foreign Bible Society, thus speaks of the Zeal to ascertain and relieve the Spiritual Wants of France.

Thanks be to God! the zeal of Christians at Paris, for the advancement of the Gospel of Jesus Christ, seems to increase from year to year; and that they embrace, in their pious solicitude, the whole extent

of their native country. Hence, all those among them, who are in circumstances to do so, consecrate the summer to traverse the country, in order to become acquainted with its situation; and to apply the remedy, so far as the ability is granted to them.

Mr. Pressensé adds a striking

Instance of Heartly Welcome given to the Scriptures.

Two friends of the Gospel, in the course of a perambulation with a view to circulate the Word of God, entered an Inn in order to rest themselves. They were shewn into a private room, where a large Bible was spread out on a table, and bearing marks of having been much read. They expressed their satisfaction at this discovery to the landlady. She informed them, that she had purchased it of a Colporteur—adding, that, as they seemed to be versed in the Holy Scriptures, she hoped, after taking some refreshment, they would have no objection to read and expound a portion of the Word of God. "I will call together the servants," she proceeded, "before they go out into the fields again; and we shall all profit by your welcome visit." Her request was cheerfully complied with; and, in a short time, the little apartment was turned into a place of meeting, where the Gospel was preached to a dozen attentive hearers. On the two friends preparing to take their departure, the landlady refused to accept any thing for what they had; telling them, "You have given me more than you have received from me; and I shall remain indebted to you. Do not forget me, I beseech you, in your prayers: and if the Lord enable you to pass this way again, you will always find me ready to welcome you, and to listen with pleasure to your discourse."

FRENCH PROTESTANT MISSIONARY SOCIETY.

FROM the Twelfth Report we collect some

Instances of Zeal in support of the Missionary Cause.

Missions excite increasing interest in France. Every year the needful resources meet the demands; and it is obvious that most of the contributors present their offerings with joy. The following are among the pleasing instances of this:—

A poor woman had acquired, by hard and unremitting toil, the sum of 25*l.* sterling, which was her only worldly property.

"Cannot these hands, which have hitherto furnished me with a subsistence—cannot they still, with God's blessing, provide for my trifling wants?" demanded she; and then devoted to the Society the entire accumulation of her earnings, reserving only a scanty provision in case of sickness.

The mother of a family desired, on her death-bed, to leave to the Society a token of the affection which she never ceased to cherish toward it; and her husband wrote word, when remitting the sum of 62*l.* 10*s.* sterling, that the fulfilment of this her last will was one of the greatest consolations that could be afforded to him.

A senior pupil of the Missionary Institution, being forced, by serious illness, to renounce the hope of carrying the Gospel to the Heathen, just before his death divided his small patrimony between the Missionary Society and the Evangelical Society.

The interest felt by Christian Women on behalf of the Heathen is on the increase in France. In many places, they have been engaged in working garments to send out to the Missionaries, or for the use of those who are about to go forth. Here a swarm of bees, there the produce of a tree—here a mercantile speculation, there a brood of chickens—have been consecrated, in simplicity of heart, to the Cause of God.

Summary of Proceedings.

The Society employs Nine Missionaries, all of whom are stationed in the South of Africa.

An abundant blessing rests on the Missionary Work in Southern Africa. Eleven converted Heathens already furnish evidence of the effect of the labours of the Missionaries. Besides these, thirty candidates are catechized and instructed, with a view to baptism.

The Monthly Prayer-Meetings are attended by increasing numbers in France; and a growing attachment to the object, in connexion with which they are held, is manifest.

Referring to these Meetings, one of the speakers stated, that, at Nismes, the first Meetings drew an immense concourse: the largest edifices were insufficient; but they *walked by sight*: at the end of some months, the crowd was dissipated; and the Auxiliary was reduced to its true strength, and its true and constant friends. These were saddened, and filled with apprehensions for the very existence of the Society; but, in that misgiving, they also *walked by sight*: for

friends have not failed: Ladies' Associations have been formed; and Nismes has sent to the Mission House two pupils, one of whom is destined for the work in the South of Africa.

Females have become valuable auxiliaries at Nismes. Some young persons there have formed a Religious Library, the works of which are let out; and the produce is devoted partly to the purchase of new books, and partly for subscriptions to the Missionary Society. It is a good example to follow.

The Receipts of 1834-35 were 1623*l.* 18*s.* 1*d.*; and the Payments, 1113*l.* 10*s.* 10*d.* — The Receipts of 1835-36 were 1892*l.* 0*s.* 3*d.*; and the Payments, 2248*l.* 6*s.* 11*d.*

SWEDISH MISSIONARY SOCIETY.

SOME account of the Society's proceedings appears at p. 240 of our Number for May: from a Letter addressed to the London Missionary Society, and from accompanying remarks in that Society's "Missionary Magazine," we subjoin a few further

Notices of the Society's Proceedings.

Having, in the fear of God, and with a sincere desire to promote His glory, commenced a Swedish Missionary Society, we consider it our duty thus officially to communicate with you on the subject; and respectfully and affectionately to claim affinity with Brethren who work the work of God, as we also desire to do.

Besides the general reason for desiring intercourse with you, arising from the oneness of our objects, we have special cause to view your Society with fraternal feelings; when we call to mind, that our esteemed and dear Brother, the Rev. C. Rahmn, has been honoured with a place among your zealous Missionaries; and, by his connexion with your Society, has acquired such an acquaintance with Missionary Affairs, as renders him very serviceable to us, as Corresponding Secretary for the London Auxiliary to our Society.

We shall be greatly encouraged by such intercourse with you, as you may be disposed to afford us: and should we have it in our power, in disposing of the funds entrusted to our management, to give you unquestionable evidence of the respect and confidence which we entertain with reference to the London Missio-

nary Society, it will afford us sincere pleasure. [Letter

This Institution, the establishment of which we hail with sacred pleasure, had for years been a desideratum with many pious persons of all climes in Sweden. The publication of a well-conducted Monthly Paper, called the "Missionary Gazette," greatly contributed to draw the attention of the public to the subject of Missions. The first public Missionary Prayer-Meeting at Stockholm, at which the Bishop of Gothenburg officiated, was held in the English Chapel, the Rev. G. Scott's, affording accommodation to about 500 persons. This place having become too small, another, more spacious, was opened for these Services on the 5th of April last; when the Prayer-Meeting, it is said, was immensely crowded.

An Appeal, which, in the course of last year, the Directors of the Society addressed to the Bishops and Consistories, requesting them to encourage the people generally to consider and to do their duty, was not made in vain. There is not a province in the whole kingdom from which something has not been contributed toward the sacred object.

Up to the end of March last, more than 5600 rix-dollars banco were collected: and, as the Directors did not find themselves able to commence any immediate operations, and yet were desirous to do something for the furtherance of the Gospel in the Heathen World, they resolved, in accordance with the Rules of the Society, to make donations to those Foreign Societies to which they consider the Swedish Missionary Society to be more specially related. Consequently, at a Meeting, held on the 30th of March, the following grants were voted; viz., to the Missionary Institution at Basle, 150*l.*; to the London Missionary Society, 100*l.*; to the Wesleyan Missionary Society, 100*l.*; and to the Moravian Mission, 300 rix-dollars. [*"Missionary Mag."*]

South Africa.

WESLEYAN MISSIONARY SOCIETY.

THE Rev. James Archbell communicates to the British and Foreign Bible Society, under date of the 20th of April, some

Instances of Eager Desire for the Scriptures among the Bechuanas.

There was one class of applicants whose

case was not easily adjusted. They could, indeed, pay something, though not the whole price. When they were informed, that, from their circumstances, I should expect them to pay something for the Word of God, I must confess that every nerve was strained to procure something by which to purchase a Bible.

One poor man brought his only cow; and said he must have a Bible at all events, though it cost him the whole cow: of course, he had a Bible given to him, and the cow was returned. Another came with a goat, value, in this country, 3s.: he was told that it was not enough, and that he must at least bring another: he did not, he said, know where he should get it, but he would try: in a short time he returned, and said he had not been successful in procuring a goat; but he had persuaded his wife to part with two bushels of corn, the last which they had, and which was equal in value: he, also, was given a Bible, and the corn returned.

Many cases of the above description occurred; but none was so affecting as that of a poor little Girl, of one of our Schools; who was anxious, and, at any expense, determined, to possess a Testament. She came in the most confused manner, and seemed greatly agitated; and, for some time, could not utter a word. I inquired the cause of her distress; and, after drying her eyes, which were already swollen with tears, she said she had got no Testament. She was informed that they were to be sold to those who had the means of purchasing them. She had not, she said, any thing, and had asked her mother for something; but, from the poverty of her family, she had only been able to obtain this—at the same time handing to me 2½d. I told her I was sorry for her case; but that nevertheless she must endeavour to augment the sum which she had brought; she must beg of her neighbours. She feared, she replied, that she should not be successful; as every one was desirous of having the Word of God, and needed all they could raise. She would, she said, work for any amount I might think proper, at every opportunity, even if she should work a whole year. "But if you please, Sir, do let me have a Testament." She had one given to her.

I have sold 10 Bibles at 6s. 6d. each, 18 Bibles averaging 4s., and 39 Testaments at 2s. each.

Since the distribution of those last sent, a pious trader arrived one day upon our

Plant-Berg Station, who had a Dutch Bible. The people becoming acquainted with this fact, they became almost clamorous for it; those who could purchase labouring to outdo those who were begging it. After some time, it was given to one, who, it was conceived, required it the most; and he was followed by the crowd to his dwelling, as one who had carried off—what it really is—an invaluable treasure.

Mediterranean.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. H. D. Leeves, in a Letter from Syra, of the 15th of August, thus gratefully announces the

Completion of the Modern-Greek Translation of the Old Testament from the Hebrew.

I am happy to announce to you, that you will receive, by the present mail, the corrected copy of the Twelve Minor Prophets, which alone were wanting to complete the Old Testament in Modern Greek. When I reflect on this, my heart rises in thankfulness to the Giver of all Goodness and the Father of Lights; whose gracious hand has been over His servants during the period of between six and seven years, wherever they have been engaged in this work; and has at length enabled them to bring it to a favourable conclusion.

It was my earnest prayer, I remember, at an early period of my Christian Life, that I might do some good thing for the Lord, before my departure hence: and I hope I am not presumptuous, in thinking that I find the answer to this my petition, in His having been pleased to lay upon His servant the honour of having aided, in bringing to a conclusion, THE FIRST TRANSLATION OF THE OLD TESTAMENT INTO MODERN GREEK—a work which, imperfect as it doubtless still is, will not fail, under God, of being attended with most important consequences to the Eastern Church. *Remember me, O my God! concerning this; and spare me, according to the greatness of thy mercy!* which prayer I would offer in behalf of my fellow-labourers also in this work.

Our work, it is true, has been finished amidst much clamour and opposition, and is now by many bitterly spoken against: but may we not look upon this as a token for good? and may not the violence of the hurricane, now raging, make the

plant strike a deeper root, and, in the end, bear richer fruit?

Let many prayers be offered up for the Greek Church, at this crisis, by Christian Friends in England—that truth may be brought to light, and many advantages arise out of this present controversy; and that much grace may be given to those who may be called to take part in it.

JEW'S SOCIETY.

THE Rev. T. C. Ewald, at present in London, has furnished to the British and Foreign Bible Society a statement of the

Distribution and Reception of the Scriptures in North Africa.

I have sold, from April 1835 to April 1836, of the stock of Scriptures with which you have so kindly and liberally furnished me, in aid of my Mission on the coast of Africa, 996 copies.

Through your instrumentality, I have been enabled to lay before the many Roman Catholics who inhabit the North Coast of Africa, that Book which is able to make men wise unto salvation—to point out to numbers of Ishmael's descendants the errors of the Korân—and to shew to the hundred thousand of Jews, my brethren according to the flesh, what Moses and the Prophets have foretold of Him who is the Redeemer of the World. The seed is sown in the name of Him who is able to call forth fruits. May it yield a hundred-fold!

In the space of four years, the time I have spent on the northern coast, 5000 copies of the Holy Scriptures have been put into circulation. Algiers, Tunis, Tripoli, and the towns along the coast from Tunis to Tripoli, have heard the glorious invitation, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest!* Even the sons of Kedar have heard the Gospel sound beneath their tents; and have often and willingly bought the Word of the Living God.

I do not mean to say that I have not often been opposed—that the Evil One did not stir up his servants to put a stop to the circulation of the Scriptures. More than once did the servants of darkness employ all the means in their power to prevent people from reading the Scriptures: the Mahomedan Priests burnt a Bible: the Roman-Catholic Priests at Tripoli tried to persuade the people that our Bibles were not genuine: some igno-

rant Jewish Rabbins did the same. But, after all, the truth prevailed; and, blessed and praised be the Name of our God! the Scriptures are read by Jews, by Mahomedans, and by Roman Catholics. If I even could say nothing as regards the result, yet should I be satisfied, knowing that I have done what my blessed Lord and Master commanded me to do: but I humbly trust that I have seen some fruits, among all the various classes of inhabitants of that yet-blighted region.

From the Jewish Consistory at Tunis, I have received a certificate that the Bibles are genuine. There is a great door open, to circulate the Word of God among them on the coast, both the Old and the New Testament: they give willingly, poor as they are, their few shillings to purchase the Oracles of God; and before I left Tunis, many of them gave me, in writing, their good wishes. Permit me to lay before you a few of them: you will then judge with what feelings we left one another:—

Rabbi Amran's Blessings.—"May it please God that you leave us in peace, and return to us again in peace! Amen. Such be the will of God."

Rabbi Harin's Blessings.—"He shall give his angels charge over thee, to keep thee in all thy ways."

Rabbi David Ben Moshe's Blessings, (who is a chief Rabbi at the synagogue, where he explains the Bible every Saturday).—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee."

Many more of the kind have been given to me; but I will not trouble you further with them. I am sure it will convince you that I live in harmony with my Jewish Brethren in Africa; and though they do not all believe in the same Lord and Saviour as I do, yet they know that I love them, and wish to do them good.

India within the Ganges.

LONDON MISSIONARY SOCIETY.

MR. HILL, of Berhampore, gives a remarkable account of a

Pretended Exorcism of Mahama, the Goddess of the Small-Pox.

The curiosity of a friend having

been excited, one evening, to ascertain the occasion of the drumming in the vicinity, Mr. Hill says—

On his return, he informed me that some very singular ceremonies were being performed, the meaning of which he did not comprehend; and desired me to go and see them. We entered a little enclosure, by a gap in the hedge; close to which was a large tree, the roots of which were covered over by a circular mound of earth, on which lay a number of large leaves, each of which contained some little articles of food—cooked rice on one, small pieces of meat on another, salt and spices on a third. In front was a little earthen lamp, and on the ground a few live embers: two double-drums were thundering.

The principal actress was the mother of the family. Her hair was hanging closely over her shoulders; and she continued approaching the fire and receding: her elbows were firmly kept close to her sides: from the elbows to the wrists her arms were horizontal; and the hands hung down, being kept dangling with all the play of which the wrists were capable, approaching to a violent motion. She had been thus at work for two hours: and when I saw her, she did not appear fatigued, but resembled a person who could imagine herself under demoniacal influence.

On a hint which I gave to the police-officers, that some unlawful incantations might be going forward, one of them examined her rather roughly; but, without ceasing from her motions, she answered, by giving her name, former abode, &c. I then elicited from the husband some particulars; viz. that two months ago his sister had died; and that his children having been vaccinated, he was afraid lest Mahama, the Goddess of the Small-Pox, had become offended with the family, and might take some or all of his children away by death: to prevent which, they had, by certain offerings, brought her to the place; and that now they had, by charms, induced her to enter the body of his wife, whose present agitation proceeded from the goddess; and that now they had to cast her out of his wife, when she should no more return to injure them.

All this time the violent agitation of the hands continued, with her advancing and retrograde motions, without interrup-

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tion. At length she said to the police-officer, "Clear the road: get out of the way!" He was standing near the gap; and replied, "I shall not move: why should I?"—She rejoined, "The Deity is going that way." "Indeed!" he said: "then let us see who is the stronger: she is a spirit—I am only a man." As I wished to see by what demonstration the departure of Mahama would be known, I said to the officer, "You had better remove: let us by no means stop the departure of the spirit: rather let us see her when she goes." To this he assented; and, presently, the woman came forward—took up one of the leaves—and, with her head bending over the embers so that I expected her forehead would be burned, scattered the contents of the leaf; and, in the same bending posture, with her head almost touching the ground, made her escape through the gap, with such rapidity, that husband, friends, drummers, all could not overtake her, till she fell; whether by design or dizziness I could not tell. The police-officers and myself ran also, to see if any thing of the goddess was to be discovered. When we came up, the woman was sitting on the knee of another female, apparently as though she had fainted. The drums were more loudly played than before—water poured over her face and legs—and she soon rose up, and walked back to her house without assistance. The surrounding darkness, except broken by the flickering of the little lamp, the dying embers, and occasionally a little cloud of incense arising from them—the roaring of the drums—and the appearance of the half-clothed woman with dishevelled hair as she approached the lamp with her hands violently in motion, and her new appearance as she receded—all these circumstances united to give an infernal appearance to these rites.

WESLEYAN MISSIONARY SOCIETY.

The Rev. Robert Carver has sent home the subjoined account of the

Baptism of a Brahmin at Madras.

While I was examining the Schools in Blacktown, a Brahmin was present, whose history is very remarkable. He and three others devoted themselves to proceed from the Malayalim Country to Benares. Before they reached Madura, one Brahmin was taken ill and died: the remaining three, greatly alarmed at this

unhappy commencement of their journey, proceeded on their way. As they approached Madras, they fell in with a person who gave them some Christian Tracts; and this Brahmin, of whom I am now speaking, became considerably interested in perusing the life of Petumber Singhu. He got also part of the Scriptures; and was particularly surprised at the Discourse of our Saviour with the Woman of Samaria: he was not less edified with the case of the poor man who fell among thieves, and with the conduct of the good Samaritan: the Prodigal Son seemed to him to illustrate his own folly in going into a far country; and, therefore, when he got to this city, he determined to give up his journey. This resolution was, of course, a matter of utter astonishment to his companions: but all their reasonings could not shake his determination; he would go no further on such a foolish errand; and was resolved to find out some of the Christian Teachers at Madras. One of our Teachers met with him in this state of mind, and conversed largely with him. The result at present is, that he expresses a desire for more knowledge of the Christian Way, and for baptism in the Name of the Holy Trinity. He attended the English Service last Sunday in Blacktown Chapel, and was much pleased with what he saw: although he does not understand English, he could hear the voice of praise and singing; and, according to his own words next day, he was almost ready to fall down and acknowledge, that surely God, the God that made all things, must be with this people!

About two months afterward, the Brahmin was baptized: the following account appears in a Madras Paper:—

Last Sunday, a very interesting event took place in the Wesleyan Chapel, where a Brahmin was received into the Church of Christ by the solemn ordinance of baptism. He had been for some time under instruction, at the Institution at Royapetta: his respectable appearance on this day, when he was about to leave his caste by devoting himself to Christ and to dare all the consequences of such an act, was peculiarly interesting. The Minister read suitable portions of Holy Writ—Luke xiv. Acts xxvi. The Brahmin then stated, that he left the capital of Travancore, with three others,

on a pilgrimage of about two thousand miles, to the sacred place, called Casi, or Benares, in the north of India; that, on reaching Madura, one of the party was taken ill and died; that he and his two companions were greatly distressed at this circumstance; but they performed all the usual ceremonies, and, having burnt the body and thrown the ashes into the river, proceeded on their journey. They passed through Tanjore, Trichinopoly, and other holy places, on their way to Madras. In the south of India this Brahmin had met some Christian Teachers, and heard some Tracts read on his journey; but when he came to the Presidency, he wished more information on the subjects contained in the Holy Scriptures. He was directed to the Rev. Mr. Carver at Royapetta, and admitted into the Institution; where he made rapid improvement in Religious Knowledge, and determined to embrace the faith of Jesus. His former companions had remonstrated with him in vain, and left him in anger, proceeding themselves to Casi.

The first Sunday in Advent was fixed for his baptism; and when the Minister came to that solemn part of the Service, "Dost thou renounce the devil and all his works, &c.," he answered, "I renounce them all;" and immediately, but with evidently strong feelings, gave proof of this, by taking off his brahminy string, worne over one shoulder, the token of his caste as a Brahmin, and delivering it up to the Minister, who placed in his hands a copy of the Sacred Scriptures. The whole scene was viewed by the congregation with breathless silence. The new convert then offered up a solemn and earnest prayer to that Saviour, who alone can protect and preserve His servants to life eternal. One simultaneous ejaculatory prayer seemed breathed to God by a deeply-affected audience—that He would crown the sacramental ordinance with His especial blessing.

The convert received the well-known name of Jabez Bunting. He is a young man of active habits, and of a prudent and thoughtful disposition.

The Rev. Thomas Hodson, of Bangalore, urges the following *Earnest Pleas for the Enlargement of the Canarese Mission.*

I hope you will plead the cause of this

Mission, and not leave one man alone in a language. You know well the claims of Mysore, the capital; and of the many larger cities and villages, all over the country. Courg has lately come under British Power: the inhabitants speak Canarese; and Col. Fraser, the Resident at Mysore, has reported to the Government that the people are prepared for the reception of Christianity. I believe they have no distinction of caste; or very slight, if any. I have conversed with many persons who have been there; and, from all I can learn, it is a fine, a very fine field for a Missionary or two.

We have two English Schools here. Their united average expense is 130 rupees a month, and this the Natives pay: and though they are all Heathens, they make no objection to the reading of the Scriptures.

The Heathen appear to be acting as pioneers, in preparing the way for the coming of the Gospel in its conquering power; and, though unconscious, they are removing the rubbish, and preparing the ground for us to lay the foundation of the temple of the Lord; and shall they do this, and we not have men to carry on the work? God forbid!

Mr. Hodson adds, on another occasion—

The Canarese Department of our work is one which stimulates us to greater exertions than the Tamul. It is true, we have not, as yet, the same amount of success in it, because we have only just commenced our labours; but our prospects are more cheering: we have three excellent schools; and one of them is an English School, the expenses of which are defrayed by the Natives. I preach regularly in Canarese; and the congregations are such as give me encouragement, and stimulate me in acquiring a more complete knowledge of the language.

The Tamul part of our Mission in Bangalore is interesting and prosperous, but cannot be extended. A Missionary who has studied Tamul in any other part of India, or who needs a change for the benefit of a fine climate, may with great propriety be stationed in Bangalore. But Canarese is the language, which every one sent directly from England must learn. No man who comes hither ought to employ his time in studying Tamul; but one who knows Tamul before he comes may be usefully employed.

We now want four additional Missionaries in the Canarese Work; and I plead for them on the following grounds: 1. The Canarese People have been neglected, totally, till within the last few years. 2. You have only one Missionary for the whole of the Mysore!—only one Missionary using the Canarese Language! 3. It is sometimes pleaded, that prospects are very encouraging, and that if you send us a few Missionaries we shall have great success. I have as good reason to plead this as others, but I plead it not: THIS is my plea—There is a great deal of work to be done, in order to obtain even a little success: let us, therefore, have at least four men who will make this country their home. I calculate on your sending them. The whole country is before us: allow us to go up and possess it. The people in England will give you the money: the people here will do something also: your young Missionaries are ready. Resolve to send them, and you will hereafter bless the day in which you made the resolution. The Lord direct you, and bless you, and make you a blessing!

On these communications, the Committee have grounded an *Appeal in behalf of the Canarese Mission.*

The Committee have recently had their attention directed to the extension of the Mission in the Mysore Country, among the Canarese; and have determined to form another Station, in addition to Bangalore, where Missionaries have laboured with considerable usefulness for several years. It is probable the additional force will be established at Mysore, the capital; or in the Courg Country, which has recently come under the government of the British.

The Committee had partially anticipated the wishes and suggestions of Mr. Hodson, by the appointment of two Brethren distinctly and exclusively to the work of our Canarese Mission; and by directing such inquiries and arrangements to be made in reference to the Mysore Country, as will soon lead, it may be hoped, to a further enlargement of our operations. The field is large and inviting: the efforts hitherto made, in a few detached spots, for its cultivation, by Missionaries of any Denomination, are wholly inadequate to the necessity of the case; and the providential call of our Society to embrace, zealously and vigo-

rously, this new opening for usefulness, among the millions of Pagan India, appears to be clear and imperative. The enterprise, if properly prosecuted, will involve, it is true, a very formidable and permanent expenditure; but must souls, immortal souls, redeemed by the blood of our Divine Saviour, be left to *perish for lack of knowledge*—or, which is practically the same thing, for lack of that INCREASE OF PECUNIARY CONTRIBUTIONS, by which alone the means of obtaining the Saving Knowledge of Christ can be furnished to them? The work will be long and tedious too, as well as costly: it will demand, in order to eventual success, that patience should *have its perfect work*; and the friends of Missions should be instant in prayer for those rich effusions of the Holy Spirit on themselves, and on their Agents abroad, which will enable them to *abound in this grace also*, as well as in active zeal and willing liberality.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY. NORTHERN STATIONS.

WE rejoice to be able to furnish, from the communications of the Missionaries,

Very Encouraging Evidences of the Progress of the Gospel.

Of the Northern Stations, those of Tepuna, Kerikeri, Paihia, and Waimate lie on or near the Bay of Islands, and Kaitiaia to the north-east, as our Readers will see from the Map given at p. 343, which we advise them to consult whenever the Mission in New Zealand is brought before them.

—At Tepuna.

Mr. J. King, writing from this Station, under date of January 5, 1836, gives the following account of the preceding half year:—

During the last half-year, Divine Service on Lord's Days has been regularly held, and Natives from the different villages have generally attended. I have reason to believe that a work of grace is going on here among the Natives: five are inquiring characters, and are apparently concerned about the state of

their souls and the way of salvation. I hope they will continue to seek so that they may find, and become, through the blessing of God, real believers in the Saviour. *The wind bloweth where it listeth*; and the Spirit of the Lord is mighty in operation, and will do His pleasure.

I have visited the surrounding Natives on Lord's-Day afternoons; while my son John has had school with the men and boys in the Settlement, and Mrs. King and our daughter with the females. Prayer, the school, and the instruction of the Natives, have been attended to on week-days. Our Natives have apparently attended on the daily Means of Grace with more than usual interest: they often inquire into the meaning of various portions of Scripture: I have visited the Natives of Toberanui, Takou, and Matauri: the Chief and his son at the latter place appear to be sincerely seeking light and knowledge in Divine Truth. Tengage, a Chief's son of this place, who was brought up with us, could read and write very well, and was acquainted with the first four rules of Arithmetic: he was well versed in the Catechisms, knew a good portion of the Scriptures by rote, and most of the Church Service, and made an attempt to learn to read and write the English language. He went to Tauranga, to assist in the formation of that Station; but had shortly to return home, being in a consumption. He died on the 23d of December last. John and William made a coffin; and we buried him on Christmas Day.

At a later date, Feb. 16th, Mr. King adds—

I do anticipate, that, in a few years, a very great change will be effected, by the blessing of God, among the New Zealanders. What has already been done, appears but little, when we look forward to the work that lies before us. At Warenaere and Tangitu the Natives have built two Places of Worship, of their own accord; and they have, in general, Morning and Evening Prayers; and catechize each other, and those who may occasionally visit them. When I go there on Lord's Days, they assemble, young and old, and join in prayer and praise, and hear God's Holy Word with attention. May He give His blessing, and make it effectual!

—*At Kerikeri.*

Mr. James Kemp reports, in July 1835—

In the last six months, I have made four Missionary visits to the Natives of Wangaroa, and on the north coast; which visits occupied twenty days. The Natives of the different villages, at which I called, expressed themselves glad in having the opportunity afforded them of hearing the Word of God: there are about 350 Natives who regularly attend Service on the Lord's Days; and at other times, when visited. Two new rush Chapels have been built in the last six months, at the expense of the Natives, for the purpose of holding Service on the Lord's Days.

Mr. Kemp also thus describes, October 29, 1835, the appointment of Native Teachers to the neighbouring parts of his Station. To the blessing of God on these offsets of the Mission we principally must look for the eventual extension of the Gospel.

I have lately sent another Christian Native and his wife, as Teachers, to live with a Christian Chief and his party, at the Heads of Wangaroa. The young man whom I have sent has lived with me many years; and has had the benefit of a regular course of instruction, which has prepared him, in a great measure, for the duties he has now entered upon. The Natives to whom he is gone were very anxious for a Christian Teacher to reside among them, to instruct them to read the Scriptures, and to act as a Teacher to the tribe in general.

Mr. J. Shepherd adds, under date of January 5, 1836—

During the last half-year, I have been employed in the various duties of the Store, in translating the Scriptures, and in visiting the Congregations and scattered Natives in the districts of Wangaroa, Matauri, &c. Mr. Kemp and I have alternately continued our visits on the Lord's Day to the Congregation at Toheranui, and have alternately attended to the spiritual duties of the Station.

—*At Paikia.*

The Rev. Henry Williams briefly reports, in July 1835—

During the past half-year, I have been attending to the duties of the Settlement, and in giving Christian Instruction to Na-

tives from various quarters, who came here for that purpose. There appears to be considerable interest among the Natives in the neighbourhood, relative to their spiritual state. At the Kauakaua and Kororarika particularly pleasing Congregations are assembled. Tepeke has also generally been visited: there are several very interesting Natives there. Wangai, Otuihu, and Waikari have also been visited; but as yet are enveloped in considerable darkness; though a few are inquiring after truth, and we trust ere long will receive it in the love thereof.

At a later date, Mr. C. Baker relates concerning this Station, Nov. 2, 1835—

Blessed be God! the glorious cause of Christ continues to flourish in the land. At no former period of the Mission were our prospects so good as they now are: God has owned His Word, having crowned it with His blessing. There has been a considerable stir among the Natives of the Kauakaua. A good number from this place have been received by the ordinance of Baptism; and there are others pressing to be received. The Kauakaua party now assumes the appearance of a well-organized Church. The Gospel has done much for this place. It has united parties that were estranged to each other: it has elevated the female character, making the wife a companion for the husband; and has awakened a concern in both for the welfare of their children. The Services of the Lord's Day are regularly observed, when whole families attend Divine Worship. The Morning Service begins at nine o'clock: afterward, the most promising young men move out, to give instruction to the surrounding villages. About half an hour after the Morning Service, the bell rings for Catechism, when old and young attend. Catechism being concluded, all who are able to read, read a chapter or two. The school concludes with a hymn and prayer, and disperses; when, at three o'clock, the Natives assemble again for the Afternoon Service.

With regard to another part of our field of labour, Kororarika, we have some ground to hope. The amount of time devoted to this place is very great; and if no real or apparent good has already been done there, yet much evil has no doubt been prevented. Our new

Church is getting ready for use; but it will take much time and expense to complete it. The dimensions are 50 by 30 feet, and it will admit of a gallery. The European Population is increasing at Kororarika; and owing to its situation as a sea-port town, it is likely to become a populous place.

Mr. Baker adds, under date of March 20, 1836—

The Great Head of the Church is owning and blessing the labours of His servants in this part of the land. Some few from among those Natives who have made a profession of the Faith have erred and strayed from the right way; but this is not a matter of great surprise, although it is deeply to be lamented. There is much cause for gratitude to God that to many stand stedfast in the faith, adorning their profession by a holy and consistent character. May these followers of the meek and lowly Jesus grow in grace and in all heavenly knowledge! The Natives in connexion with this Station are increasingly desirous for regular instruction. Numerous applications have lately been made for books, and for some one to teach them the great truths of the Gospel. We are, however, greatly assisted in our work by some of the young men living at the Kauakaua, who itinerate many miles along the southern coast, and into the interior, to Mangakahia and the Wairoa. Much of our time is taken up in holding conferences with these young and interesting men. We cannot visit every Native Settlement ourselves; but by the assistance of these Natives we can hold communication with all who are desirous of the Word of Life. These Teachers frequently bring parties to our Station from a distance of forty miles. They are so simple-minded, that they think a great work has been accomplished if they can prevail upon their hearers to pay us a visit; and that visit is considered as an implicit acknowledgment of the truth of the Gospel.

The Kauakaua Christians form an interesting community. The work of God is evidently going on among them. Attention to the Means of Grace is good and regular; and many have discovered a spirit of industry, which, to my view, indicates a great improvement. European clothes are becoming general: most of the Christian Natives have supplied themselves with them. The habits of the females are strikingly altered for the

better: their choice of dress is good: they prefer those things which are plain and serviceable, rather than those of gaudy show. You will, I think, agree with me, that these things indicate a decided improvement: they prove that Christianity has done something.

A change for the better has taken place at Waikari, a large Native Settlement, where the Gospel has often and long been rejected. The Natives have at length given it a reception. A neat Native-built Chapel has been put up, and a Teacher is living among them: there is a prospect of good there. We have regular Services at the Kororarika Church, in Native and English.

—At Waimate.

The Rev. William Williams, who has been much occupied in the translation of the Scriptures, and other important Missionary labours, reports, June 1835, of this Station:—

The Religious Services in the Station and in the neighbourhood are conducted as heretofore; and it is with much gratitude that the Missionaries are able to testify that the blessing of God continues to follow them in this part of their labours. At most of the villages, Service is regularly conducted in the Chapels, either by European or Native instructors. There have been baptized during the year, nineteen men, fifteen women, and eighteen children. The adults who have been baptized were not admitted to this Ordinance until after careful and frequent examination, and giving to their instructors sufficient reason to believe that they had become the subjects of repentance from dead works, and of faith in our Lord Jesus Christ. It is with continued thankfulness to Almighty God, that we can bear witness to the consistent walk and conversation of most of those who bear the Christian name. The reality of the change is evidenced by their love and harmony among each other, and by a desire to promote the best interests of those around them. There are, however, many cases, in which, though the general conduct may accord with the principles of the Gospel, there is much apathy and indifference.

The number of inquirers after Truth continues to increase: indeed, so much has this been the case, that the Mis-

sionaries have felt the necessity of using extreme caution in receiving their professions; fearing that they may often proceed from a desire to conform to the views of their neighbours, now that an avowal of their principles ceases to draw upon them shame or reproach. Still, it must be confessed, that among this class a decided change has taken place, which is continually advancing. This is indicated, not merely by a total cessation from war, but also by a discontinuance of those petty quarrels among themselves which were formerly of very frequent occurrence.

Mr. G. Clarke enters into a variety of interesting particulars. Writing Nov. 3, 1835, he states—

Through the abounding goodness of our Heavenly Father, we are all well; and the work of the Lord is, I trust, prospering. The demand upon our time, by the inquiring Natives from our different Congregations, is very great. I have sometimes my house beset, before day-break, by Natives coming for instruction: they think nothing of coming the distance of ten miles, and some twenty miles. How different our work now is to what it was a few years ago, when we were obliged to go from house to house, entreating the people to give us a hearing, and begging of them to assemble for instruction! About eighty Natives sat down with us to the Lord's Table, when we last met to commemorate the dying love of Christ: these have been gathered from among the little Congregations which Messrs. Davis, Hamlin, and myself have collected, and among whom we have been scattering the seed of eternal life for the last five years. We have, indeed, often gone forth weeping, greatly cast down at times; but the Lord is, I hope, now giving us to see that our labour cannot be in vain in Him.

And again, January 4, 1836—

Our time is very much occupied with our different Congregations; not only in preaching the Gospel, but in directing the inquirers, and in instructing the Candidates for Baptism. Numbers are seeking admission into the Church by the Ordinance of Baptism; and notwithstanding all our vigilance and care, we may be prepared to expect all is not genuine. As an instructor of the Heathen, often, very often, am I led to exclaim, *Who is sufficient for these things?* and to trem-

ble under the awful responsibility of my situation. I hope, however, it is the desire of my heart fully to declare the whole counsel of God to sinners, and to give weight to the declaration by a holy and consistent life.

Mr. R. Davis relates also the following facts, evincing what the Gospel has done, and is yet doing, for this Station—

Dec. 14, 1835—A very considerable blessing has attended us, and great alterations have taken place, since our friend Yate left us. When we last met at the Lord's Table, we had 74 Native Communicants. Our number of Candidates for Baptism is considerable, and their number is increasing. The scene in the Waimate and its vicinity is much changed, and here we may be truly said to live in a civilized country. Our neighbours, those not connected with the sea-ports, are civil, courteous, honest, and teachable. Locks and bolts are but little used, and but little needed. Working-tools are safe, although lying in all directions. Ten years ago, a person scarcely dared to lay a tool down, as it was almost sure to be stolen; and even outside pockets were dangerous, as things were taken from them.

Dec. 16—Yesterday, I had a hundred and sixty-one persons with me, to converse on the state of their souls. We are now often engaged in this way: in fact, these calls upon my time have been made so often, that I have been obliged to set apart one day in the week for these religious exercises.

Jan. 3, 1836: Lord's Day—Being Sacrament Sunday, 106 Native Communicants attended from the surrounding villages. On Tuesday last, 154 religious visitants attended the Catechetical Meeting. Latterly I have set apart Tuesday in every week for the special purpose of meeting the candidates belonging to the congregations. This I have found to answer a good purpose, as the converts and people under religious impressions are enabled to hear the nature of God's dealings with others under similar circumstances: they also become acquainted with the nature of one another's trials, and of the manner in which God is pleased to work their deliverance. I will subjoin a few of their expressions.

One said—"My heart looks continually to the Living Spring, and is con-

tinually sorrowing after it. The knowledge of God produceth peace. Satan often comes to tempt; but he, I hope, will always find my heart firmly fastened to Christ."

Another—"Let the door which shuts up my heart be broken. I wish to bring all my sins before God: the blood of Christ must cleanse my heart sins. My heart tells me that Christ is my Saviour: when my sinfulness is revealed to me, my heart witnesses that Christ is my Saviour."

A Young Convert, who had been evilly spoken of, expressed herself in the following terms:—"Though the Jews crucified Christ, yet they had the Gospel preached to them: and though I have been so very evilly spoken of, yet I hope to be able to pray for and be kind to those who have so dealt with me."

A woman remarked, that she had learnt to obey her husband from Scripture, because Eve was first in the transgression.

Another said—"From the very root of my soul, I desire the forgiveness of my sins; and am seeking earnestly the light which cometh down from heaven. When I am at home, sometimes my mind is lifted up by the Spirit, and my heart and soul take their flight to the love of God. My soul rejoices in and sorrows after God. When I am obliged to hear the words of man, the love of God sends away the heart, and bids it fly to another place. Satan possesseth strength to follow me; but the Holy Spirit possesseth me with strength to enable me to flee from him."

Jan. 4, 1836—I fell in with a Young Woman who has been in the habit of visiting me, to obtain religious advice; but lately she had not come as heretofore. The history of her non-attendance was as follows:—She and her husband are both slaves: the master commanded the man to carry a quantity of food to a certain place for him: this the slave refused to do. The master, to be revenged on him, took his wife from him, and made her go to Karorika (the sea-port) among the wicked sailors. The cruel master was not, however, permitted to carry his detestable purposes into effect, and the poor young woman was enabled to return again, uninjured, to her husband. Poor creature! she appeared more in earnest for the salvation of her soul to-day than ever.

—At Kaitia.

Mr. William Gilbert Puckey and

Mr. Joseph Matthews continue zealously labouring at this Station, for both the temporal and spiritual benefit of the Natives. They write, under date of June 1835—

On Sunday, the 15th of February last, seven adult Natives, after a careful examination, were admitted to the sacred rite of Baptism. Three of these men were from the native villages, where they are still residing. Each of them had been active in the cause of Satan; but now, through Divine Grace, they are becoming equally active in the cause of the Gospel of Peace. The other four are young men who have lived with us from the commencement of our Settlement, and now take an active part in the instruction of their countrymen in the ways of God: by their daily conduct, they give us reason to hope that the root of the matter is in them. Two female Natives of the Settlement have died; each of whom, we have reason to hope, had passed from death unto life.

We have each in turn, on the Lord's Day, visited the Natives in the villages, and held Divine Service at the Station. Our Chapel continues to be crowded on Sundays, many of the people coming the distance of six miles. The Natives of the villages also gladly receive us: many of them assemble, and anxiously await our arrival.

The school for men and boys has been regularly attended to; the average attendance from the native villages and the Settlement being forty. The Girls' School has been conducted by Mrs. Matthews and Mrs. Puckey; the average attendance, twenty.

The week-day employment of our working Natives has consisted in clearing and fencing land; also in sawing timber, and carpentry. The native carpenters, with our assistance, have built a carpenter's shop and a store. Six weeks of our time, with that of our Natives, was spent in cutting a new road from Kaitia to Waimate. The distance through the forest is thirty-four miles; which, with ten miles of open country at either end, will make the whole length fifty-four miles.

At the close of the half-year following, they write, January 5, 1836, respectively, as follows:—

During the last six months, I have been engaged in superintending the Natives; making an embankment round our

front premises; breaking up land; sawing; visiting the Natives, in turn with Mr. Matthews; and attending to the spiritual affairs of the Settlement. On the 13th of October, I visited the Three Kings, for the purpose of bringing away the Natives residing there; understanding that they were in a very distressed state. When I arrived, I found that they were going to Sunday Island to live. I sent on shore, Broughton, the baptized Chief, and one of their relations, to persuade them to come and live with us at Kaitaia, and to speak to them on the concerns of their never-dying souls—to tell them of that Redeemer who shed his blood on Mount Calvary for their redemption and eternal salvation. They listened to what he had to say, but refused to come with us. [Mr. W. G. Puckey.]

During the former part of the last six months, my time was occupied in attending to my Natives, while fencing in a piece of ground in front of our Settlement: the latter part I was engaged in attending to the breaking of land, and planting corn and potatoes for native food. I regret to state, that sickness has much prevailed among my Natives; so much so, that I have not been able to do any thing at sawing during the winter. On Sundays, I have alternately visited the Natives in the villages, and held Divine Service in the Station. I have attended, as usual, to the School for Native Men and Boys; the average attendance being forty. Mrs. Matthews, in conjunction with Mrs. Puckey, has attended to the Girls' School; the average attendance being twenty. [Mr. J. Matthews.]

Mr. Puckey further reports, Jan. 27, 1836—

On the 11th of this month, three or four men came to talk with me on the subject of Baptism. Here I would observe, that the New Zealanders use very figurative language, which seems rather singular to Europeans. After asking one how he felt, he said, "The Holy Spirit has begun to dig at the top of my heart, but works downward very slowly: He seems to stand in need of a spade, that he may more effectually work down to the many roots which are there: sometimes there is a great dust in my heart." Another said, "I think my heart is sometimes left to itself, that it may see its own insufficiency. This, I believe, is often the case with me. The ways of man are not like the ways of the Lord:

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man would not spare his only son for the sins of others, especially for those who were his enemies." I asked the third, if he had any payment that he could offer to the Lord for his sins. He considered for a minute, and then said, "If I had any thing to offer of my own, Christ would not have been crucified."

We find, that in examining Candidates for Baptism, the utmost scrutiny is needed; as there is one great evil to be feared—least Religion should become fashionable. It has been remarked, that our Haki (Church) is a hard one; as we do not baptize till the persons have been candidates a long time, and have manifested a very good character. We have also found that tribes who live at a great distance from us, and who are not visited regularly, very often connect many superstitious ideas with the doctrine of the Gospel, which we have to contend against. The Word of the Lord, I am happy to say, is beginning to shew its genial effects among the Natives of this part; yet their old habits seem to fall away only a little at a time.

Mr. Matthews adds, describing the necessity of attending to secular matters in their present circumstances—

I should gladly spend my whole time in teaching both adults and infants, if circumstances would allow; but having to attend to all requisite buildings, doing the greater part myself—the Natives at present not being forward in their knowledge of carpentry—and having also to attend particularly to the sawing part, with all other kinds of work, such as fencing, breaking up land, &c., in addition to the spiritual concerns of the Settlement, I find little or no time for itinerating among the native villages, and establishing schools. There is no way of getting rid of these secular affairs, but by an immense expense to the Society. We shall not get through our drudgery work at the northward under four or five years. Notwithstanding, I hope that much good will be done, even in the way of schools, during this period. I only wish to intimate, that however agreeable it might be to me to spend my whole time in establishing schools, it is for the present utterly impracticable. Our schools at Kaitaia are on the circulating system, which answers surprisingly well. The Natives, young and old,

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admire it much: they take delight in propounding questions to each other.

Under the latest date, March 6, 1836, Mr. Matthews thus sums up the various benefits attendant on this infant Station:—

We bless and praise God for what He has done for us here. He has blessed us with health; and our poor and feeble services have been, in some measure, blessed also. We are living in peace with all the Natives, and they are living in peace with one another. Not one life has been lost among the Rarawa, by fighting, since we have lived here. Our Natives are this day busily employed in the erection of a large rush Chapel; our present Chapel being crowded during Service, and numbers standing outside. It is a most pleasing sight to see different tribes pouring into the Settlement on the Saturday Evening, to be ready on the Lord's Day, from the distance of four, six, and eight miles, and this constantly: this shews that the Word of the Lord is precious to them. When we first came among them, it was far different: no one would seek us out; but we rode sixteen, and sometimes twenty miles, to preach to a few people.

These Five Stations are in the northern part of the Island: before we pass to those in the southern, we would notice Mr. Davis's report of the

Blessing of God on the Agricultural Labours at Waimate.

Dec. 16, 1835—The mill is a great source of comfort to us; and the Natives are beginning to feel the benefit. Yesterday, Indian-corn was brought ten miles to be ground.

Jan. 5, 1836 — During the past six months, I have attended to my usual routine of duties both on Sundays and on week-days.

Nine acres of barley, and three acres of vetches, were sown: four acres of potatoes were planted; together with some Indian-corn, for fodder. The horses were employed removing stores, &c., and in other work connected with the Establishment.

Feb. 9—At this time I have by me, in sheaf, not less than 800 bushels of wheat; 600 of which have been grown this year. I expect, also, to be able to purchase not less than 200 bushels from the different growers: so that we have at least a

twelvemonth's supply of flour, for the whole Mission, within our reach.

At our last general Committee, I proposed that you should be written to on the subject of sending us out a fire-engine. This I did from a sense of duty; as our Natives are, I am sorry to say, much addicted to smoking tobacco; and our buildings, being all of wood, are, in my opinion, in continual danger from fire.

Mr. Davis having referred to the necessity of obtaining a fire-engine, a few days' later date he thus relates the case of a

Merciful Deliverance from Fire at Waimate.

March 9—Last week a dreadful conflagration took place in the Settlement: four large Native houses were burnt, during a very heavy gale of wind, within sixty yards of two wheat stacks and a barn full of grain. The wind mercifully blew the fire from the ricks, or nothing could have saved the whole of my premises, which would have been a loss of nearly 2000*l*. The whole country has been alarmingly on fire, and much mischief has been done. The sacred places of the Natives have been burnt up; which has been the cause of much quarrelling among them. At present, we are again pretty peaceable.

SOUTHERN STATIONS.

Proceedings at Puriri.

A brief account of this Station was given at p. 341 of the present Volume. The following Extracts are from the communications of Mr. W. T. Fairburn; and extend, with some interruptions to the Journal, two years back. The painful characteristics of the native disposition are fully exhibited in various parts of these communications.

Fierce Conduct of a Young Chief overruled for the Benefit of the Mission.

July 3, 1834—Commenced, as usual, this morning, my various employments with the Natives till dinner-time. As I was sitting down to dinner, one of my young men ran almost breathless into the room, to inform me that Mr. Wilson was "mate" (ill or dead). On going out to see what was the matter, I found that Mr. Wilson had paid his Natives for the time they had been working for him, and that some

of them were dissatisfied. Among the number was a worthless idler, inattentive to his school, &c., to whom Mr. Wilson had kindly lent a small counterpane until he should have earned some clothing for himself. He had taken himself off this morning to the native village, with the counterpane. To recover it, Mr. Wilson went to the village, and found it on the back of another Native, who refused to give it up. Seeing a small clothes-box, belonging to the boy, lying there, he took it up, and was coming away with it; when a struggle ensued, and the box was broken. I met Mr. Wilson, coming home; who related the particulars. I requested him to return with me to the village; being well aware, that if such things were not checked in the bud in an infant Settlement, the consequences might ultimately be serious. When we came to the house, we found a Native barricading the door, on the inside. It having no hinges, I removed it; and placed it against the house, in which were a great number of Natives. I went inside; but was requested, by the man who had the garment, to withdraw: instead of which, taking hold of it, I told him to give it up quietly, as he knew it was ours, and that I must have it. He held a large knife in his hand, in a menacing position; when several of the Chiefs gathered round and interfered; he struggling, with all his might, to get free from their grasp, but in vain. I told them, if this was the way we were to be treated, they had better tell us to leave them; that we came quietly to them, and could as quietly leave them; that there was abundance of room on the island for us, without being obliged to remain to be ill treated by them. The garment was taken from the angry Native, and returned; who, when he found that he could not wreak his vengeance on us—for he made several desperate efforts to get hold of my coat, declaring he would rend it in pieces—seized an iron-pot belonging to one of my Natives, and smashed it to pieces. The rest of the Chiefs seemed very much concerned about the matter, and wished to know if we meant to go away. I told them I could not say any thing about it then, but that my heart was “*pouri*” (very dark or gloomy); that they knew our purpose in coming among them was not to fight and quarrel, but to teach them the Word of God;

that they had better assemble themselves on the morrow, and they should then have the result of our thoughts. We—viz. Messrs. Preece, Wilson, Morgan, and myself—met to consult together, as to what had better be done. We concluded to stop all work; and that nothing should be bought from the Natives until payment was made for the iron-pot broken by the Native Mata-pihi. In the evening, prepared some medicines for the sick Chief whom I visited last Monday; and gave them to my young man Samuel, that he might start the first thing in the morning. I felt, I trust, that we were under the protection of an Almighty arm, and that these broils were only the effect of Satan's rage and malice in the heart of this desperate young man.

July 4, 1834—After breakfast, I was informed that the Natives were about to quarrel among themselves. We went to where they were, and found them girding themselves, as in preparation for war. I asked them what they were about. They replied, that they were going to fight the young man's relatives, on account of his bad conduct to us the day before. I told them, that we did not come to promote dissension among them, but the Gospel of Peace; and that if they wished us to remain with them, they must desist from all such measures. They listened with attention, although many of them were trembling with anger; particularly the young men, who were for going heedlessly on, regardless of every thing. We had heard that they had loaded their muskets ready in the morning. We however kept them under restraint, and requested them to meet quietly together with the other party, to hear what we had to say; as they were all related, consequently all alike concerned. “But what was that pukapuka (book or letter), you sent to Kohirangatira yesterday, about? was it not to get you a house built at Wakatiwai?” said they, alluding to the medicine sent in paper the day before to the sick Chief. They had learnt that Samuel had gone off very early in the morning with a pukapuka which I had given him yesterday; and this gave rise to their surmise that we were taking measures for our immediate removal. I assured them, that it was only a paper of medicine for their friend; and that even should we wish to remove, we should not do so either hastily or secretly,

as it was always our rule to pray to Jehovah to lead and direct us. With this they appeared satisfied, and assured us that they would not meet with angry feelings. They kept their promise; for after making a rush, as their manner is, and wrestling together, they turned it all into good humour. They are a singular people: they can laugh and cry all in a breath. After this, several of the Chiefs stood up, in turn, to make a speech; exonerating us from all blame: and the young Chief, who was sitting close by, had the mortification of hearing himself a good deal censured by the different Chiefs present, to which he made no reply. I then stood up; and briefly reminded them of our first visit in the boats to them; also the promises and offers they then made to us, and the insults we had received since we came among them;—that we were determined not to wrangle with them; they well knew that we came for a different purpose. "Have any of you been wronged by us? Have we stolen from, or ill used, any of you, in any way? If we cannot live here without the peace of the Settlement being disturbed in the manner it was yesterday, say so; say so now." I remarked, that New Zealand was large enough for us to find a place at some other Settlement; but that, on my first coming here, I had hoped to end my days among them in the service of Jehovah, for their present and eternal welfare. Much more was said to the same purport. They replied, that what had been said was very true; that yesterday's transaction was a very bad one; but that they wished our hearts to be very great toward them and their place, and not to think of moving to any other Settlement; for they would die with shame, and their place would become a by-word to all other Natives. I replied, that we expected a proper remuneration for the iron-pot broken yesterday. "Oh, I'll bring you a payment," said one. "I," said another, "will pay for that." I replied, "If any thing is given, it must be brought by the young Chief himself; as we do not bear malice, and should then consider the matter at an end." I much wished to get an opportunity in this way of talking to him privately upon his late conduct. In the course of ten minutes, we had two hogs fastened to a stake; and shortly after another, brought by the Chiefs as a present. After some further conversation, we concluded that it would

be well to give them a mess of flour, as an indication, on our part, of good-will toward them. In the evening, two other hogs were brought, and our friends looked cheerful and happy.

Visit to Wakatiwai for the Formation of an Out-Station.

July 7, 1834—Occupied part of the day in preparing the boat for a visit to the Natives of Wakatiwai, twenty-five miles distant. In the evening, assembled the baptized and seriously-disposed Natives: these are always profitable and solemn seasons: it generally occupies about an hour and a half, in reading and explaining a portion of Scripture, singing, prayer, &c., and questioning them as to the state and progress of Religion in their souls. I was glad to find two young Chiefs belonging to Puriri among the rest: one of them, on holding out his hand to wish me a good night, observed, "It is an easy matter to hold out the hand, but not so easy to turn the heart."

July 9 — Accompanied by Mr. Morgan, started for Wakatiwai, with Tuma, our Chief, in company; who availed himself of this opportunity to visit Herua, Chief of that place, with whom an old grudge, of four years' standing, has existed. They met on our landing, and made friends; and we were kindly welcomed to the Pa. It being near dusk, we pitched our tents, assembled the Natives for prayer, and addressed them on the subject of the New Birth.

July 10—After a sharp frosty night in our tents, we rose early to breakfast: our fire was inviting to the poor half-naked Natives, who are too indolent to fetch fire-wood for their own comfort, although close at hand. After supplicating at a Throne of Grace to be directed in our duties through the day, we assembled the Natives at Herua's house. Most of the Natives in the Pa were present, and were very attentive. In concluding the address, I shewed them the benefit they would derive by having a school established among them. It was our wish that all should partake of the blessings of the Gospel; and if they would let us have a portion of land for a Native Teacher to cultivate, and a house to live in, we would place a Teacher permanently with them, and would often visit and spend a Lord's Day with them ourselves. To this they assented, and pointed out a good spot of land. I marked out the size of the house and fence. They

seemed pleased with the prospect of so close an intercourse between us; and, after purchasing a boat-load of corn, we left them at three o'clock, to cross over to Kohirangatira; but the wind shifting, we were obliged to return home, where we arrived at eleven o'clock at night.

July 11, 1834—Fixed to-day upon a site for a rush Chapel; which will be a comfort to us, and, I trust, a blessing to the Natives. Was told that a European flax-trader, whom we all knew, had sent word to the Chiefs of Wakatiwai not to allow Missionaries to go there; as their object was ultimately to bring soldiers to take their place from them.

Visits to Kopu.

July 13—Rode to Kopu. Found a great many Natives, but their minds entirely engrossed in trading with a vessel which arrived here two days ago. I was kindly welcomed by Porua and his brother: only eight attended Service. I told Porua, that, as he was the principal Chief, he ought not to allow his place to be disgraced by trading on the Lord's Day: Jehovah had given us six days out of seven for work, and only required one to be kept sacred for himself. "Aye," said he, "and have not I and Horeta been expostulating with the commander of the vessel; but he is a hurrying man, and says he cannot stop for Sunday: so you see we cannot help it; it is not us." He told us, also, that Europeans and Natives were all alike, and would all go to one place when they die.

July 14—To-day, chiefly occupied in mixing medicines, visiting sick Natives, &c. In the evening, assembled some of the thoughtful Natives at my house: one of them said that they had come for a fresh supply of food for the Wairua (soul or spirit). These refreshing seasons bring us into closer connexion with these poor Natives; who look up to us, as to their earthly parents, and for instruction to lead them on their way to heaven. Oh, may we be found faithful! One of them remarked, that he was afraid that all my conversation would be to him as water spilt upon the ground, which could not afterward be seen. Another said, that he did not think it was his heart brought him here this evening: it was his legs which moved his body; and yet he did not feel satisfied to stay away. I trust the Lord will not suffer these tender plants to be blighted by the tempta-

tions of the Wicked-one.

July 20—Early this morning, started for Kaweranga. Called at Kopu in my way: after addressing the Natives, they told me that a young man, a flax-trader, who lived at this place, was then lying dead. I called at the house, where two other Europeans were living. I found, on inquiry, that he had had a fit of apoplexy in the night—the second within three weeks—and was then lying in a state of insensibility. I bled him, and requested wet cloths to be applied to his head and temples; and then went on to Kaweranga. Found only a few Natives in the Pa, and those few as dark as night: on my leaving them, however, they requested me to renew my visit to them, saying, that they would all become believers, if I would continue to visit them.

July 21—Rode to Kopu this morning, with medicine for the afflicted young man. He had not yet recovered from his fit. I pursued the plan recommended by Dr. Thomas. He seemed a little relieved; and opened his mouth, which had been firmly locked from the commencement of the fit. Having done all that I could for him, I returned home, reflecting, as I rode, on the providence of God. It was not many days ago, in all probability, when this young man was living as he listed, without one thought of eternity; and, perhaps, now—awful thought!—for ever past his opportunity.

Outrages of the Native Tribes on one another.

At ten o'clock this evening, hearing the sound of voices, in a canoe on the river, approaching our Settlement, I went to meet it. It had come from Tararua, with the intelligence that a party from Waikato had made a descent upon Wakatiwai, and attacked the Natives in the vicinity of the Pa, by moonlight, on Sunday morning; killed fifty, including women and children; and, having lost only three of their own party, had decamped, taking with them a large booty, in powder, muskets, balls, &c. Many of the attacked party were so panic struck, as to render them helpless; their wives taking their places, in using the musket, preparing ball-cartridge, &c., in defence of their Pa. Such was their confusion, that many of them, who were not prepared, broke in the heads of the powder-casks, scooped up the powder with the ends of their muskets, and thus fired them at their enemies without

either ball or wadding, with a view to intimidate, as their last resource. Our people are much alarmed, both for their own and our safety. They form a multitude of plans, but are still undecided. They appear solicitous that we should accompany them to one of their strongholds, a few miles down the river; but I told them that it was not our intention to move; but, as far as it regarded themselves, they had better be guided by their own judgment. We did not profess to place our dependence in muskets or powder, but in the Lord; yet, as soon as I knew where Waharoa—a powerful ally of Waikato, and who has threatened to pay them a hostile visit—was to be found, I should go to see him. They all declaimed against it; assigning, as a reason, that I should be killed, and Mata (mother) would be left a widow, and my children fatherless. "Just as I came to sit down among them," they said, "I wanted to go and be killed." I remained in conversation with them till two o'clock in the morning.

July 22, 1834—Natives still much alarmed. I asked Tuma what they thought of doing: he said, they should remain, and we would all die together. I brought to their remembrance my reprobation of the conduct of Koinake, in murdering the man and woman from Waikato; and that they might expect, ere long, that ample revenge would be taken by that people. They asked me if I knew that they were coming, by looking in the pukapuka (book).

July 23—Our villagers busy in the woods, cutting timber to erect a fortification around us. I told Tuma it would be better for them all to go to their original fortifications, and leave us to shift for ourselves. This he thought madness, and would not hear of.

July 24—Natives more settled: determined to remain where they are. Tuma remarked, "Let the Atua (God) fight for us; and do you be strong in prayer." I was struck with such a remark from a heathen.

It appears, however, that hostilities did not at this time take place; Mr. Fairburn stating, at a subsequent date, Sept. 3, that the Natives around him were "in no immediate expectation of a visit from the Natives of Waikato."

The following Extracts from his Journal, in the subsequent year,

present a striking instance of a

Prompt and Successful Attempt to prevent the Murderous Designs of a Native Chief.

Aug. 23, 1835: *Lord's Day*—After Native Service this morning, rode to Kopu. Found that the Natives had gone across the frith, to Wakatiwai; to mourn, as the native custom is, over a Chief who had died a few days ago; and that on the morrow they were going to cut off a party belonging to Waikato, who were then at Manawenua, about twenty miles, overland, beyond Wakatiwai, on their way to Ngate Paoa, unarmed. A neutral Chief was with them, for the purpose of making up past differences between themselves and that tribe; they took with them a feast of pigs, corn, potatoes, fish, and kumera. Koinake, a Chief whose delight is in shedding blood, was then getting his canoe in readiness at Kauweranga, to precede the others with his party, secretly, in the night, in order that he might have the first opportunity to glut his revenge without restraint. I felt much distressed on hearing this account; but knowing that no time was to be lost, I determined to return home immediately, launch our large boat, and proceed immediately for Manawenua, to intercept, if possible, Koinake and his party, so as to give the poor creatures timely notice of their danger. At half-past nine in the evening, accompanied by Mr. Wilson, we started in our boat, with a good hope, through the blessing of God, of being the humble instruments of frustrating the designs of the great enemy of mankind. We pulled leisurely across the frith, to accommodate ourselves to the tide; as the little creek we had to enter could only be approached at high water. Having arrived before the tide had sufficiently made, we anchored the boat, and lay down till day-light. We now pulled into our little port, made haste to get a little coffee, and, after commending ourselves and our cause to God, set off, with feelings of hope and fear. Having ascended the first hill, we took a survey of the frith which we had crossed on the preceding night, and at once saw Koinake's canoe pulling right in the direction of the little port we had chosen. I had procured a native guide, to conduct us by the nearest possible road; and it appeared that Koinake had made the same choice as our guide. We now quickened our pace; and, as we passed over each succeeding hill, could observe

the canoe fast approaching; till at last we saw them land. Up to this period they knew nothing of us: they would now find our boat and tent in charge of a couple of lads, from whom we had no doubt they would gain some information respecting our object. In entire dependence, however, on the Divine will, we pushed on as fast as we were able; sometimes running, sometimes walking, till we were within about two miles of the place where we expected to find the Natives, when Mr. Wilson became so weary, that he could go no farther. I was not much better. After half-an-hour's rest, we again proceeded; and examined several native places, but without success. We then crossed the river, to some native houses; and observed recent foot-marks in the sand. I immediately despatched our guide to the landing-place; with directions, should the Natives whom we were seeking be there, to inform them of our object, and return with all speed to us. After being absent about an hour, he returned, saying, that all the men, except three, who had remained with the canoes, had arrived safely the day before at Wakatiwai, and were then with their friends; but all the women, forty in number, had been left behind with three canoes, which, on the arrival of our messenger, they launched, and lay off upon their paddles, till we should arrive. We immediately went forward; but had not gone far, when we heard the report of a musket, in the direction of the canoes. I trembled for the fate of the poor women, knowing that it must be Koinake, or some of his party, who had fired; having slipped past us in the bush, while we were endeavouring to trace out the Natives. We quickened our pace; and on reaching the rising ground, saw a Native, who proved to be Koinake, loading his double-barrelled gun. Shortly after, several others made their appearance. I could only compare them to so many blood-hounds, scenting their prey. Mr. Wilson, with our guide, passed on, in another direction, toward the canoes, to warn them of their danger; while I turned to face Koinake and his party; at the same time doubtful as to the issue, through our interference in this matter. I found him rather civil, and conversable. Among other questions, he asked if I supposed that he had come there to kill any body. I replied, that his asking me such a question would imply that he had. He seemed restless

and impatient; asked if I had seen any Natives in the neighbourhood; and at length turned in the direction of the poor women, with all his party, twenty-three in number; twenty-one of whom were armed with muskets or double-barrelled guns. I followed close at his heels, with feelings more easy to be conceived than described. We now travelled as fast as the wretched roads and swamps would allow; it raining also heavily at the time. In about ten minutes, we came in sight of a recently-built native house: the foremost made a rush toward it, while those in the rear pushed on. This was to be the crisis of their fate: and never shall I forget my feelings, when, as I came up to Mr. Wilson, he said, "All is right: they have just passed out of sight, among the rushes." Thus was Satan foiled, and his emissaries completely frustrated, through the blessing and mercy of God on this memorable occasion. Koinake had been by no means idle, as we had had at least two hours' start of him. Had he been an hour earlier on his way, in all human probability it would have ended in the murder of those poor creatures, who so fortunately had escaped. Koinake, finding that they were still within hail, called out to them, in a friendly manner, to return; but in vain: they knew well that their only safety was in flight. It now became a matter of less painful interest to us, to hear them telling each other how cleverly they could have done this or done that, if they had come direct to that spot; shewing plainly what their intentions were, had they had the opportunity. The sun was now below the horizon, the rain was falling in torrents, and our garments drenched with travelling through swamps and underwood; our tent, bedding, and provision, fifteen miles distant; and the only hut near in an unfinished state, the roof being covered in only on one side. Koinake, however, notwithstanding the failure, through our means, of his project, invited us to share with him and his party the unfinished hut; and gave directions to cover in our end immediately, to shelter us from the heavy rain—such is the singularity of the New-Zealand character. We soon had a fire kindled in the house, stripped off our wet garments, and, between fire and smoke, managed to get them tolerably dry. Our next difficulty was the want of provisions. We had been told that we should get well supplied from the party whose cause we

had espoused; but they were now gone. Not so our friend Koinake: two of his party carried provisions for the rest; and, to his credit be it spoken, as soon as he found that we had none, he supplied us and our Natives with potatoes;—indeed, *the barbarians shewed us no little kindness*, keeping themselves at one end of the hut, while we occupied the other. I did not think it expedient to enter into conversation with our newly-made friends, on the subject of our visit, at present; but took the opportunity of hearing them express their ideas to each other, and found that they gave us the full credit of their failure. After we had all supped on our roasted potatoes, I proposed to them that we should conclude the events of the day by prayer; to which they readily assented. When it was concluded, we endeavoured to rest, as well as our comfortless situation would allow. I had a log of wood for my pillow; and reflected, as I lay, on the goodness and mercy of God, in thus preserving from an unprepared-for eternity so many fellow mortals. At day-light, we arose to retrace our steps, Koinake and his party being in company. The rain had fallen heavily during the night, which rendered our travelling, through swamps and over clay hills, exceedingly difficult and wearisome. The creeks and rivers, too, were so much swollen, that to wade through them was impracticable. We therefore had to make a small raft of dry flax-stalks, with a line attached to one end, for the purpose of being pulled across from one side to the other, sitting up to the middle in water.

During the first part of this day's journey I had several opportunities of talking to Koinake. He seemed to take great pride in two double-barrelled guns: and holding one of them out to me, with a significant smile observed, "I should have tried that gun yesterday, had I been in time." I told him that it was men like him who brought whole tribes into trouble; that I knew that most of the Chiefs he was connected with were disposed for peace; but that as long as such men as he were seeking for blood, peace could never be established. To my agreeable surprise, he very readily assented to all I said, and promised that this should be the last time he would come on such an errand. I then told him that New Zealand was a land deeply stained with blood; that it was a crying

ain before God, and that His vengeance hung over the heads of all those persons who committed murder; for He had said, *Whosoever sheddeth man's blood, by man shall his blood be shed*. He remarked, that this was the first time he had heard my "kauwan" (preaching); and he meant to leave off fighting. He then asked if he should come to see me at Puriri, to talk more about the matter. I replied, that I should be glad to see him. Much more was said on the subject, until we had to part company; as he had to take with him a canoe discovered the day before, up one of the creeks, belonging to the party who had fled. This they had to drag over hill and dale, a distance of ten miles, to the sea: it would carry about twenty-five men. The remainder of the day was very rough, accompanied with frequent lightning, thunder, and heavy rain. I at length became so faint and weary, that with difficulty I reached my tent, which was indeed a welcome home. I immediately divested myself of my wet clothing, and felt heartily thankful for my warm blankets.

Aug. 26, 1835—Feel refreshed after our night's rest; with no other inconvenience than a little stiffness in our limbs, from the effects of our late journey. After breakfast and prayer, we proceeded to our boat: found all safe; and went immediately to Wakatiwai, where the husbands and relatives of the escaped party still were, with their friends. Not an individual there knew any thing of our late adventure. Some laughed heartily at the outwitting of Koinake, while others appeared to be much provoked at his duplicity. The party from Waikato were about to return, when we arrived, but by a different road from that on which Koinake and his party were coming; so that all interference on our part was now unnecessary. Herna, the principal Chief of the Pa, gave me a couple of fine hogs. We again got into our boat, with a fair wind; and reached Puriri at half past six in the evening.

Sept. 1—To-day, Koinake paid his promised visit: and as Mr. Wilson was about to go to Matamata, he dictated a letter to Waharoa, giving him an invitation to send his son to him on a visit, and he would afterward return it in person at Matamata. I believe he is too old a general to accede to such a proposal.

Sept. 2—Koinake begged a slate and pencil; saying, that he wished to be

admitted into the Warekura (school-house) to learn to write. I remarked to him, that it would be much better than such pursuits as those in which he was engaged the other day; and that all gentlemen in England knew how to read and write.

Sept. 7, 1835—Met Tuma in the valley to-day; who has heard that we have thoughts of removing further down the river, to be nearer the body of Natives. He tried to put many obstacles in the way, which I effectually removed; and we parted, I believe, with a mutual good understanding. He told me, that our saving the lives of the Waikato women had been the means of much good; as Wakatiwai must have been abandoned, if Koinake had succeeded; it being a place of easy incursion from Waikato.

The passages following relate a further instance of the success of the Missionaries in

Negotiations for the Establishment of Peace.

Sept. 14—Having received an invitation from Waharoa, to take Tahu, a Ngatamaru Chief, with me to Matamata, we went, accompanied by a deputation, twelve in number, with proposals of peace. They have been for years at war with each other. We reached Kahukura in the midst of heavy rain; and were obliged to hurry on shore, to get up my tent for the night.

Sept. 15—The rain having abated, we put our things into the boat. After proceeding some distance further up the river, we were again obliged to put up for the night; a very cold wind, with heavy rain, having set in. We all got well drenched, before we could get the tent and shed up.

Sept. 16—The hills around us covered with a hoar-frost, which might have been taken for snow. About noon, moved onward, the weather having cleared up. Reached Waemiemi, within three miles of Waiharakeke.

Sept. 17—Arrived at Waiharakeke, and were received by Waharoa and his party with great pomp; after which, each of the leading Chiefs made a speech. In the afternoon, a fine hog, with potatoes, well roasted, was served up to our party. In the evening, I addressed them on the subject of peace, directing their attention to the Prince of Peace. Waharoa observed, in allusion to the length of time they had been at variance, that it had been a long night between them; but as

the day had at length dawned, Ngatamaru and his party had better join their forces, and attack a powerful Chief, named Wera, beyond the East Cape!

Sept. 18—This morning, accompanied our deputation, together with Waharoa and his party, to Matamata; where the principal meeting was to take place, about fifteen miles distant, in order to complete what appeared to be so happily begun. We arrived about one o'clock: found the Rev. A. N. and Mrs. Brown quite well, in an extended sphere of usefulness. In the evening, we had an interview with a few of the Chiefs, on the object of our visit: the next day was proposed for the general discussion of matters relative to Ngatamaru and themselves.

Sept. 19—After breakfast, we accompanied the deputation to the Pa, where we found the great body of the Natives already assembled. When we had approached within 200 yards of the spot, about 600 warriors stood up to "hari" (dance)—a signal of welcome to our visitors: after which, a number of the Natives stood up, each in turn, to make his speech. Concessions were made on both sides, peace was settled, and the whole ratified by a large feast of roasted hogs and potatoes.

Sept. 20: *Lord's Day*—The day being fine, Divine Service was held in the unoccupied house built for Mr. Wilson: upward of 300 were present.

Proceedings at Mangapouri.

A brief notice of this New Station occurs at p. 342. A statement of the particulars of its occupation by Mr. J. Hamlin and Mr. J. Stack is here presented, from their Journals.

Remark relative to New Stations.

Our Readers will observe, that in the commencement of new Stations in New Zealand, notwithstanding the invitations made by many Chiefs for Missionaries to come and dwell among them, there are yet remaining not a few of the Natives, and of the men in power, whose hearts appear to be filled with the spirit of the Evil One; men full of murder, deceit, malignity. With these our Missionaries have to contend, mouth to mouth; and very harassing is this warfare. But as they have gone forth in the Name of Him, who was manifested that He might destroy the

works of the Devil, they have been thus far graciously preserved and prospered. The accounts of this Station remarkably exemplify this protecting goodness of our God and Saviour: He has made His Servants to pass through scenes of extreme alarm; but he has not suffered any real harm to happen to them; thus calling forth for renewed exercises of gratitude and faith.

After a series of vexatious circumstances, encountered by Messrs. Hamlin and Stack on their way to Mangapouri, Mr. Hamlin thus describes the first few months of their residence at their new Station:—

Arrival at the Station.

July 2, 1835—Wishing to be at Mangapouri early, we rose this morning at four o'clock, and kindled a fire; but it was soon surrounded by the Natives. The frost was very severe, and our children stood shivering and crying with the cold: in vain did we tell the Natives to go away: we comforted ourselves, however; as we should soon be at home. We started at a little past eight: the Natives complained so much of the cold, that they said they could not hold the paddles in their hands, to pull. We got over the fall near Mangapouri pretty well; and arrived there about half past twelve o'clock; thankful to Him, who had guided, protected, and preserved us in health and peace, throughout this tedious journey. To His name be all the praise and glory, to whom alone it is due! Got all the stores and furniture housed before night, and all pretty correct.

Capricious Conduct of the Natives.

July 3—I feared we should have a great deal of trouble in paying the Natives: there were 178 of them; but it was managed more quietly than I expected. After this was over, I told the Chiefs that we wished for a few days' quiet, as we wanted to dry our clothes, &c. Before, however, the day closed, we heard that a party had threatened to strip us, as a payment for what the Natives had done, in fetching us: what that was, I cannot tell.

July 4—Endeavoured to arrange some of the stores, &c.: house nearly full of Natives, as well as the back and front yards.

July 5: *Lord's Day*—Sent some of the Christian Natives to the adjacent villages.

I remained at home, to see how the Sunday School was going on: there were about fifty out-door Natives present at school. This being over, I had some conversation with Werowero, and several of the Chiefs; who told me that they were jealous, because we had come to tell them to believe, and so lull them to sleep, that the neighbouring tribes might fall upon them. I asked if he thought Mr. Williams, and those that went to Tauranga, went to lull the Tauranga Natives to sleep, at the time they went to try to make peace between them and the Ngapuhi, or the Natives of the Bay? They replied, "No." I mentioned several other instances, which were answered in the same manner. I then asked what reason they had for believing it would be the case now: they said they merely made the observation. They next inquired whether all the Natives in the Bay believed; and added, that if all the Chiefs there had believed, then it would be good to come among them.

July 11—Awarahi, one of the Chiefs, was talking to me about his sacred places, one of which was not above five yards from the house. I said, I was sorry that the house should have been put so near to the sacred places, although done by themselves, lest they should say that that was the cause of the death of them. He interrupted me, and said, that that was the cause of the death of his children; and it was the cause of the illness of a great lady, who was now in a dying state. I replied, "You talk a great deal about your god seeking for a payment of you for the violation of your sacred places by us: pray how is it that he does not seek for a payment from us, by whom you say your sacred places were violated?" "Our gods have no fame," said he: "they do nothing to you, but turn round and bite us. I suppose," observed he, "they are afraid of you." "Who are your gods?" I asked. He answered, "The spirits of our Chiefs, who have died and become gods. And," continued he, "if it be true that they are gone to the place of fire for not believing, do not pray that they may be released: let them remain, and burn, as a payment for their biting us." I explained things to him.

July 12: *Lord's Day*—This afternoon I went to Otuwai, a large Pa about seven miles to the east of Mangapouri: there were about 200 Natives assembled. I sung a hymn, had prayers, and addressed them; but had scarcely done, when one

of them said to me, "How many baskets of potatoes do you require for an axe?" I replied, "We can talk about that another day."

July 13, 1835—After dinner, the Natives assembled, to be paid for the raupo house in which we are living; and Mr. Stack, when he brought out the articles specified, unintentionally mentioned only one of the Chiefs' names who were to receive the payment—which, by the bye, we have since learned was correct, for there was but one hired: the other immediately said, that as Mr. Stack had not mentioned his name, he would not touch one of the things. Mr. Stack made every apology, but all to no purpose; consequently, abuse ensued. They further accuse us of having kept some blankets which the Rev. W. Williams had given me for them. I replied, "Mr. Williams has said nothing to me about any blankets, nor have I any." They said, Mr. Williams wrote them a letter, saying he had given me some blankets for them: one for Kaihau, one for Tamarere, one for Awarati, and one for Kati. I inquired for the letter, but they said it was torn up. I answered, "The Rev. W. Williams, as far as I recollect, never said a word to me on the subject; and therefore I think there must be some mistake in the matter." They then told us it was a falsehood of ours: we had the blankets, but would not give them up. We were then called a set of liars, thieves, and almost every thing that was bad. I told them that I would write to Mr. Williams about it; which I have done, but have not yet received an answer. In the evening, the two head men came in, to talk the matter over: and I felt glad to see them, for I thought that we should be able thereby to come to some better understanding. In the course of conversation, they said that we had made slaves of them. I replied, that it was not our intention, as they very well knew, to lessen one, or exalt another, but to give to each his due: and if the late occurrence was a mistake, and it had been made in the Bay by a European, it would have been passed over on that account. After two hours conversation on the subject, we came no nearer to a reconciliation than at the beginning: we however thought it would soften matters, by giving to each a fig of tobacco; but they were no sooner given, than they were thrown back again. Never did I see such a specimen of pride among

Natives before, and that, too, with Chiefs quite of a secondary order. The man whose name was mentioned, who should have had but half the payment, therefore went off with the whole. We however sent to him to return the whole, and we would give him back a part; which he afterward did.

July 16—This morning, I sent our Natives to get some "raupo" (rush), to enclose a shade that had been put up, and to make it into a School-house and Chapel, it being too cold to have school in the open air; but instead of going direct for the raupo, they went and asked the two men who came into our house last night, whether they might go; and the answer was, as might have been expected, "No:" and it was added, if any of their own Natives of Waikato should go, they would kill them; and let those who came from the Bay return again with the persons with whom they came. But the prohibition of the raupo was not all; for they said they would kill any one who should dare to touch a bit of fire-wood or fern-top; and as to our Settlement Natives, they would send them flying in a short time. "And let all the Europeans go home! Who asked them to come here? We never asked the Rev. W. Williams to come to our places: he came of his own accord: we do not want any European, but those who sell muskets and powder." This was said to the Natives, who came and told us. Hearing all this, and a great deal more, I said to Mr. Stack, "Let us go out, and hear what they have got to say;" and in going out, we met Tana, a Chief, who said, "Your fence will be all knocked down presently." We then consulted as to what we had better do; and concluded to offer them half the payment for the house, without waiting for the return of those articles which the man had taken away. We did so; and the two men came into the house to look at the things. I took the opportunity, as the above was not said directly to us, of asking if it was all true; and the answer was, "Yes:" then turning to the things we had offered them, they said, "Who wants these things? take them away again: as you have made us slaves, let us be slaves:" and in this state matters continued the whole of the day. In the evening, about seven o'clock, these two men, with several others, came into the house, and said they were come to make peace. It was the custom of the

Natives, they observed, to be angry ; and then to make peace again. I replied, " Let the custom be whose it may, it is a bad one to carry anger to such a length for no cause." They no doubt discovered that we were not in a very pleasing mood for making peace ; and therefore, for the better accomplishment of their object, they introduced the subject of Religion, and asked many pleasing questions ; and after a good deal of conversation, we parted pretty good friends.

July 17, 1835—The man returned all the things he had taken away ; and we divided them, and gave to each an equal share ; and thus matters were at length settled. But how grievous it is that things must go on in this roundabout way ! But so it is in this land ; for it is difficult to purchase a few baskets of potatoes from the Natives without some unpleasantness.

Divine Service with the Natives.

Aug. 2: *Lord's Day*—Had Service in the raupo Chapel: about sixty Natives assembled. I attended the school in the afternoon ; about forty present : after which, I went to the adjacent villages, and addressed all I found. Two of our baptized Natives were out all day among the Natives ; the others went after the Morning Service was over : so that the Natives around us, within the distance of seven or eight miles, are visited nearly every Sunday by ourselves and Natives. Those at a still greater distance are visited occasionally. These Natives observe, that we must allow them to kick and strive at first, but we shall have them all on our side at last.

Aug. 9: *Lord's Day*—We were enabled this morning to have our English and Native Services together ; the former of which, to the present time, we used to hold in our house, and the latter under a shade ; but having enclosed the shade with raupo, we all assembled together, which gives us more time to go out among the Natives. The Service was better attended, and the Natives better behaved this morning, than heretofore. After dinner, I went up the River Waipa, and addressed all I met with. Some of our Christian Natives went down the river, and some went inland ; but the great enemy of souls is persuading the Natives not to receive the Word from the Native Teachers ; for they say, " What do we see in these Natives

better than ourselves ?" This, with many, is too true.

Visit to Ngaruawahia.

Aug. 22—Went on to Ngaruawahia : found but few Natives there, they being scattered about at their cultivations. A few, however, of those at the Pa, manifested a great desire to learn to write ; in order, as they said, that they might be able to write to the Europeans, to ask for tobacco. Some of them had learned the vowels, and had proceeded to the consonants : they had given to each consonant as many sounds or names as there are vowels ; each consonant having the combined sound of the consonant and vowel to which it is prefixed.

Aug. 23: *Lord's Day*—After breakfast, went and asked all the Natives to assemble for Service : many of them were then getting into their canoes, to go off to work : others said that they had not eaten, and therefore could not come. I told them that I would wait for them, and did so. Afterward, I called them again ; and at length about thirty came. I read the General Exhortation and Confession, and then addressed them in a conversational manner. I asked them what the evil was of which we had to tell them : they replied, that what we told them was very good, but they could not understand it. The old women said, they thought it was the same as the " karakia marri," or native prayer, and therefore they must not attend. I told them it was for all. After I had addressed them, the baptized Natives had the Catechism with them, with a short examination of each question. This being over, many of them came to repeat their letters, and the union of the vowel and consonant.

Aug. 25—I had prayers with about fifty Natives of the place, and addressed them : they were very attentive. After breakfast, I took leave of the Chiefs : there were many Natives assembled ; and an old Chief, who arrived last night, was addressing them, telling them not to go to Tamaki ; for the East-Cape Natives, who had been to Taupo and had upset a Pa, were going to make war with them. I left them, and proceeded up the river ; and arrived at home about three o'clock, very wet and cold.

Notices on Divine Service and Schools.

Aug. 30: *Lord's Day*—I addressed the Natives in the plainest manner I could. I asked them what their superstition had done for them, in a temporal

point of view. I also warned them against calling themselves Believers; which they often do, because they come to listen to the Word of God. I told them what constituted a Believer, and entreated them not to stop short of its attainment.

Aug. 31, 1835—Had my baptized Natives into the house, and addressed them from Matt. v. 25. I pointed out the 7th chapter of St. Matthew, and the last four verses, with many others that bore on the subject. There is every excuse to be made for them on the present occasion, as they are continually surrounded by the Natives of the place: indeed, it is with difficulty that we can keep them out of our houses at prayer-time. But those who study the character and examine into the state of the Native Christians will find much to lament, and little to praise, with a few solitary exceptions.

Sept. 5—I had a slate sent to me, the object of which was to ask for some tobacco; with a threat, that if I did not give some, the person who sent the slate would break the two slates that had been given to him, at his earnest request, in order that he might learn to write. I told the person who brought the slate, to take it back again: I did not understand such language.

Sept. 7—Measured Puriri river, with a view of throwing a bridge over it, provided the Natives would help a little, and found it to be 110 feet wide; but on mentioning the subject to them, they said it was to facilitate our movements in visiting them; and they thought they did enough in listening to what we said, without doing any thing else.

Sept. 14—Mrs. Hamlin commenced an Infant School; and although we had given notice of it some time before, only three attended; two of whom could not speak. The next day, however, there were twelve.

Sept. 20 : *Lord's Day*—Read the Native Service, and addressed the Natives: after which, I read an English Sermon. Dinner being over, I had school; and while two of the Baptized Natives were hearing the others the Catechism, I went over to the opposite side of the river, and spoke to some Natives who were sitting there, and entreated them not to neglect the all-important concerns of their souls. Awarahi said, that I must not be in a hurry with them, but give them time to think about what we told them, whether it was good or bad, as it was a new thing to them. I replied, I did not see much hesitation in receiving

muskets and powder, which were also new to them. I again asked them to think about their souls, as they knew not how soon death might come. I then left them: and in going home, I was asked by a man if I would purchase his fence. I told him, I could not talk about these things to-day. In the evening, I had Native Service; after which, had Service among ourselves.

Oct. 4 : *Lord's Day*—Addressed the Natives, from the words, *Flee from the wrath to come*. After dinner, had school. Just as school was over, a great many Natives came into the Settlement from Barowera, and stopped to make their speeches: their canoes were at the same time passing down Puriri, loaded with potatoes, which were for Tamaki, to be planted there: and just as the canoes came opposite the Settlement, one of them struck against another and broke it, so that some of the potatoes were upset. While the Natives were endeavouring to account for this circumstance, I remarked to them, that it was Sunday, and it was not right to be thus employed. While some of them said they did not know it was Sunday, others said, What if it was Sunday? they found that those potatoes which were planted on Sundays grew quite as well as those which were not. I however advised them not to proceed to-day, which they attended to.

It would seem, from this extract, that Mangapouri is on the Puriri River; and not on the Waipa, as stated at p. 342: but its exact situation has not yet been pointed out.

Instances of Native Superstition and Ferocity.

From Mr. Stack's Journal, which goes over much of the same ground, we make the following Extracts. The latter part of them extends to a somewhat later date than Mr. Hamlin's account; and brings us to a period of great alarm in this new Station: yet out of this danger *the Lord delivered them; in whom we also trust that He will yet deliver*. He writes—

Sept. 24, 1835—Tidings of a dreadful murder, which was committed within a mile of this place, about an hour before I arrived. The murdered man was a slave from Taranaki: he lately met his wife, who has been recently brought from that place a captive, but the property of

another master. Love to the partner of his bosom, and false hope of being able to escape home, inclined them both to take to the bush; where they were found this morning, not by their proper master, but by another Native, who immediately brought his piece, and, in spite of the heart-touching appeal, "Ana au heikohurutia (Don't murder me)," and the presence of the wife, sister, and father-in-law of the deceased, this ruthless brother of Cain fired a ball through the body of the unhappy man, who fell dead at his feet. This unfortunate young man was one of my hearers on the night of the 17th, in the Pa at Maungatautari; but little did I dream that he was so soon to enter upon eternity. I inquired what was done with the remains: the Natives said they were buried. This circumstance has made me speak more forcibly, to-night, to the Natives assembled round my fire, on the evil heart of man, and God's remedy for man's purification: but, oh! how dark the minds of these people are! I purpose trying to have an interview with the murderer to-morrow. Oh, when will this cease to be a land of murderers! A very short distance can be travelled on any path without relics of some once-living man being found whitening in the sun. On descending from Maungatautari to-day, I found part of the head and body of a Chief of Ngatamaru, who fell there in battle. Out of respect to our common humanity, I placed them under the ground; which was a matter of derision to some of my party.

Sept. 25, 1835—Rose at day-light: the morning frosty. Assembled the Natives, for Catechism, singing, and prayer. On the whole, they behaved pretty well. On reaching the next village, if it may be so called, I was shewn the widow of the murdered man, with her hair cut off, her face smeared, and her eyes swollen with crying, sitting on the ground close by her father and sister-in-law. They all appeared to be brooding in melancholy silence over yesterday's mournful tragedy. Surrounded by numbers of children, and several grown-up persons, who appeared as little concerned as though a dog's head had been cut off, I stood gazing upon these children of sorrow till my heart sickened within me, at the contemplation of that cruel tyranny which had in a moment dissevered ties of the dearest kind for the venial offence of wishing to return to one's own native place.

Dec. 2—An accident occurred to-day, which might have been attended with serious consequences. Parekura, a very well-behaved Native of Mr. Hamlin's, in working at a canoe with an axe, with several of Mr. Hamlin's lads, was interrupted by Wareoriri, an old friend of Awarahi, who wished to shew his superior ability in forming the canoe. After giving some instruction to some of the other lads, he came unperceived to Parekura, whose eyes were down upon his work, within range of the sweep of his axe, as he lifted it to strike; and in bringing the axe down, Wareoriri received a cut from it on his head, which had nearly proved fatal. The old man bore it with great patience, and said that the fault was his own; but all the lads, as soon as the accident occurred, were confounded, threw down their axes, and expected to have them all taken away. The Natives behaved much better than they generally do, on such occasions. It is true, they came to strip Wareoriri; but, on our expostulation, they left off.

Mr. Stack then relates, at considerable length, the particulars of an attack made on his own dwelling by the Chief Awarahi, who deliberately fired several shots into it. Mr. and Mrs. Stack, with their infant child, were immediately under the necessity of hastening to seek an asylum in Mr. Hamlin's house. His Journal, after a few days, thus proceeds:—

Dec. 26—One of the Urikoro, a people whom we have been very much in the habit of visiting, has just been proved to have murdered his wife, and to have secreted her body in the fern; where it was discovered by a dog's feeding upon it. No judicial proceedings will be instituted against this man: he will be as much honoured in society, as though he had never committed such an act. This is the second human being killed near us, within a few days of each other. How little is the principle regarded in this land, that *whoso sheddeth man's blood, by man shall his blood be shed!* A man's life and that of a dog seem to be of equal value, in the estimation of some of these blood-thirsty creatures. Mr. Hamlin and I examined my house to-day, where Awarahi had struck it with the balls. Most of the balls were ultimately arrested by some thick piece of wood in the partitions of the room. I have obtained four of them; which will serve me as re-

membrances of Mangapouri, when I may be many miles distant from it. The lowest ball-mark is in the rush partition in the sitting-room, about four feet above a temporary sofa on which Mrs. Stack generally sits. Six balls entered the house; and a seventh struck the edge of the roof, and is no farther traceable. I must say, I feel reluctant to return: though the length of time which must necessarily elapse before any alteration can be effected, seems to leave me no alternative.

Dec. 28, 1835—Mrs. Stack and I returned to our forsaken dwelling this afternoon, with no very pleasant feelings.

Wildness of the Natives in the Southern Parts of the Island.

Writing from Matamata, January 9, 1836, Mr. J. Morgan expresses a truly fraternal sympathy in the trials of the Mangapouri Station; and at the same time adds some remarks, calculated to give a right direction to the thoughts of friends in England, in reference to the Country of New Zealand. He writes:—

We have received letters from Mangapouri. Awarahi, chief of that place, had been behaving very ill: he had fired eight musket-balls into the side and roof of Mr. Stack's house. A few days afterward he sent four pigs, as a payment, in order that peace might be made; and left the Settlement for Manukau. We have many things around us to remind us that we dwell in a savage land; but God is our protector: under the shadow of His wings we take refuge from the storm; knowing that the hairs of our head are numbered; and that though a thousand should fall at our side, and ten thousand at our right hand, it shall not come nigh us; unless permitted in love by our Heavenly Father.

I am afraid that the great majority of our friends in Europe hold very erroneous ideas of the extent of good done, by the blessing of God, in this land. The accounts, received from the Northward Stations, of the work of grace going on in that district, are taken for the island at large; whereas it is, comparatively speaking, a very small speck on the map of New Zealand. The district extends from the Bay of Islands to Hokianga, the Wesleyan Station, on the western coast, distant about forty miles; and again from the Bay of Islands, northward, to our Settlement at Kaitia, distant

about sixty miles.

In this, the southern part of the island, we are surrounded by a darkness which may be felt, the *habitations of cruelty*, and the strong-holds of native superstition: ignorance and vice are on every side: while farther south there are many thousands who have never heard of the saving name of Jesus. A Chief belonging to this place was shamefully murdered, and afterward eaten, at Rotorua, where Mr. Chapman is stationed, on the 25th of last month. Mr. Chapman succeeded in getting the head from the murderers, and gave it over to the relatives. The murdered man had not in any way offended: but because his murderer, a Chief of the place, could not discover a man charged with adultery, he wreaked his vengeance on poor Hunga, and thus shed innocent blood. It was a very treacherous act. The Chief, and his son, called upon Hunga, at his dwelling, early on the morning of the 25th of last month; called the man out of his house; and rubbed noses with him, as with an old friend; and while engaged in the act, his son, who accompanied him, struck Hunga his death-blow, on the head, with a hatchet. Waharoa, and the people of this place, are waiting the arrival of a vessel, daily expected at Tauranga; from which they expect to receive a supply of arms and ammunition, in exchange for flax. If, by that time, Maketu, a place on the coast, which they have demanded as a payment, be not given up to them—and our opinion is that it will not—Waharoa and his people will proceed to Rotorua, joined, it is expected, by several other Waikato tribes, to seek satisfaction—or, as they call it, a “payment”—for the death of their friend. In the midst of these discouragements, we continue to labour, and to preach the Gospel of Christ our Saviour. Our schools are tolerably well attended; numbers hear the Word of Truth; but, yet, we know not what an hour may bring forth. There is a party now employed in fixing partitions in my rush house; but should the vessel arrive before they have finished their work, and Waharoa give the word for them to move against Rotorua, perhaps not more than two or three will continue at work: the others will leave, to go to war. Pray for us, that we may be able to cast our bread upon the waters, relying on the promises of our God; who has said, *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost*

parts of the earth for thy possession. It is our privilege to look forward to those

brighter days, when the Sun of Righteousness shall arise, with healing in His wings.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Raban arrived at Milford Haven, on the 28th of September, in the "Frederick," Capt. Brown; the vessel having put into that port in consequence of losing her course in a heavy fog. Mr. Raban reached London on the 30th. He left Sierra Leone on the 26th of July, having passed upward of six months in the Colony; as he arrived there from his last visit home (see p. 176) in the middle of January. He had hoped to escape the necessity of his annual visit home, but a severe attack of fever obliged him to return.—The Rev. C. F. Schlienz (see p. 301) was admitted to Deacon's Orders in the United Church, by the Bishop of London, on the 23d of October.—On the 25th, the Instructions of the Committee were delivered to the following Labourers, on their proceeding to their respective destinations: the Rev. J. U. Graf and Mr. H. Townsend, to Sierra Leone; the Rev. J. Günther and Mrs. Günther, to the New-Holland Mission; Mr. J. N. Williams and Mr. J. Gillies, to Jamaica; and the Rev. C. W. Winckler and Mr. James M'Arthur, to Trinidad. The Instructions having been acknowledged by the Rev. Messrs. Graf, Günther, and Winckler, respectively, the Rev. Henry Venn addressed a few words of counsel and encouragement to the Missionaries, and they were commended in prayer to the care and favour of Almighty God by the Rev. C. Smalley.

London Miss. Soc.—On the 1st of September, the Rev. Benj. Rice and the Rev. Gilbert Turnbull, with their Wives and the Rev. W. Thompson, all appointed to the Madras Presidency, embarked at Portsmouth, in the "Mary Ann," Capt. Tarbutt; and, on the 21st of that month, at the same port, the Rev. James Bradbury, in the "Robarts," Capt. Elder, for Calcutta.

Temperance Cause—In the Temperance Penny Magazine for September, the following facts are quoted from a recent Parliamentary Return, in proof of the *Decrease of Intemperance in Great Britain, and of its fearful Increase in Ireland*:—

It gives us sincere pleasure to announce, that, in ENGLAND, there has been a Decrease in the quantity of Ardent Spirits distilled, in the last year, to the amount of 325,413 gallons; and a Decrease in the quantity which paid duty for consumption, to the amount of 329,248 gallons. In SCOTLAND, there has also been a Decrease, both in distillation and consumption—in distillation, of 59,642 gallons—in consumption, of 31,111 gallons. But it is with inexpressible regret and alarm, that we turn to the state of things in IRELAND: there, the Increase in Distillation has amounted to the amazing total of 1,797,137 (One Million, Seven Hundred and Ninety-seven Thousand, One Hundred and Thirty-seven) gallons; and the Increase in Spirit paid duty for Consumption to 1,673,817 gallons—one of the most tremendous facts ever recorded in history!

MEDITERRANEAN.

Disturbances at Syra—Our Readers will have seen, at p. 366, a true statement of the case referred to in the following extract from the "Malta Gazette" of the 6th of July.

The Editor of the Gazette ought to have known, that there is no Methodist Missionary at Syra; and that "guarded circumspection and prudence" have been already maintained, but have not availed to protect the Missionaries against the intrigues of the ill-disposed.

Some disturbances have lately taken place at Syra, occasioned by a feeling opposed to the Methodist Protestant Missionaries established there. The populace had been stirred up against them by some influential people, who, there is every reason to believe, were instigated by a Foreign Power; and they worked upon the religious prejudices of the Greeks, by spreading reports that the Missionaries were making proselytes, and that all the children in their schools were to be marked with Satan's seal. The ferment was very great: the Bibles and other Scriptural Works used in the Schools were seized and publicly burned; and serious consequences were apprehended, especially as the lives of the Missionaries were threatened. The Greek Government, on learning this state of things, immediately sent an additional force of gendarmes to Syra, and tranquillity was soon restored. The British Consul, Mr. William Wilkinson, did all in his power to insure protection to the Missionaries and their families, as subjects of the British Crown; but any further interference would have been beyond the scope of his powers as a British Functionary; and they can only secure to themselves their future safety and freedom from annoyance, by a guarded circumspection and prudence in the exercise of their Missionary Labour.

WEST INDIES.

United Brethren—The following melancholy intelligence of the *Death of Missionaries at St. Kitt's* appears in the last Number of the "Periodical Accounts." In allusion to the Deaths in Antigua, recorded at pp. 395—397 of our last Number, it is stated—

We are again called on to mourn over the desolation, which the Lord has, in His mysterious providence, been pleased to cause in the ranks of His Missionary Servants. The outcry of bereavement, which so powerfully awoke our sympathies last February, as it reached us from the island of Antigua, has been repeated with anguish no less poignant in St. Kitt's. Three Missionaries have there fallen victims to the same fatal pestilence, the yellow fever; viz. Br. Abraham Scholefield, on the 2d of May; and Br. and Sr. Schick, the latter on the 7th, the former on the 11th of June; all in the prime of their activity and usefulness, and eminently qualified for their important work. The situation of our dear Missionaries in this island was, indeed, most trying; all the Brethren having, by turns, been laid up by the fever, and only one of them, Mr. Setts, being well enough to pay the last sorrowful offices to the departed pair.

Subscription Plate—The "Jamaica Watchman" thus announces a *Subscription of the Jamaica Apprentices for a Piece of Plate*, to be presented to the Marquis of Sligo:—

We are told that the times change; and there are few disposed to deny the fact, or that we change with them. Formerly, none but the rich and the great thought of proposing to subscribe for a Service of Plate to any one, whether Governor or otherwise. Now the people, the mass, begin to judge for themselves; and are about to express their opinions and feelings by a substantial mark of respect to their Governor and Friend.

This proposition, we understand, first took rise in the County of Cornwall, the scene of the late rebellion; and we learn has spread into Middlesex and Surrey. No doubt it will shortly become general; and Lord Sligo be presented with a testimonial of regard and affection from 300,000 inhabitants of the Island of Jamaica. Who could have supposed that such a change could be effected, in so short a time, in the views and feelings of the peasantry? It would have been high treason to think of such a thing three years ago.

Missionary Register.

NOVEMBER, 1836.

Biography.

OBITUARY OF THE REV. JOHN HENRY KNOTH,
MISSIONARY OF THE CHURCH MISSIONARY SOCIETY TO ABYSSINIA.

FROM a Letter written by the Rev. Charles Henry Blumhardt at Cairo, the Committee of the Church Missionary Society have been deeply grieved to learn that his Missionary Brother, Mr. Knoth, has been, at the very commencement of their Mission, removed by death. They left London together (see page 64 of this Volume), on the 5th of January last, for the Continent, on their way to Abyssinia. We give the principal part of Mr. Blumhardt's Letter, in which he feelingly describes the consolation by which his afflicted brother was sustained in his last illness; earnestly hoping that this communication may lead our Readers to pray with increasing fervency, that Missionaries may be supported, in life and in death, by the same spirit of assured and lively faith. Mr. Blumhardt writes from Cairo, Aug. 23, 1836—

I have to give you, by this post, a very sad and melancholy account; which, being quite unexpected, will not only surprise you, but will be, at the same time, a matter of grief and pain, to you and all Missionary Friends. It has pleased God, according to His great and infinite wisdom, to us unsearchable, after a short but painful sickness, to remove my dear friend and brother, Mr. Knoth, by death.

I will not long detain you with my own feelings; but will at once proceed to the narration of Mr. Knoth's sickness, which ultimately delivered him from all the toil and labour of this burdensome world. Short, but painful, was his disease; lasting only six days. Affecting and truly edifying was his end; and I cannot but reflect upon it with thankfulness toward Almighty God, who sustained him, and strengthened his faith toward the end.

Mr. Knoth had never been quite well, from the first day of our landing in Egypt. He was, more or less, constantly suffering from bowel complaints. He thought that his sickness commenced at Alexandria, where he was once attacked with violent pains; though I am rather inclined to believe that his complaint was chronic; that it had been dormant for several years; but was

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roused into energetic action by the quick change of the climate. In our manner of living we were very careful, avoiding always such food as might prove hurtful to his constitution: but our only hope for the restoration of his health was the prospect of our soon leaving Egypt for Abyssinia.

In this state Mr. Knoth continued up to the 8th of August; when suddenly he had a more severe attack. Mr. Lieder gave him some medicine on the 9th; on which day more serious symptoms made their appearance. We now resolved, if he should be no better the day following, to consult the English Doctor here, in order not to neglect any precaution that might be requisite on our part. On the 10th, Mr. Knoth remained, for the first day, in bed; which he never afterward left.

Mr. Blumhardt then details particulars of the treatment of the disease, which was dysentery in a severe form. After obtaining a slight degree of benefit from medicine and bleeding, Mr. Knoth relapsed: his friend proceeds with the account, as follows:—

The night of the 10th was very trying for him. He could not sleep at all:

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great fever, with a burning heat, rendered his bed a place of torment, rather than of rest. He complained very much of extreme debility, and great thirst.

In the evening of the 11th, he again had a relapse. The fever came on more violently than ever; great burning and dry heat, with insatiable thirst, accompanying it. This night, again, he had no rest; but was always moving about in his bed, groaning in his uneasiness; so that he numbered the minutes of the hours, wishing that the night were over. Sometimes he slumbered a little; but suddenly he would be awakened by fright, which his imagination presented before him; and by which he was so much terrified, that often he began to cry out aloud, trembling in his whole body.

On the morning of the 12th, the Doctor found his state much worse than the day before. When he left, I followed him to the stairs, and asked whether he thought that Mr. Knoth was out of danger. His reply was short: "You must not calculate too much upon that:" a reply which left me room to reflect rather for the worse than for the better. Yet the Lord strengthened me; though I could hardly suppress the grief which was troubling my mind. My health, too, began to suffer a little; so that I sometimes walked about so feeble, that I rather stood in need of assistance myself, than capable of assisting my friend. The same evening the disease took another turn, and appeared of a malignant nature. The complaint in the bowels was entirely removed; but a low typhus came in its place. Great dry heat, intolerable thirst, tormenting inquietness, frightening visions, and stiff and inflamed eyes, accompanied the disease: and when the Doctor came the day following, the 14th, he shook his head, telling me that Mr. Knoth was dangerously ill. He himself seemed to feel that his life was in imminent danger, and soon fixed his thoughts on the moment when he should leave this world. He became quiet and serious; thinking and reflecting upon the great and awful hour of departing. Peace was around him; and I felt that his only aim was, to prepare himself for eternity. I walked about like one having no rest. When I thought of losing my dear fellow-labourer, I could hardly subdue the painful feelings that crossed my mind. In one hour I had hope of his recovery: in another hour, all

prospects of hope seemed to vanish away. Only in prayer I found comfort for my trembling heart; so that, at last, I gave myself over to the Lord; knowing that He would support me, if I were to part from my friend for ever in this life.

In the afternoon, at four o'clock, Mr. Knoth called me to his bed, telling me that he wanted to speak with me. I went, and sat upon his bed, to hear what he wanted. He then took my hand, holding it with great tenderness, and said: "My dear brother, has it come into your mind that perhaps it may please God to separate me from you, and to take me home, to His kingdom?" I was too much oppressed immediately to be ready with an answer; but, after a pause, I roused myself, and replied, "Yes, indeed, I have several times thought of it, and especially to-day I cannot help thinking about it; but I dare not let it become my ruling thought, else it would be too heavy for me. However," I continued, "should it please God, according to His great wisdom and love, to call you from hence to Himself, my prayer for you is, that He may give you grace to enter into His kingdom: and, as regards myself, I am well persuaded that even then the Lord is ready to give me strength and comfort for the wound I should sustain." "Yes," he replied, with a smiling air, "be of good cheer, my dear brother: I believe that I shall go home. I must say, I should have liked to remain longer here, in order to serve the Lord; but His will be done. Oh," said he, with tears in his eyes, "that it may please God to give me more reliance upon Him; that I, be it for life or death, may take all as coming from the hand of an all-wise and all-gracious God!" I asked him whether he had any thing particular to tell me, in case he should die; for though I had still great hopes of his recovery, yet I thought it good to settle every thing, before his strength failed. He said he had nothing particular to tell me: only, that he would beg me, in case he should die, to write to his friends at home; which I promised to do. Then he desired me to pray for him, which I did: and when I came to the concluding words, he said, "Yes, O Lord Jesus, hear us, according to thy great mercy!" Then he again took my hand, shaking it, while he fixed his already stiff eyes for some moments upon mine. I could not look at him any longer; but withdrew my hand from his,

looking for some place where I might unburden my sorrowful heart.

From this time he gradually got weaker; and I could perceive that every moment he rapidly ripened for death. His look was fixed; his pulse irregular: but as his mortal tabernacle was hastening to its dissolution, so he prepared himself inwardly for that awful period which soon was to bring him before the face of a Holy God. It was indeed an affecting spectacle for all around him, to see how he spent the last hours of his life in prayer; all earthly things forgetting, and only striving to set his heart aright with God. What was behind, he forgot: and though the past time brought to his remembrance many grievous and painful recollections, still his hope was entirely set upon Christ, who in life was the foundation of his faith, and now, in the hour of death, the anchor of his confidence and love. In the evening, the Doctor visited him again; but left him, almost hopeless. Mr. Lieder and myself were with him all the evening: and though we were much depressed, still the Lord strengthened us, to speak words of comfort to our dying friend; but he himself was abundantly consoled by the peace with Christ which he felt in his heart.

About eight o'clock in the evening, he lost his speech almost altogether; and we had much ado to make ourselves intelligible to him. Half an hour afterward, his speech returned; and then he began to pray, recommending himself to the grace of God: we could not, however, understand much of it, as he could only stammer a little. At nine o'clock, Mr. Lieder left him, in order, being himself in a very weak state of health, to have some rest; and I and our servants waited on Mr. Knoth. Soon after Mr. Lieder was gone, he complained very much of intolerable pressing upon the breast; and requested me to send for Mr. Lieder, that he might watch with me at his bed-side. Our Mahomedan Servants, seeing that he suffered so much from difficulty of breathing, showed their compassion, by wringing their hands over their heads, and by uttering short sentences of sympathy. Mr. Knoth, perceiving this, wanted to tell them that they should not be grieved for him: he, having peace with God, was ready to exchange this painful life for the better one awaiting him. Being unable to speak, he only said several times to them, with a smiling

air, "Allah, Allah!" (God, God!) pointing to his breast.

When Mr. Lieder came, Mr. Knoth questioned him about his sickness. Mr. Lieder, well aware of the danger in which he was, replied, that at present he was in a dangerous state; this being just the crisis of the disease, on which life or death was depending. "If it should please God," he said, "that you outlive this night, possibly you may be past danger; but it is also possible that you may be taken off this night. Only put your whole trust and confidence in the Lord: He will do every thing well. His ways, indeed, are wonderful, and past our understanding: to the believer, however, they are but grace and love." After this discourse there followed a pause of about half an hour. Mr. Lieder and myself sat near the bed, and talked about the sickness of our dear friend. Suddenly, Mr. Knoth lifted up his voice, and said, "Oh! I understand very well what you say." He then began to pray, in a very loud voice, piercing our inmost souls; commending his spirit to the grace of God, in supplications, prayers, and intercessions, half in English, half in German, nearly as follows:—"O Lord Jesus Christ, thou my Redeemer and Deliverer, have mercy upon me! Forgive all my sins, for the sake of thy blood, which thou hast shed for me! Oh, wash me and cleanse me in the same! Take my soul into thy hands, O Jesus Christ! Receive me into thy kingdom, prepared for me! Help me, Oh help me, in the hour of death, thou Conqueror of death! Thine I am, O Jesus! I thank thee, and I bless thee, O Lord, for all thy mercies bestowed upon me! Oh, have mercy upon my dear mother, and all my relations; and look pitifully upon my dear brother here, from whom I must part. Support them all, O Lord; and hear me, O Lord Jesus, for thy love's sake!"

Soon after he had finished this prayer, he fell into a delirium; which, however, never deprived him entirely of his senses, to the last moment of his life. His spirit was from this time wandering in the invisible world; and would have left these low regions directly, had it not been tied, as it were, with strong bonds, to his mortal body. Great convulsions accompanied the delirium; so that two of our servants could scarcely hold him. "I must go," he said: "let me go! I go in the air. The way indeed is far, but here I cannot remain. Oh, let me go! you are indeed very

cruel, that you do not leave me." In this state he was till half-past one A.M. on the 15th; when suddenly he became quiet, and his spirit separated from his frail body. So departed my dear brother, in peace; and left me behind in this valley of tears, as one mourning over him. But he has exchanged this troublesome world for a better, and is now at home with the Lord. To his Redeemer he lived, Him he served, and with Him he died; and is now reaping what he had sown here below. Indeed, *Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*

As soon as we saw that our friend had departed, we made preparations for the interment of his remains; which on the following morning at eight o'clock, according to the custom of this country, took place. We buried him in the Greek Churchyard, about four miles from Cairo; where Mr. Krusé has a grave for his family. There we deposited his remains,

as good seed for the great day of harvest, when the Lord will come to gather his elect from all the ends of the world; humbly believing that the words of our Saviour may be applied to him, *Well done, good and faithful servant! thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord.*

Mr. Blumhardt, being greatly exhausted by attendance on his dying brother, retired for a short season, together with Mr. Lieder, to the island of Rhoda, a small and healthy spot, situated in the midst of the stream of the Nile, near Cairo. He had made arrangements for departing, at as early a period as practicable, to join his Missionary Brethren in Abyssinia. May the Divine guidance and heavenly consolations be enjoyed both by him and them, in this arduous Mission!

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 449.)

MISCELLANEOUS.

Urgent Duty of Enlarged Liberty.

I WILL tell you what I witnessed, the other day, at a Meeting in the country. We had a very interesting Meeting during the day, and it fell to my lot to occupy the pulpit in the evening. After the Meeting dispersed, I stepped into a neighbouring house. I was sitting there quite alone, until a man, without ceremony, opened the door, and looked at me so steadily, and with an expression of so much solicitude, that I became quite alarmed. At last I said, "What is the matter?" "Matter—matter! I'm none satisfied about this."—"About what?" "Why, about this business."—"What business?" "Why, the condition of those poor creatures—those poor Heathens. I have been a mile on the road: it is very dark and very dirty: I was thinking about all you and the others had been telling us;—and surely you would not tell us what was not true."—"God

forbid that we should! The whole that we told you was truth; and we might have told you much more." "Well," said he, "I gave a shilling; and I thought that was pretty well for a man in my situation. I left the Meeting, and got a mile on the road; but thinking on these things, I thought, that if I went home having given only my shilling, I might have no peace: I was, therefore, like to come back again:" and taking a sovereign out of his pocket, and laying it before me, the man's countenance brightened up, and he began to smile, and said, "Ye're like to take it:" and then, shaking hands with me, as if he felt he were at peace with me and at peace with his own conscience, away he walked, caring nothing about the dark night and the dirty road which he had to travel over again.

Now I have really too much respect for this large Assembly, after you have been so long occupied here to-day, to wish that any one of you should have to come back

again to-night. I should be sorry to see any one of the faces, which I have looked at to-day with so much pleasure, appear like that man's face, when he came back and first entered the room where I was sitting. I hope that will not be the case. You will all know what use to make of the fact which I have just stated. I hope each will do his duty before the Lord this day, without travelling the ground three times over.

I have received a note from an unknown friend, a gentleman in business, who tells me, that such is his impression of our Cause, that he is resolved from this day forward to lay aside a certain per-centage upon his income. Providence has blessed him with some property, and Providence may bless him with more.

I know well, that my excellent friend and neighbour, Isaac Crowther, Esq., whose donation of £1000 I now hold in my hand, would not have allowed his name to be mentioned here to-day, or elsewhere, but from the hope that his example might be followed. There are Gentlemen on whom Providence is smiling; there are Gentlemen into whose lap Providence is pouring abundance; and Mr. Crowther's conviction is, that they do not give so fully as the Lord prospers them. He thinks that they ought to do more than they really do: hence the munificent donation which I hold in my hand; and my earnest hope is, that many will be led to follow his noble example.

As my friend, Mr. Heald, said, we cannot stand where we are: we must go on: we must have an advance: we must increase. And I tell you, that the eyes of tens of thousands are looking up to this Great Meeting to-day. I know of instances, not a few, where there have been 20*l.*, 30*l.*, 50*l.*, 150*l.*, collected at the recent Anniversary Meetings ABOVE the Collections at the same places last year: and surely London will not disgrace herself, but will set an example worthy of the imitation of the whole Connexion.

[Rev. Rob. Newton—*at Wesleyan Miss. Soc. Ann.*

I know an individual, who remembers the vow of his youth; and who has laid aside accordingly as God hath prospered him: as the barrel of meal and the cruse of oil, this fund has not failed to supply him with the means of meeting the claims made on him in discharge of the obligation under which he is laid, as a debtor both to the Greek and to the Barbarian, to the wise and to the unwise. He de-

sires now to present to this Society the overflowings of that portion of his income, which was set apart to purposes of benevolence, as a special offering on the present occasion. Let me add, in reference to many to whom allusion has been made, that their withdrawal of supplies, or disposition to stop their supplies, may not have originated in any aversion to the cause, but in a want of confidence in those to whom the management of it was entrusted. It is because I have such unbounded confidence in those who conduct the affairs of this Society, that I hand to you this amount*; and I would rather it was in their hands than in my own.

[*Thomas Farmer, Esq.—at the Same.*

Contrast of Former Scarcity and Present Abundance of Bibles.

About 1500 years ago, the Emperor Constantine addressed a Letter, which is preserved by Eusebius in his Life of that Emperor. It was addressed, indeed, to Eusebius himself, and required him to select some well-qualified scribes, and employ them in preparing, elegantly written and handsomely put together, Fifty Copies of the Sacred Writings, of which the Emperor speaks with great reverence. The word which he uses leads us to suppose that they were to be made portable copies; for he speaks of the grouping together of the parchments into three or four, making what we should call quarto or octavo volumes; so that this mode was then come into use. These Fifty Copies were to be completed and brought to the Emperor: and it appears, from a single sentence in the Letter, that they were intended to be placed in Churches. Now, though we cannot but admire the munificence and apparently pious spirit which dictated that command, how ought it to excite our thankfulness, that we live in a different day, and see different things! Every one of us would have joined in thanks to the Emperor, for his care for the instruction of a part of his subjects; but what thanks do we not owe, under God, to those who conduct your affairs, that now, if I am not greatly in error, about as many copies go forth, from your Central Depot, in every twenty minutes of time throughout the year;—as many copies issue from your centre, to go into the world every twenty minutes, as the Head of the Roman

* The sum of 500*l.*—a benefaction from himself. See p. 323 of our Number for May.—*Editor.*

Empire, with all this expense and munificence, was able to provide for a part of his subjects!

[Rev. J. Pye Smith, D.D.—at Br. & For. Bib. Soc. An.

Reflex Benefit of Missionary Exertions.

With the extraordinary benefits which have accrued to those abroad, may we not mention the revival of Religion at home? Look at the state of the Church—at the state of the country—compared with what they were half a century ago. And what has brought about the happy change? Is it not the establishment of various Religious Institutions, and the promotion of Church Missionary Associations in our various Congregations? I have seen in a certain church, a list of benefactors to the church and congregation: a blank space was left; and the Clergyman told me that he would fain have filled it up with the name of the Church Missionary Association of the Parish, for that had been the greatest benefactor which his parish had ever known. I rejoice that the Bishop of London has put forth an appeal to the public to enable him to build fifty additional Churches in the Metropolis. I look, in anticipation, to those fifty Churches filled with attentive hearers, listening to the preaching of the Gospel of the Ever-blessed God: those congregations will form Missionary Associations; and there will be a glorious return, in an increase of Vital Religion spreading itself throughout the whole of this Christian Country. And our country is the world. In all parts of the world we find our countrymen, who are either excluded from the Means of Grace, or are placed under circumstances of great disadvantage. In many places to which we send Missionaries, such persons are found out; and we prove a blessing to those who are cut off from the accustomed, or perhaps hitherto neglected or unimproved, Means of Grace. A Lady, on being requested to contribute to the funds of the Society, replied, "Oh, yes! I must contribute, because of the blessing which one of your Missionaries became to my dear brother, in his dying moments, in a foreign land." A poor widow, whom I visited, told me that she had a son living in the very parish in which Martyn laboured: he derived no benefit, however, from the labours of that excellent man, but even left the house whenever Martyn entered it; and, as for the church, he never entered there: at length her son entered into the army, and

went to India: Martyn afterward left his parish and his country: the Mother wept at the thought of losing so valuable a pastor and friend; but she little thought that Martyn was going, from his parish in Cambridge, to be, among other ends, the means of blessing and salvation to her Son in India: her Son was there brought under his ministrations, which were eventually blessed to his salvation.

[Rev. Prof Scholefield—at Church Miss. Soc. An.

Striking Points of Contrast between Infidelity and Christianity.

What has the Infidel to offer to man? Nothing—nothing but what presents a dreadful contrast to that which God proposes! That contrast can hardly be more clearly expressed, or more strongly shewn, than by a fact which was mentioned at this time last year, by a person whom we most of us heard and saw—and none saw or heard him without delight—I mean Mr. Yate, the Missionary from New Zealand. He, as you may remember, has assisted in translating the New Testament into the New-Zealand Language. In a conversation which I had with him, I asked whether he did not find a difficulty in expressing the sentiments and ideas of the Scriptures in the barbarous language of New Zealand: he acknowledged the difficulty; yet he said, that, after all, there were not many ideas which might not be translated into the exact language, either by existing words or by means of compounds: there were, however, two ideas new to the Natives, for which the Missionaries were forced to make two new words; and these two ideas were, HOPE and LAW: for these there were no corresponding words in the New-Zealand Language.

Does not this fact, simple as it is, speak volumes? Does it not tell us what the Infidel would reduce men to? Does it not shew us what he would deprive men of? He would reduce them, either to the darkness of Heathen Superstition, or to the blank void of Atheism: he would leave them without LAW and without HOPE: he would leave them, as to the present, in a state of misery; and, as to the future, with nothing before them but despair.

[Bp. of Chester—at Brit. and For. Bible Soc. An.
Active Benevolence a Means of Preservation from Error.

I have been, from the outset, connected with District Visiting; and the longer and more intimately I am ac-

quainted with the system and its effects, the more I become convinced that it is a most useful auxiliary to a Christian Pastor. In working out good through means of the District Visitors, the Pastor himself does good. It is like the bread divided by the hand of the Saviour; it multiplies as it is broken: and, in these days, when unhealthy doctrines are floating over the Church, there is nothing like a wholesome engagement for the Young Christian, to keep him from theorizing on unfulfilled Prophecies, instead of acting for Christ. I have found, when the Young Christian has been called by the Gospel, and been led out of a round of excitement and vanity, that there must necessarily be a degree of vacuity in the mind; and if the individual, suppose a young female, be thrown into solitude, there is great danger that her piety will not be of a healthy character: let occupation, then, be given to her, alike for the heart and head; and, in visiting the abodes of ignorance and distress, such employment is to be found. I have frequently met with individuals who were verging fast toward dangerous heresies; not from too much study of the Scriptures, but from confining themselves to one part of them; thus leaving out those other parts which constitute the beautiful whole. In more than one instance of this nature, when I have been asked questions, I have said that it would be much better if such persons expended two-thirds of their time, unduly passed in speculating on unfulfilled Prophecies, in doing good to their neighbours; and the remaining third in searching the Bible, and in beseeching God to bless the little part of the great desert on which their efforts had been bestowed.

[Rev Hugh Stowell—at Dist. Visi. Soc. Ann.

*Contrast of Popish and Evangelical
Consolation in Death.*

A mechanic, a man of superior mind, was on a bed of sickness. A Roman-Catholic Priest had been sent for by the man's sister, although he was not a Roman-Catholic himself: but one of my District Visitors told me that he was sure, from the anxious state of the man's mind, that, if I went to see him, he would receive my visits well. The next morning I went to see him, doubtful of the manner in which I should be received. I was at once struck with the appearance of the man: his broad expansive forehead was beaming with intelligence

and feeling: as he lay in bed, he turned his eye composedly upon me, on my asking him whether his situation had not inspired him with serious contemplations as to his state. The question was received with sullen courtesy, and no answer was made. I again said, that surely he must have had some serious thoughts as to his situation: to which the man replied, that he had such views of the Majesty of God, and of Eternity, and of himself as a Sinner, since he had been sick, that he trembled at the mere recollection of them. I then asked, whether he had seen any way in which he could obtain Salvation in that eternity which was before him; but I received no satisfactory answer. I at length observed, that I understood the Roman-Catholic Priest had been with him; and inquired whether he had not taught him the way in which this Salvation was to be obtained. "Oh," replied the man, "the priest said, that I should be baptized—and I was: and now this appears to me to be my heaviest sin, as making all my previous life that of an Infidel. I then asked if this baptism had procured for him peace of mind. The man replied, "No;" and said, that he had gone through a number of prayers, as directed by the priest, but his mind remained as it had been before. I then drew near to the bed, and told him how God, although just, yet justified those sinners who clinged to hope through the Lamb who was slain: the man, however, did not at first entirely comprehend me, and I accordingly explained the subject further. At last it broke upon him as if by the grace of God, and his face lighted up with a beam of holy intelligence, as he said, "O Blessed Saviour! This is what I wanted. This is the Salvation which I sought, and could not find! I adore thee, O God! who hast spared me to know this!" I never saw more rapture exhibited in the face of man; but it was not the rapture of the enthusiast, for he was a man of great and powerful mind.

On the following day I visited him again, and found him calm; but he had such a vivid apprehension of the Saviour as the Way to the Father, that he was able to pray without wandering, for he found that his heart was drawn nigh to God. After an interval, he entered on the subject of the Roman-Catholic Priest. He stated, that the Priest had again called on him; and the sick man said that he was determined to talk with him, and

desire him not to go about deceiving poor folks, as he had attempted with him. These were the very words used by this man, for I would not misrepresent the Minister of any Church :—"The Priest, when he called, asked me if I had gone on repeating the prayers, as he desired me; and desired me, when I felt myself near to death, to send for him, in order that I might receive the extreme unction. I asked him what he meant by the extreme unction. 'Oh,' said he, 'it is oil which has been sanctified with prayers.' I then told the Priest that I would have none of this: to which he replied, that I was a rebellious child of the Church, for that the Church had appointed this to

take place. 'But,' said I, 'may not the Church be mistaken?' 'No,' said the Priest, 'the Church is infallible.' 'But,' said I, 'I have read that it was your Church which established the Inquisition, which burned hundreds of persons.' The Priest answered to this, that there might have been a little mistake there. 'Well,' said I, 'I have found a Saviour who is never mistaken, and I shall trust in what I have found to be true.' The Priest made no reply; but put on his hat, and left the house."—The sick man, soon after this, departed this life in peace; and I committed him to the grave, in the sure hope of his happiness in eternal life.

[The Same—at the Same.

NATIONAL EDUCATION SOCIETY.

TWENTY-FIFTH REPORT.

State of the Funds.

THE Receipts of the Year, on the General Account, were 1370*l.* 14*s.* 6*d.*; of which 1132*l.* 14*s.* 6*d.* consists of Contributions, and 238*l.* of Dividends, Interest, and Rent. On the King's-Letter Account, the sum of 3114*l.* has been paid in Grants to Schools in Union, and a Balance remains in hand of 559*l.* 13*s.* 3*d.*

Enlarged Demands for Masters and Mistresses.

The system, recently adopted by Parliament, of voting Annual Supplies for the furtherance of Education throughout the country, has enabled the Society to prosecute its operations with increasing success. On looking back through the events of the year which has just expired, this gratifying fact is apparent from various circumstances; and particularly from the enlarged demand, which has been made upon the Society's Training Establishment for Masters and Mistresses for New Schools.

During a period of some extent, the Annual Report of the Committee generally announced about One Hundred Schools as having availed themselves of the benefits which the Central Institution offers in this respect: but, within the last twelve months, no less than One Hundred and Seventy Schools have received this assistance. Of these, 81 have been provided with Masters or Mistresses who were selected and trained entirely under the controul of the School

Committee—the Managers of 47 Schools have sent up persons of their own selection to be duly qualified by the Society—and 42 Schools have been provided with a Master or Mistress to take a temporary charge, and often to re-organize the institution and put it into a more effective state.

Among the Teachers who have been provided with situations, are the Master and Mistress of the Kingston (Jamaica) Central Schools. The settlement of these persons in the West Indies has been made the occasion, by the Bishop of Jamaica, for forming a Diocesan National-School Society; with Branch Schools for the various parishes, upon the same plan.

Effect of the Parliamentary Grants in increasing National Schools.

But in England and Wales, the progress of National Schools is not to be determined by the increased demand for persons to teach in the New Schools. It is a method, at once more accurate and more gratifying, to observe what has been the effect of the Parliamentary Grants of 20,000*l.* each, appropriated by the Lords of H. M. Treasury during the last three years.

In the first of these years, the Society, by the assistance of 11,151*l.* from the votes of Parliament, were enabled to establish Schools in 65 places, for 19,000 children. In the second year, the Treasury Grants to the National Schools amounted to 13,510*l.*; by means of which, Schools were to be established in 122 places, for 28,774 scholars. In the last year, the grants have been in larger proportion, and the benefits to be derived from them on a still more extended scale:

the Society has received promises to the amount of 17,163*l.*; by means of which, 35,174 scholars will be accommodated in comfortable School-rooms, in 230 places, where buildings are to be erected by a total expenditure of 58,548*l.*

During the last three years, therefore, the money appropriated by the Lords of the Treasury to meet the growing demand for National Schools throughout the Kingdom is 41,824*l.*; besides what the Society has been called upon to supply out of its own funds, in aid of the same Cause. And yet, so far is this apparently liberal assistance from satisfying the desire which exists throughout the land for education in connexion with the Established Church, that there are, at this moment, applications from 167 places which are still unsatisfied, and by means of which School Rooms are to be built for 30,883 children. These remain as petitioners on the bounty of Parliament for aid, to the amount of 20,214*l.*

Satisfactory Reports concerning Former Scholars.

The Committee have completed their inquiry into the character and conduct of Young Persons brought up in National Schools; so far, at least, as it has been possible to carry it, on the first attempt of the kind which has ever been made, and amidst many unforeseen difficulties. In 392 places, investigations, more or less extensive, have been made into this subject; and reports have been furnished concerning 24,466 old scholars, of an accurate and generally satisfactory description.

From the Returns made to the Parliamentary Education Inquiry, now printed in Three Volumes, the Committee have collected the following

Evidence of the Want of Schools in many Parts of the Country.

There are 117 places with a population of 500 souls and upward, 603 places with a population of between 200 and 500, and 2306 places with a population below 200, which are reported, by the Overseers, in their answers to the Parliamentary Inquiries, not to have any Schools; and out of this gross total of 3026 places without any Schools, only 316 are reported to afford opportunities for the children to attend the Schools of some other neighbouring place. This ac-

Nov. 1836.

count proves the need of continued exertion of the most energetic kind: for, although a large majority of these places have a population of very small amount, and although most of them are not parishes*, but townships and hamlets, yet it must be inferred, from the Overseers' Returns, and there marks with which they are often accompanied, that, in general, these places do not possess even the advantage of common Dames' Schools.

What can be needed to prove more strongly the urgent want of an extension of education, and a continuance and increase in the amount of the Parliamentary Grants, than such an exposition as this, which comes before the public with the sanction of the Committee of the House of Commons.

The Committee have earnestly devoted their attention to the matter: the requisite instructions and information are prepared; and a communication is opened with all the places enumerated in this list, which contain a population of 200 souls and upward. And, when it is added to this statement, that it appears, by a careful survey of the Three Volumes of the Report, that no less than 150 places which have Schools are in want of School Rooms; or, owing to the high rent paid for the use of rooms which are not duly and legally secured for school purposes, or from other causes, require the assistance of the National Society, and its mediation with the Treasury; nothing more can be needed, to prove the magnitude and importance of the work, in providing the means of education which still remains to be done.

Extent of Education in Connexion with the Church of England.

Before concluding the Report, it may perhaps be desirable to correct some erroneous impressions, which appear to have been made concerning the Annual Statements of the Committee; and to place before the public, in as distinct a manner as possible, the actual extent to which Education has been carried throughout England and Wales, in connexion with the Established Church.

The public interest, which is felt and expressed in all parts of the kingdom on the progress of Education, has naturally

* For any general purpose, the number of Parishes and Parochial Chapelrys in England and Wales may be taken at 10,700. The number of Places of which the Population is distinctly stated in the Enumeration Abstract for 1831, is 15,609.

led to many inquiries, which have frequently been conducted by persons inexperienced in these matters. It is not, therefore, surprising, if they have fallen into confusion and mistake, when they attempted to compare together the statements which are put forth by different Societies engaged in the work of Education, or to deduce results and conclusions from the several accounts.

The Committee are only concerned with, or answerable for, their own statements. They have never used the slightest concealment, as to the grounds and authority upon which these were made; and they have always taken the best means in their power that they should be correct, and especially that they should not exceed the truth. The last statement which they put forth on the Extent of Education in connexion with the Church, was in 1834, and of the following kind—

Grounding their opinion on the authentic Returns contained in Appendix IX of 21st Report, for 1812, and the information which has been received during the last two years, they can have no hesitation in stating, that there are upward of a Million Children receiving education under the immediate superintendence of the Clergy in England and Wales, about one half of which number are contained in Schools connected with the National Society.

The inquiry, on which this abstract of Returns was published in 1832, was conducted by the assistance of a free cover granted from the Government for the express purpose of the inquiry. The circular Form of Questions was printed in the Report of the preceding year: it was addressed to the Parochial Clergy: almost all the statements were verified and signed by them. There was nothing connected with the Returns, when they were examined in detail, to give rise to the slightest suspicion of their perfect accuracy: they were immediately published, with every information; the Schools being distributed under the several counties in which they were situated: the population of the counties, and the number of places which had not made any Return, were given: great care was taken to prevent the occurrence of duplicate entries on account of children who attended the Sunday and Daily Schools, and those who attended the Sunday Schools only; and the whole statement was accompanied with a brief history of the rise and progress of Schools for the Religious Education of the Poor. If the Committee

looked back to the growth of these institutions, they found data to establish the conclusion to which they were brought by the Returns then received; and, if at the present moment they examine the result of subsequent inquiries, they obtain additional confirmation of the inference to which they then arrived. The original documents signed by the Clergy are to this hour in their possession, for purposes of reference; and they feel that they cannot retract any portion of the statement then made, without proportionably receding from the truth.

But they were induced to conclude, at the period referred to, that half THE Million Children must be comprised in what are, strictly speaking, National Schools. And what is the result?—Last year, a specific inquiry was renewed; and (as is the practice of the Committee on the Return of every third year) a catalogue of all the National Schools, with the children which they contain, the grants which the institutions have at any time received, &c., and other particulars, appeared in the Report; and it was seen, that, so far from THE HALF MILLION being an excess, there were actually 516,181 different children in the Schools. These are published, with a distinct disclaimer of any repetition of the same scholars being allowed, in any case in which the vigilance of the officer employed could prevent the occurrence of such a mistake.

But the Returns are before the public; and it is in every person's power to ascertain, by inquiry in those parts of the kingdom where he may have personal friends, whether the Managers (who are generally the Clergy), in reporting on the Schools, have made exaggerated statements concerning them, or not.

The Committee, therefore, are justified in repeating their statements: and, after presenting to the public the present account of the actual and probable fruits of the Parliamentary Grants, they would feel it to be a dereliction of duty toward the Cause which they are constituted to uphold, viz. THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH, if they kept back the gratifying fact, that there are now considerably above ONE MILLION CHILDREN over whose moral training and religious instruction the Clergy have a direct controul—their pastoral superintendence being constantly, in many cases DAILY, exercised over these little-ones of the flock, whom

they are endeavouring so to train, that they may be ready always to give an answer to every man that asketh a reason of the hope that is in them, with meekness and fear.

It is not in the spirit of rivalry or of boasting, that the Committee persist in maintaining the incontrovertible fact just recorded. But they have a duty to discharge to the public, who, for a period of Twenty-five Years, have entrusted them with funds for carrying on this work; and they rejoice in being able to render this account of the stewardship committed to their care. And they have a higher duty to God, the disposer of all events, and especially of those which are connected with the welfare of His Church; and to His glory they announce the prosperity of these religious institutions, acknowledging, that while they have planted and watered, the increase is to be attributed to Him alone.

**BRITISH AND FOREIGN SCHOOL SOCIETY.
THIRTY-FIRST REPORT.**

State and Results of the Model Schools.

THE Model Schools continue to sustain the high character which they have so long enjoyed. The number of children, who have received the elements of a sound and Scriptural Education in the Borough-Road Schools alone, now amounts to 33,710. Of this great aggregate, the history of but a limited number can be traced: it is, however, pleasing to your Committee to know, that many are now filling situations of credit and respectability—that some, who have been successful in business, are taking a deep interest in the establishment of similar schools for the promotion of popular instruction—and that not a few are themselves personally engaged in the advancement of Knowledge and Religion, either as Teachers, Ministers, or Missionaries.

Progress of the Training Department.

During the past year, the unusual number of 173 Candidates have been under training—92 for Boys' Schools, and 81 for Girls'. Of those under training for Boys' Schools, 38 have been appointed to New Schools—28 have succeeded other Teachers—14 have left England for Foreign Stations—and 12 have, from various causes, withdrawn from the Institution. Of those who have been under training for Girls' Schools, 48 have been appointed to schools in England and Wales—9 have

been trained to go out under the patronage of the Society for Promoting Female Education in India and the East—9 have proceeded to Foreign Stations under the care of different Missionary Societies—and 15 have either withdrawn, or are not unprovided with situations.

The very rapid extension of this department of the Society's labours is a source, at once, of gratification and of anxiety to your Committee.

They rejoice in the evidence which is thus afforded, that the importance of having well-instructed Teachers is increasingly felt; that the value of their Training Establishment is now generally estimated; and especially, that the care which they have exercised in selecting for Teachers those only who have furnished satisfactory evidence of decision of character in relation to the most important of all subjects—Religion—has been met by corresponding confidence on the part of those who have applied for their aid.

Their anxiety relates to the future. They cannot but feel, that, while the standard of qualification is every year rising, and the demand for teachers as rapidly increasing, there is but little reason to suppose that an adequate supply of SUITABLE persons will offer for the work. Already a very serious difficulty is felt in obtaining individuals who are themselves sufficiently well instructed to justify the hope, that, with the few months' training which they receive at the Model School, they will prove really efficient Teachers. This difficulty may be expected to increase, rather than to diminish; and, unless means are provided for EDUCATING persons in humble life specially for this important employment, it will be found seriously to embarrass the future operations of those who are engaged in the establishment of Schools.

The amount of information afforded at the Normal Schools of your Society, however valuable to those who receive it, is, from the very limited time during which it can be imparted, altogether inadequate to meet the wants of persons who, in early life, have not been properly instructed, even in the elements of knowledge. For such persons a period of two years, rather than of three months, is required; and, until this can be afforded, the quality of the instruction imparted in Country Schools must, of necessity, be very unsatisfactory.

In the absence of better provision,

however, these considerations only enhance the importance of that which has been already effected; and afford additional reasons for sustaining and enlarging, as far as may be practicable, the facilities which are now afforded by your Training Department for the preparation of Teachers.

Government Grants.

A third Grant of 20,000*l.*, toward the erection of School Houses, has been made by Parliament since you last assembled; of which only 5281*l.* has been appropriated to Schools of a comprehensive character.

Extent of remaining Popular Ignorance, exemplified in the case of Manchester.

The views, which, from year to year, your Committee have promulgated regarding the lamentable extent to which popular ignorance still prevails in England (and which have more than once been called in question), have received strong confirmation from the evidence given, during the past year, before the Parliamentary Committee.

On this branch of inquiry, the most important evidence, because the most trust-worthy, is that furnished in the Report of the Manchester Statistical Society, which is published at large in the Appendix to the Parliamentary Report. Supposing Manchester fairly to represent other manufacturing towns—and no good reason can be given why it should not—the opinions advanced in your former Reports, with regard to the extent of ignorance, are, upon the strictest investigation, fully borne out.

It appears that the number of children at present attending the different Schools in the Borough of Manchester, of all classes of society, is 43,304; of whom, 20,119 attend Day and Evening Schools, 33,196 attend Sunday Schools,

53,315

10,011 attend both Day and Sunday Schools,

43,304 Total receiving instruction.

The population of the borough being at present probably 200,000, the above number of children receiving instruction of some kind or other is 21.65 per cent. Deducting 10,000 for children under 5 or above 15, which is probably somewhat less than the truth, about 33,000 children, between the ages of 5 and 15, are left as the number of these years under course of instruction; or about two-thirds of the whole number, leaving one-third

of all children between the ages of 5 and 15 receiving no instruction whatever.

Among other conclusions, founded on a personal investigation both into the quantity and quality of the instruction imparted in the different Schools, the Committee of the Manchester Statistical Society come to the following:—

1. That the number of children, returned as attending different Schools, affords a very imperfect and fallacious criterion of the real state of education in any town or district where such Returns are made.—2. That, uniting this ground of judgment with actual inspection of the Schools, and examination of the nature and general efficiency of the instruction there received, it appears that the means of education at present existing in the Borough of Manchester for the lower classes of the people are extremely inadequate, and are in general very little fitted to secure any of the really valuable results of education to the children who attend them.—3. That, of the children who attend the common Day Schools, amounting (inclusive of all the common Dames' Schools) to nearly 7000, the greater part receive an extremely poor education, scarcely meriting the name; that this is owing chiefly to the ignorance and incapacity of the Masters who conduct them; and that no effectual means can be taken to render these Schools efficient for this purpose, until some proper Seminary is established for the instruction of the Teachers themselves; and till the idea is exploded, that the task of education is the only one for which no previous knowledge or qualification is required.—4. That there is no reason to believe that the state of education in Manchester is at all inferior to that of any other of the large towns, or still less of the rural districts of the kingdom; but that a general inquiry, made with the same care and exactness as the investigation now reported, would shew the contrary to be the case.—5. That if this be so, the state of education in England presents a painful and mortifying contrast to that of some of the countries on the Continent, whether we look at the numbers continually in attendance at school, or the nature and efficiency of the instruction which they receive.—6. That while, in Prussia and several of the German States, all children, of every class between the ages of 7 and 14, are obliged by law to attend school, and it is shewn, by statistical returns, that they actually do so, it appears, by this Report, that in Manchester not quite two-thirds of those between the nearly similar ages of 5 and 15 receive even nominal instruction.—7. That while, in the countries above referred to, Schools are carefully provided in every district, and placed under the superintendence of a Master, who has himself been educated for the profession and has not been allowed to assume his office till found by strict examination to be qualified for the duties of it, the education of the lower classes of this country is left, with the few exceptions of Public Charity Schools, in the hands of igno-

rant and uneducated men, who are often destitute of every qualification for their office, and have undertaken it only because they found this the easiest means of gaining a subsistence, and frequently in consequence of accident or bodily infirmity.

This document, unexceptionable as it is in all respects, will, it is to be hoped, effectually silence those, who, without due consideration, have accused your Committee of EXAGGERATING the amount of popular ignorance.

After quoting several documents in proof of the grievous want of Education in various Agricultural Districts, the Committee add—

While such communications continue to be received, (and those which have just been quoted are but specimens of a class,) your Committee will not cease to proclaim the humiliating, the disgraceful truth, that, amidst all our civilization and refinement as a people—all our commercial prosperity and national wealth—all our Christian Privileges and numberless blessings, ENGLAND IS YET AN UNEDUCATED COUNTRY.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1835-36.

Issue of Books, Tracts, and Papers; from April 1835 to April 1836.

	Sold	Gratis	Total
Bibles	99,773	1140	100,913
Testaments	83,578	2483	86,061
Psalters	14,633	170	14,803
Common Prayers	185,529	6553	192,082
Other bd. Books..	117,063	8479	125,533
Tracts & Papers..	1,862,680	93,100	1,955,780
Grand Total....	2,475,172		

In addition to these Issues by the Board, the Committee of General Literature and Education have sold 3,899,934 Numbers of the Saturday Magazine, and 170,166 copies of other Works.

State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Annual Subscriptions	13,506	1	6
Benefactions	5152	17	4
Legacies	636	19	6
Dividends	8146	17	4
Rent of Land	25	0	0
	27,167	15	8
On account of Books	45,861	6	2
From Government, &c.	1136	9	6
Discount from Booksellers ...	3524	13	10
	77,990	5	2
East-India Mission Fund ...	483	1	8
Total....£.	78,473	6	10

Payments of the Year.

Books sent to Members—			
Charge to Members, 44,309	1	0	
Borne by the Society, 24,967	8	7	
	69,266	9	7
Books issued gratuitously	2467	4	6
Books for Government, &c. ...	1920	16	6
Books for Charities	305	6	7
Sunday Books	36	15	10
Welsh Common-Prayer	92	16	0
New Edition of the Bible	300	0	0
Scilly Mission	614	2	1
Gibraltar Committee	37	0	0
Church at Athens	100	0	0
South Africa	100	0	0
India	2167	9	8
Australia	1620	0	0
West Indies	5510	0	0
British North-America	320	0	0
Reports, Tracts, and Papers..	1317	2	9
On account of New Building..	2620	10	0
Salaries, Taxes, Office Expenses,			
Repairs, and Sundries	2726	8	5
Total....£.	91,522	1	11

Revision of the Society's Tracts.

Great dissatisfaction having been repeatedly expressed by many Members of the Society, with the erroneous doctrines which pervade not a few of its Tracts, and with the uninteresting and inefficient manner in which others are written, the Standing Committee appointed a Tract Committee, for the revision of the Old Tracts, and the preparation of New. That Committee have reported—

—That, having endeavoured, to the utmost of their power, to fulfil the wishes of the Society, as to the correction of passages deemed open to objection on points of doctrine in works already on the Society's Catalogue, they feel themselves under the necessity of declining that part of the office assigned to them by the Board.

This led to the following proceedings:—

In consequence of this Report, the Tract Committee have been requested to direct their attention, in future, to the providing of New Books and Tracts; and the duty of making such corrections in the old ones has reverted to the Standing Committee.

At the General Meeting in May, at which His Grace the President, and the Bishops of London, Bangor, Llandaff, and Down and Connor were present, the same Seven Gentlemen who had before filled the office were appointed by the

Board to form the Tract Committee for the year ensuing; namely, Rev. R. G. Baker, Rev. J. W. Cunningham, Rev. Dr. D'Oyly, Rev. Dr. Dealtry, Rev. J. Lonsdale, Rev. Hugh J. Rose, and Rev. J. G. Ward.

At the same time, it was agreed—

That, on the re-appointment of the Tract Committee, the Board feels it right to repeat the declarations which its Secretaries were instructed to make to the District Committees in the year 1834; namely, that it is not disposed to yield to unreasonable objections, nor to give up those principles of sound doctrine which it has so long maintained; and that it is most anxious to preserve unchanged the character of the Society, as an Institution formed for the purpose of promoting sound Religious Knowledge according to the Doctrine and Discipline of the United Church of England and Ireland.

Activity of Romanists to be counteracted by Protestant Activity.

The Tract Committee having been requested by the Board to turn their attention to Tracts against Popery, made the following Report at the Meeting in December:—

That, in reference to the request made to them by the Board, that they would turn their attention to Tracts against Popery, the Secretaries have been directed to issue a Circular Letter to the Secretaries of the District Committees, requesting to be informed what Roman-Catholic Tracts have lately been circulated in their respective districts, and whether any Tracts have been written in answer; and also desiring that copies of all such Tracts, or of any suitable Tracts on these points which may not yet have been published, may be sent to the Society, together with any other information on the subject which they may think it desirable to communicate.

In answer to this Circular Letter, communications have been addressed to the Secretaries from all parts of the kingdom; and copies have been transmitted of all the Roman-Catholic Tracts in circulation, together with such answers as had been made to them. The result of the inquiry is, on the whole, satisfactory; for, though the Roman Catholics have been exceedingly active and zealous in particular parts of the country, it appears that they have only succeeded in a few places in perverting the minds of a small number of persons.

Yet still the extreme activity and the persevering zeal, which are now shewn by many of their agents, require to be met with vigour by the Clergy, and by all the friends of that pure and reformed part of the Catholic Church of Christ,

which its enemies well know to be the most powerful bulwark against the aggressions and corruptions of the Church of Rome.

Abstract of the Second Report of the Translation Committee.

The Committee have continued to pursue the course, which was stated in their First Report, of inquiring into the state of the existing Versions of the Holy Scriptures and of the Liturgy; and they have obtained much valuable information on this and other points connected with the objects for which they were appointed.

The revision of the *French Bible* is one of the principal points to which their attention has been directed. They have agreed that the whole Bible shall be thoroughly revised from the Original Hebrew and Greek, taking for the basis the best edition of Martin's Version. The execution of the plan has been confided to the care of a Committee of Revision in Paris—subject to the following conditions; namely, that, in every case, they shall observe the most scrupulous exactness in giving the precise meaning of the Sacred Text—that, in no case, shall the doctrine or the spirituality of the Originals be sacrificed to mere elegance of style—and that, wherever they shall find any considerable difference between the Sacred Text and the English Version, they shall give, in the first place, the translation which they consider conformable to the Sacred Text, and afterward the translation conformable to the English Version, in order that it may be left to the decision of the Committee in London.

The state of the *Spanish Versions* has also occupied much of the attention of the Committee; and they have agreed, after due consideration, to undertake a revision of the Version of Bishop Torres-Amat: this Version has already obtained considerable circulation in Spain. The Revision of the New Testament is nearly complete. The Committee also propose to undertake the revision of the Spanish Translation of the Liturgy.

The *Italian Version* of the Liturgy, which has been already circulated to some extent in Italy and on the shores of the Mediterranean, under the auspices of the Society, is at present undergoing a complete revision, with a view to the publication of a new edition.

The *New Dutch Version* of the Liturgy is not yet through the Press. As the work

is expected to be very useful in the Anglo-Dutch Colonies, the Committee have been requested, as a means of increasing its usefulness, to print the English and Dutch on alternate pages; and they have acceded to the request.

The Committee have obtained a complete MS. Version of the Liturgy in the Russian Language.

The Committee have much pleasure in reporting, that the Version of the Liturgy into *Modern Greek*, which has been undertaken by the Rev. W. D. Leeves, with the assistance of Professor Bambas and Mr. Nicolaides, is considerably advanced. This work will now excite additional interest, on account of the erection of the New Protestant Church at Athens, to which the Society has recently made a grant. And thus, through the instrumentality of the Society, the Greeks will soon be enabled to judge of the purity of our Church, both in its doctrine and in its worship.

The Committee have had the pleasure of receiving, by the hands of Archdeacon Corrie, now Bishop of Madras, a copy of the *Persian* Version of the Liturgy, which had been completed at Calcutta before his departure from India.

The Bishop having stated, in his conference with the Committee, that he considered a *Teloogoo* Version of the Liturgy would be very useful, and was likely soon to be very much wanted in Southern India, his Lordship has been empowered, in conjunction with the District Committee at Madras, to make arrangements for effecting a Translation into that language.

The Committee have received, from both the Bishop of Calcutta and the Bishop of Madras, testimonies to the value of the Report made to the Committee, last year, by Professor H. H. Wilson, of Oxford, on the state of the existing Versions of the Holy Scriptures in the Indian Languages. The Bishop of Calcutta states, that the Report, and the suggestions of the Committee, should be well and anxiously considered by himself and the Authorities of Bishop's College.

The Syndicate of Bishop's College had agreed to print an edition of Dr. Pococke's Version of the Liturgy in *Arabic*; the parts which were wanting in the original edition having been supplied by Mr. Tytler and other members of the Syndicate. The new Arabic Version of the Liturgy, which was noticed in the

last Report, has been completed; and has been brought from Malta to England, by the Rev. C. F. Schlienz, under whose superintendence it has been executed. The residence of Mr. Schlienz in England will enable the Committee to have the whole work thoroughly examined; and from the report which has been made to them of such parts as have been examined, they entertain great hopes that it will be found worthy of the Society, and will be generally acceptable to Oriental Christians. They consider that the circumstance of the older Version having been completed simultaneously at Calcutta will give additional interest to the new work, and will enable them to make it more perfect.

The Committee feel great pleasure in stating to the Board, that they have derived much assistance in their objects from a very acceptable and valuable present, which has been made by the Committee of the British and Foreign Bible Society, consisting of a set of all those Versions of the Holy Scriptures which that Society has been the means of circulating upon the Continent of Europe, amounting to thirty-seven volumes.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-FOURTH REPORT.

Issue of Books and Tracts.

THE Issue of Books during the Year has been as follows:—Prayer-Books, Psalters, Books of Homilies bound, 16,015; Homilies, and Festival Services, and Articles of Religion, as Tracts, 114,272—exceeding the issue of the former year by 2768 Bound Books, and 22,012 Tracts; and making a total issue, from the commencement of the Society, of Bound Books 309,417, and of Tracts 1,937,259.

Visits to Ships in the Port of London.

The total number of Ships visited and revisited during the past year, in the London River and Docks, amounts to 3019: of these, 838 have been spoken with particularly, and supplied with books. The Commanders of 82 of these vessels regularly hold Divine Worship on board, when the Sabbath is spent at sea: 123 attend to this duty occasionally: and 633 entirely neglect it.

The Agent has been much encouraged in his labours, by several Merchants; who have taken considerable interest in their ships being visited, and supplied with Prayer-Books and Homilies, that

their captains and men may be assisted in their religious duties of prayer and instruction during their voyages.

Evidences of Benefit to Seamen.

At one of the out-ports, the Agent was informed, on visiting a vessel lately returned from a long voyage, and in which Divine Worship is regularly held, that two men out of the crew have, through the blessing of God, been savingly converted from the error of their ways by the use of our admirable Service—one of whom has entered into rest, giving convincing proofs that he fell asleep in Jesus.

At another port, the Agent writes—

I am always well received on board those ships where the Lord has given to the captains and crews the desire to pray. In one or two instances, among the captains professing Wesleyan Methodism, I have been told, that if they had not the Church-of-England Prayer-Book on board, they should very soon have no prayer at all among their crews: they had tried extempore prayer, but had found the sailors become more inattentive than when books were put into their hands.

I have had the satisfaction of visiting a ship's company this day, where the crew, 22 in number, who have been two voyages in the same ship to China, have told their captain that they would wait three months, till the ship should be again ready for sea, before they would go on board any other, although nine ships are waiting ready for sea, and cannot get seamen—such is their attachment to their captain, and the Means of Grace which he holds on board.

Another highly-valued friend and correspondent writes—

Having now visited the vessels for your Society for some years, I can speak to the good effect of its agency. It is surprising to see what it has done. The roughness of the seamen has subsided into calm and thankful attention; and the number of vessels having prayers on board, and that also of the captains who freely acknowledge it as a duty which they ought to perform, is wonderfully augmented. The calm, friendly, forbearing conduct of those who have gone among them has worked its way to their hearts; and they are now received invariably as friends, if their counsel fails of its effect. To see the change also in the pilots—it is marvellous! Instead of scorn—perhaps abuse, and winking at one another—they listen with the greatest attention, and with a solemn expression of countenance.

With reference, then, to this part of the Society's labours, your Committee think that they are justified in saying, that a great change has taken, and is taking, place in the character of Seamen; and that your Society has been one of

the instruments, which the Lord has employed for producing that change.

Acceptableness of the Homily Tracts.

A Clergyman in the North, in whose parish the plan of lending the Homily Tracts has been adopted, writes—

The Homilies are already in circulation from my Lending Library in the Vestry of my Church: they are eagerly sought for, and read with great interest, by the colliers; and indeed by many other of my parishioners, who have scarcely known, hitherto, of such writings belonging to our Church. I do hail the introduction of these Homilies into my parish: for, besides their evangelical doctrines, they are couched in a style so simple, and so fit to enlighten the ignorant generally, that they are especially useful here.

The habits and character of the pitmen are very much improved, of late years. From the hours during which they work, they are difficult to reach: many of them go down the pits in the evening—work all night—allowing, in the next day, barely sufficient time for sleep and refreshment. But I have no doubt your Homilies will be conveyed down into those subterranean abodes; and be there read, by the light of the "Davy Safety-Lamp," during the short intervals of work. May they be the means of enlightening the spiritual darkness of many!—setting forth, as they do, that Word which is as a lantern to the feet, and a lamp unto the way of all that are seeking the things which are above.

Another Clergyman, who has adopted the method of circulating the Homilies, writes—

The Homily Tracts are taken round in the country near the village, by thirteen members of my congregation. One person lends with exceeding ardour: he has been gradually increasing his number until he has arrived at 50: he had in his hand a few days ago, when he called upon me, the Twenty-first Homily, which had been returned to him; and he found these words written in the margin—"Blessed be this, and the man that left it here! The Lord preserve our souls, and keep them in secret prayer!" He seemed much encouraged by observing it, but could not tell who was the writer.

A valued correspondent writes—

The Homily Tracts are estimated here as highly as at other places; and to the idea that they would not understand them, they say "just the reverse."

I heard the people in the alms-houses yesterday express how much more confidence they had in them, than in narrative reading; the truth of which they could not depend upon: and a trades-person, on reading them, immediately found out what a defence she should have against the Socinians, who annoyed her much with explaining the Scriptures to her in their own way.

A small farmer, a pious Churchman and advanced Christian, who spent much time in

reading the best religious books which a well-stored parish library supplied, bought one of your Books of Homilies, as provision for a foreign land—he was preparing to go to America with his ten children). His observation was, “There is nothing that beats the Homilies”: and shook his head at the idea of their not being understood, and said, “Nothing can be plainer.”

Notices of Foreign Proceedings.

The Prayer-Book in *Polish*, translated by the Rev. Dr. Gerlach, is passing through the press. A reprint has been made of the Society's *Spanish Prayer-Book*, the former edition having been exhausted. Editions of a new selection of the Collects and Prayers in *French*, and also of a selection in *Dutch*, have been published.

The Society maintains correspondence with several similar Institutions in the United States. A New Society, of much promise, has been formed in Philadelphia; which takes its name from the senior Bishop of the Episcopal Church, lately called to his eternal rest—“Bishop White Prayer-Book Society.”

The Liturgy a Bulwark of the Reformation.

At a period when the Religious World presents to view a troubled sea of unsettled opinions, conflicting thought, deserted standards—fanaticism and enthusiasm warring with sober truth and holy practice—old errors fiercely contending for re-admission to the faith of men—metaphysical notions entrenching on long-fixed sentiments—and the Christian Mind driven to and fro, often almost reckless as to reaching the haven of eternal rest, or even to the very existence of such a haven—under such circumstances, we have to thank God that the Prayer-Book has been, and continues to be, under Him, the sheet-anchor of the Church; which, though she may have felt the swellings of the billows as they rose and fell, and the force of the tempest which has swept across her, is still safe—riding out the storm, which has spread such wide desolations among the Sister Churches of the Reformation. Within her pale, the great principles of that event still flourish; evincing the superior wisdom of the English Reformers in establishing a Liturgy as the bulwark of the Reformed Religion.

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-FOURTH REPORT.

State of the Funds.

THE amount of Subscriptions and Donations during the Year is 164*l.* 1*s.* 4*d.*; and that for Tracts sold, 333*l.* 11*s.* 4*d.*

Printing and Issue of Tracts.

The total number of Tracts published during the year is 182,000—those issued, 140,621; being 124,116 by sales as separate Tracts, 3655 in bound Volumes, and 12,850 by Grants.

New Tracts.

The New Tracts published during the Year are Six of the Larger Series:—

Modern Popery Unmasked; or, some Account of two Meetings held in London, on the 20th of June and 11th of July 1835; to prove what are the real Doctrines of the Church of Rome, as now held by the Roman-Catholic Bishops and Priests of Ireland—The Romanist Unveiled; or, Popery in its Native Deformity—Parochial Incidents, No. 1: The Awful Effects of Sin, exemplified in the Case of a Young Woman—A Clergyman's Address to his Parishioners on the Sabbath Day—Some Account of the Life and Martyrdom of the Ven. John Philpot, Archdeacon of Winchester—The Plausible Arguments of a Romish Priest answered from the Holy Scriptures, in a Dialogue with a Protestant of the Church of England.

Tracts against Popery.

In the list of New Tracts here submitted, the Committee have to remark, with peculiar satisfaction, that most of them have a direct and striking reference to the question of Popery. At the present period—when the Papacy is adapting her destructive wiles and her specious misrepresentations to the features of the times; when she is endeavouring to gain ground, by withholding from sight her true character; and, by the help of the false liberality of the age, is inducing unwary and unenlightened Protestants to believe that she is of a mild and tolerant spirit, and that the points at issue between them are of little or no moment—it is of peculiar importance to bring out to view her true, her unchanged nature; and to shew, that though in the light of this day she dare not speak out, yet is she craftily seeking to beguile men's minds, in order that she may add to her numbers, and bring back that state of things in which her controul over the minds and the bodies

of men may be again exercised to the most appalling extent. This the Tracts in question have abundantly made to appear; and the Committee trust that, under the Divine Blessing, it will not be in vain.

South Africa.

LONDON MISSIONARY SOCIETY.

THE Directors have published the following testimony to the

Good Conduct of Christian Hottentots on Military Service.

The events of the late war in Caffreland frequently brought to severe test the character of the Hottentots, as members of a Christian Church; and the Missionaries often had occasion to admire the firmness with which their people bore the various trials and temptations to which they were exposed. During that eventful period, the principles of Temperance, which had been inculcated on their minds, were distinctly exhibited, in the exemplary conduct of the men who joined the Colonial Forces: and Mr. Anderson, among other instances equally gratifying, relates the following, as illustrative of their moral resolution in withstanding the seductions of a camp, and the laudable purposes to which they devoted the instructions given them by their Teachers at Pacaltsdorp.

A pious man, named Jan Komein, a member of our Church, on returning from the army, was asked, by Mr. Anderson, who had written the several Letters which had been sent from the camp to Pacaltsdorp; Mr. A. remarking—“We have often wished to know; thinking that it must have been the work of some good man, who was kind enough to write for you: and we also wished to be assured that what he wrote was the genuine expression of your own hearts.” He replied—“We wrote the Letters ourselves, no one to help us. Stoffel Stoffels, Hendrick Armoed, and Johannes Oroethagen wrote the most.” “On hearing this,” says Mr. Anderson, “we were much delighted; reflecting on their advantage in having been taught to write; and, also, rejoicing that they carried with them, and maintained as soldiers, a serious regard for Religion.” Mr. Anderson then asked—“Where and how did you procure writing-paper and pens?” “We preserved our rations of liquor; which,” said he, “when collected to-

gether, we sold; and with the money bought pens, paper, and other useful articles.” “I need not say,” observes Mr. Anderson, “how greatly this intelligence increased our pleasure, and excited our surprise: nor can I describe the heartfelt satisfaction with which we contemplated such unflinching resistance to the snares of intoxication; and their converting, under circumstances so unfavourable, the supply of ardent spirits, which might have been their ruin, to such a commendable and beneficial purpose.”

WESLEYAN MISSIONARY SOCIETY.

Re-establishment of some of the Stations among the Caffres.

It gives us much pleasure to report the renewal of the Society's labours at Clarkebury, Morley, and Buntingville. We select the chief details of these events from the communications of the respective Missionaries.

Return of Rev. W. J. Davis to Clarkebury.

Mr. Davis writes from Clarkebury, on the 12th of May—

You will rejoice to hear that the circumstances of this country have permitted us to return to this Station in peace. We arrived here in safety on the 15th of last month, which was nearly twelve months from the time of our leaving last year.

We found all things just as we left them in May 1835, not the smallest article being missing! By thus preserving the House and Mission-Property during the absence of the Missionary, our Chief Vadanna, and the tribe generally, have given the most decisive proof possible of their attachment to their Teacher, and their desire of having among them one who can instruct them in the things of God.

Of all the Mission Stations abandoned in the commencement of last year, only two, excepting this, remain undestroyed, in the whole length and breadth of the land. The other Stations, on every hand, being thus destroyed, and this remaining uninjured, will reflect lasting honour on this Tribe and its Chief.

When we were under the painful necessity of leaving the Station last year, what most affected us was, the tears of some of the children living contiguous to the Mission Village, and who had been instructed in the Mission School. A few of those children had learned to read, and

could consequently peruse God's Holy Word: we accordingly left with them copies of those portions which were then translated into Caffre; and it was pleasing, on our return, to learn, that they had regularly met together on the Sabbath Days, during our absence, in the Chapel, for the purpose of singing, praying, and reading the Scriptures; thus serving God according to the light of which they were possessed.

Every thing around us now wears a pleasing and encouraging aspect. How different this to our circumstances last year! To God's Name be all the praise!

The country is in a finer state than I ever before beheld it. The crops, which are just gathered in, in safety, are this year abundant; and the People and Chief have received us with many marks of kindness and expressions of joy.

The whole land is now before us. The Missionary may go to any village or hamlet, and obtain a congregation; and often the inquiries, made at the close of the Address of the Missionary, evince a sincere desire to become acquainted with those subjects of which he has been speaking: not, indeed, that those inquiries always arise from a wish to serve God and forsake sin, but from a desire to ascertain the truth of those things stated by the Missionary.

Oh, that the Christian Church were fully alive to its duty, so that you had it in your power to send five, ten, or even twenty Missionaries to the Amatembu Nation, instead of one only! Surely they are worthy, because of their care of the servants of the Lord last year, and their defending them, as far as they had the power, in a time of great peril and difficulty, when brother Ayliff fled hither from the treachery of Hintza; and of their preserving the Mission House and Property in the manner which they have done. Surely, they need Missionaries; for they are dark ignorant Heathens, having no proper ideas of God, the immortality of the soul, heaven, hell, and eternal rewards and punishments; neither have they any proper idea of moral guilt, arising from the perpetration of crimes, however great. God has opened this door. He has made such a people willing to receive instruction from the Messengers of the Churches: and, although the man who labours among them must be prepared to forego many comforts and make many sacrifices, enduring

hardships as a good soldier of Jesus Christ, yet God has raised up such men, and they say, "Here are we, send us." Let not, then, the Church refuse the requisite means; and, ere long, this moral wilderness will be under culture, blossoming as the rose; and God, even our God, will be glorified.

Return of Rev. Samuel Palmer to Morley.

From Morley, on the 16th of May, Mr. Palmer writes—

It affords me pleasure to be enabled to address you again from this place, at which we arrived April 20th. We left Grahamstown March 22d, accompanied by the Brethren Ayliff and Cameron.

We found the Chapel standing, but without doors or windows. At present, we occupy a part of it. A small cottage is in progress.

I am happy to inform you that the children have not forgotten what they had previously learned. I feared that, from the interruption which had taken place in the school, I should have to go over the same ground as before; but such is not the case. In the last year, we lost by death two adults and two children who could read the Scriptures; but I find there are still twenty-one who can read any portion of God's Word which is printed in Caffre.

Our congregations are large on Sabbath Days. On the first Sabbath after my return, I introduced the Hymn-book and Liturgy, which have lately been translated and printed; and was delighted at seeing twenty persons (including children) who held their books, and responded the *Te Deum*, and also in the admirable Litany. This is an important step; and I perceived that some of the Chiefs and great men were astonished at seeing the children read part of the Service.

It is a cheering sight to behold part of the congregation holding their Hymn-books, and delightfully joining in singing the praises of God. When I look at them, and think that a short time since they knew nothing of letters, I am ready to say, *What hath God wrought!*

A most gracious feeling seems to rest on the congregations; and I cannot but think that God is about to revive His work.

The Committee thus direct the attention of the Members to the chief subjects of the preceding communications:—

The statement—that the Chief Yadanna had taken care that the Mission Premises and Property at Clarkebury should be preserved undisturbed and safe; the warm reception which the Missionary met with from the Chief and people generally; the touching fact, that the children of the Mission School had regularly met on the Sabbath during the Missionary's absence, for the purpose of singing, praying, and reading the Holy Scriptures; the account respecting the congregation at Morley, standing with their Hymn- and Prayer-books reading the responses in the Liturgy, and singing the praises of God; the fact, that a gracious influence has marked the re-commencement of the religious services at the Stations; and the assurance of the Missionary, that there is now such "a great and effectual door" opened, that not less than twenty Missionaries might be employed in this part of Caffraria alone—cannot fail delightfully to arrest the attention of our readers, and deeply impress them with the necessity of increased exertions in this important sphere of Missionary Labour.

Arrival of Rev. James Cameron at Buntingville.

Mr. Cameron, who had laboured at Cape Town, has been appointed to re-establish the Mission at Buntingville; the most remote Station of the Society among the Caffres, in Faku's Tribe. The Committee remark—

Our Readers will be gratified by observing the frankness and candour, in the undisguised statement of difficulties and discouragements, which are displayed in Mr. Cameron's narrative. It will secure for him the sympathy and the prayers of the Friends of Missions.

The chief parts of Mr. Cameron's narrative here follow:—

April 22, 1836—I arrived at Buntingville after a month's journey from Grahamstown. We were kindly received by the Assistant and his wife, and welcomed by a number of the Natives. The Mission Premises are neat walled buildings, exhibiting every mark of care and cleanliness.

April 24: Sunday—The School was but poorly attended: the absence of a Missionary, and the confusion occasioned by the late war, have operated unfavourably on this department of the work.

The congregation exhibited a more pleasing aspect in regard to number; but I had some difficulty to render myself intelligible to the people, in consequence of my interpreter's imperfect knowledge of Dutch: he, however, possesses one qualification, which many in the same situation want—true piety: this effectually prevents him from misrepresenting a Missionary's words, or trifling with sacred things; and adds much weight to his character and office, in the estimation of the Natives.

April 30—During the last few days I have been called on to settle many disputes, which had arisen among the people during the last year, and were carefully reserved for the decision of the Missionary, on his arrival.

May 2—One of Faku's sons came to see me this morning: his father sent him, to ask the news from Port Natal and from the Colony. I told him briefly what I knew in relation to both places; and, after some further conversation of minor importance, he took his departure, but not before he had given me his hand, in token, I suppose, of friendship; for, otherwise, Caffres generally stand up and walk off without saying a word.

May 7—Another week has passed away in this dark and morally-desolate land. Compared with the life which one leads here, who would not, except for Christ's sake, rather choose the meanest place and the scantiest fare within the bounds of civilization? Nothing, absolutely nothing, but the pledge which I have given to the God of Missions, could bind me to this spot, or reconcile me in any degree to the annoyances of various kinds to which I am daily exposed. That pledge was given seriously and deliberately, with all the privations, dangers, and sufferings inseparable from a Missionary life among savages full in view; and, therefore, is never to be recalled. Lord, help me to be faithful!

May 8: Sunday—When I awoke this morning, at sun-rise, my ears were regaled and my heart made glad by the singing of the Natives, who were holding a Prayer-meeting in the Chapel, preparatory to the more public exercises of the Lord's Day.

In this region of spiritual death, where the dire effects of sin are so painfully visible, every thing bearing the semblance of Religion is delightful, and tends materially to assist the exercise of faith in

these precious promises, which point to the universal triumph of the Cross, and the subjugation of every son and daughter of Adam to the sceptre of our Redeemer.

But few on this Station know any thing, as yet, of the power of godliness: they are, however, beginning to observe the form, which we hope will ultimately lead to the power. The fact must not be disguised, that this Mission has not, in five years, produced as many converts to Christianity. Still, I am far from thinking that no good has been done. Mission Premises have been erected in the midst of a Heathen Population—the Gospel has been proclaimed to thousands—a faithful testimony has been borne against murder, theft, witchcraft, polygamy, and all the other works of the devil—peace has been preserved in the land for an almost unprecedented length of time, with its concomitant blessings—some parts of God's Holy Word have been introduced in a printed form, and other Elementary Books of instruction—some of the rising generation have learned, and others are learning, to read—the Ordinances of Religion have been established—upward of one hundred individuals have been collected together into a Community, on the express condition that they regularly attend Public Worship, and submit to the direction of the Missionary—and an influence in favour of the Cause of Christ has been exerted, which is extensively felt: all these are instances of the good effected by Missionary Instrumentality at Buntingville; and may surely be looked on as a preparation for more direct spiritual and permanent good. Numerous as are our trials and difficulties, and prone though we be at times to question the practicability of our undertaking, yet, when we reflect that we are, at least, preparing the way of the Prince of Peace, we pursue our course with renewed courage and determination.

We had Religious Service morning and afternoon, as usual. In the morning, the congregation was large and attentive, while I related the history of the Rich Man and Lazarus. The Caffres are extremely fond of narrative: when a discourse of that kind is delivered in their hearing, they are able to rehearse the various particulars with amazing correctness.

May 11, 1836—This morning Faku, accompanied by 200 of his warriors, arrived

on the Station. They sat down in front of the Chapel; and looked not a little formidable, although they had but few assegais with them. As Faku is very particular where he conceives his dignity concerned, he would proceed no further, till first saluted by me. I accordingly repaired to the spot, and found this great Chief sitting on the bare ground. Having shaken hands, as is usual on such occasions, he caused an elephant's tooth to be laid before me; apologizing, at the same time, for the meanness of the present, on the ground of his extreme poverty. His manner was friendly; and evidently shewed that he felt pleased at having a Missionary within his dominions. That he favours Missionaries from a love of Religion, or any desire to become acquainted with its holy principles, I dare not aver: for, of all other subjects, Religion is the one to which he manifests most aversion; but this aversion is manifested in signs rather than words, so that he cannot be charged with directly opposing it. Nothing but a supernatural influence exerted on the heart of such a man could make him the willing protector of men who openly condemn his vices, with all those savage pursuits in which he has hitherto delighted.

Faku is an arbitrary ruler, who acts generally from the impulse of his own will, irrespective of the opinions of those about him; and, though far inferior to most of his subjects as a speaker, contrives, by the decision which characterizes all his measures, to maintain his authority so effectually, that his name is terrible throughout the land. He governs a people composed of the scattered fragments of many different tribes; not unlike those who, in ancient times, formed the nucleus of the Roman Empire: and yet they are held together, and harmonized in a surprising manner, by his influence.

I gave him an ox, which was slaughtered and consumed on the place. Besides this, I presented him with a duffle kaross, seven pounds of beads, ten pounds of brass-wire, two gros of buttons, four knives, half-a-dozen handkerchiefs, an axe, and a tinder-box. This I thought a large present for a Missionary to give; but he did not appear at all satisfied with it, and eagerly asked for more. I, of course, made no further attempts to gratify his insatiable avarice; nor perhaps was it expected I should, as my obstinacy excited no particular displeasure.

I took this opportunity of proposing the following things to the Chief, which met with his hearty approbation: 1. That I, as a Minister of the Gospel, should have liberty to visit every part of his territory, and preach God's Word to the people. 2. That as God's Word is a Word to the Chief as well as his people, I should have equal liberty to visit the Great Place, and preach there. 3. That he should, on such occasions, receive me cordially, and give me a patient hearing. 4. That he should send all his children to school, for the purpose of receiving instruction.—To these propositions I appended a short exhortation on the value and importance of the Gospel, which my sable auditor rather endured than enjoyed.

May God Almighty, who has the heart of kings in his hand, and can turn them like the streams of the south, be pleased, in His infinite mercy, to make this rude African Monarch a new creature in Christ Jesus! I am encouraged to hope and pray for this, when I recollect that the savage marauder Africaner was savingly converted by means of that same Gospel which I preach.

I intend to commence my itinerant labours among the people, as soon as the harvest is concluded. The population around the Station is said to be so dense, that I may preach to thousands without remaining a night from home; which, if true, will be a great convenience.

India within the Ganges.

Continued Support of Idolatry by the Government.

THE Rev. James Peggs has published a Letter on this subject; the substance of which we shall lay before our Readers.

The "Philadelphian," a Madras Paper, relates an appalling sacrifice of human life, at a late Car Festival at Conjeveram. The Editor, under date of the 20th of April, states—

An occurrence, fraught with serious consequences, lately took place at the Car Festival at Conjeveram. This festival is held in the end of March. While the car was being drawn, the cable broke: the people behind the wheels, not knowing what had occurred, continued to push them on by means of levers, as usual; so that they went over

several persons, who were unable to extricate themselves. It is stated that ~~nine~~ were killed on the spot, and a greater number severely hurt. It is surely time that the victims of superstition should begin to open their eyes; and we think a Paternal Government might take advantage of such occurrences, to put a stop, at least to AVOWED PATRONAGE of such things; and leave the Brahmins themselves to draw the car, or not, as they please. It is not a great many years since a car broke down at Dindigul, and killed several persons. We have lately heard that the cars in the villages of Mavargudee and Thumpee stood still, in defiance of efforts to move them. We accept these things as shadows of coming events, when *the idols shall be utterly abolished.*

In a subsequent Paper it is stated—

Adverting to the unhappy affair at Conjeveram, we were scrupulous to avoid exaggeration. We believe that NINE persons were instantly killed, and that FIFTEEN died afterward from the wounds received: others were said to be hurt, but without fatal consequences. The fact, without comment, has a voice, which, if we mistake not, will reach England, and be reverberated in sounds which must be heard by those to whom the regulation of these matters properly belongs.

On the continued patronage of Idolatry by a Christian Government, another Madras Paper, dated April 22, forcibly observes—

See the complication of wickedness, which any such future blood-shedding will involve! It will not then be the inadvertent transgression of an order incidental to the act, but the obstinate transgression, after a warning by the loss of lives, of AN ORDER DIRECT UPON THIS SUBJECT; and that by Christians, for the purpose of upholding what they profess to abhor, viz. Idolatry, and that at the sacrifice of human life to the idol! It will be a crime, attaching not only to the Government, but to every Christian; and, to relieve each from its guilt, the necessary measures to prevent its occurrence must be taken. Let it be borne in mind, that it is not to the Natives' pulling the car that we object; but, to their being FORCED to do so, and to their being drawn from their homes for that

purpose. We have written as Christians to Christian Leaders ; and, knowing that *the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will*, we have been anxious to avert, if possible, the transfer of the dominion of this Empire from the British Crown, and to avert from ourselves the guilt of the continuance of this practice by participation.

Government have taken some steps in this tragical affair ; as it appears from a subsequent Paper, of the 10th of June :—

It gives us sincere pleasure to announce, that Government have practically seceded from authorizing the pressing the Ryots (or tenants) to draw idol-cars, and flogging them by Peons, when so engaged. Whether the matter has, or has not, been officially announced, we do not know ; but the Natives have arrived at a general understanding, that such is the case. The simple secession from connivance at that which no policy could order or approve, may lead the more intelligent Natives to meditate on the *rational* of immense labour being used to draw a god, which ought to be able to move without aid.

The important measure of the Court of Directors, adopted in February 1833, for the Abolition of the British Patronage of Idolatry in India, had not, it seems, been brought into operation. The Editor states—

From the passage of the Tract-Society's Report, 1835, extracted in our present Number, it will be seen that the Committee suppose that a change has taken place as regards British Patronage of Hindoo Idolatry. It is natural for them to expect, that a concession of principle has been followed by practical consequences. However, as yet, with an insignificant exception, relative to Cudapah, we know of none. If any of our friends, or the friends of Christianity in general, can inform us of any change of the system, in any place whatsoever, it will be among the most welcome subjects for us to make known. The topic has begun to attract renewed attention in England. Mr. Poynder moved on the subject in the Court of Proprietors, and was COMPLIMENTED for his ZEAL, and told that information was expected. Considering that the general principle against the patronage of Idolatry has been conceded by the Authorities in

England—that the sole decision of the question rests with the Governor General—that Official Inquiries have been said to be in course of extensive prosecution by Orders of the Supreme Government—and that public anxiety, as to NOTHING BEING DONE, has been awakened, we may expect some practical concessions, provided the state of the revenue will permit—a point on which we are by no means sanguine.

A correspondent at Madras writes to Mr. Pegg—

There can be no doubt that the receipts from the Temple of Tripetty, exclusive of charges, amount annually to one lac of rupees (£10,000): and it is certain that the revenue from Conjeveram cannot be less ; while the revenues from Seringham, Madura, and Purney are probably nearly or quite equal, not to mention other places of inferior note.

Mr. Pegg's remarks—

Hence it is evident, that merely to discontinue compelling Hindoos and Hindoo Christians to drag the Idol Cars is like *the dust of the balance*. Let Britain shake her hands from the bribes of Idolatry. What has an enlightened Christian Government to do with taxing the miserable pilgrims of India for the sake of gain, endowing temples, repairing gods and cars, and subsidizing the priests ? Does this become our National Character or our Common Christianity ? British Patronage of Idolatry increases its popularity, and promotes pilgrimages with all their attendant misery and death. Oh that British Functionaries in India would let Idolatry alone ! the sentiment of the Latin Poet would soon be verified, in the establishments of vice, superstition, and misery—

Vis, consilii experts, mole ruit sua.

This evil pervades all parts of India. The Delhi Gazette of the 6th of April has the following notice :—

A correspondent informs us, that there is a rock, in the vicinity of Goorgaon, consecrated to Sitlajee, the Hindoo Divinity which kills or cures in all cases of small-pox. The number of pilgrims who annually repair, from all parts of India, to propitiate this Idol, is estimated at two lacs ; and the revenue, which the late Begum Sumroo derived from this source of pious fraud, at 20 or 30,000 rupees. As Goorgaon has lapsed to the Government, we hope soon to learn that this

abominable tax on the credulity of the superstitious is put a stop to, and that no portion of it profanes the public treasury.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

Proceedings after the Departure of Mr. Rhenius and his Associates.

ON the departure of the Rev. Messrs. Rhenius, Schaffter, Müller, and Lechler, from Tinnevelly, in June 1835, as stated in our Number for November 1835 (p. 528), the Mission was placed in charge of the Rev. Messrs. Tucker, Pettitt, Devasagayam, Dent, and Edward Sergeant, a Catechist from Madras. In October, Mr. Rhenius, under an influence most deeply to be deplored, returned to the Mission; and was subsequently rejoined in it by Messrs. Schaffter, Müller, and Lechler. The following Journals embrace most of the period between these Missionaries' departure and return, from June to August 1835: from the extracts given, our Readers may form their own judgment of the state of the Mission during this interval.

Proceedings of Rev. John Tucker.

Mr. Tucker writes, at Palamcottah—

June 23, 1835—The Rev. Messrs. Schaffter, Müller, and Lechler, having left this place this evening about six o'clock, I took the usual Evening Service, in the Church, at half-past seven, with the assistance of the Rev. J. Devasagayam. I feel it incumbent upon me to adhere, as much as I can, to the system pursued by the Rev. C. Rhenius. The Rev. J. Devasagayam gave out a hymn; after which, I addressed them on 1 Peter v. 10, in the hope, and with the prayer, that God might, by His Word, comfort and refresh the hearts of His people, in their present trying circumstances. The chief points that I endeavoured to impress upon their minds were, (1) That God is the God of all grace; That grace does not flow from Ministers, but from God, through Jesus Christ, by the communication of the Holy Ghost; (2) That it was He alone who called us; and, as He had called His people to

eternal glory, so He would bring them to it; but (3) through suffering; which I pressed upon their consideration, that they might be assured that the Lord was leading us this way to eternal glory; (4) That yet it is but "for a little while"; and (5) by it He establishes &c. his people. Therefore, they are not to be discouraged, but to press forward.

June 25—From nine o'clock till ten I examined the Seminary Boys in geography: and afterward conversed with three of the five School Inspectors, who are come over to have their Reports entered up, preparatory to the Monthly Meeting.

At Evening Service, the Rev. J. Devasagayam baptized the child of Mootoswamy, Head Catechist of the Kuruvenkotei District: after which, I briefly addressed them on the subject of Baptism.

June 26—From nine o'clock till ten, I examined the Seminary Boys in Gen. ii.

From half-past four till half-past five, engaged with Asirvadam and the Preparandi. They had learnt by rote 1 Pet. iii. 7—12, and could repeat it satisfactorily. I examined them in it: some of their answers shewed thought and right views: some were defective.

At six o'clock, set off for Tinnevelly, where I met the Rev. J. Devasagayam. I examined the boys, until the people had assembled. Questioned them in Acts x., and was much pleased at the knowledge which two or three of them shewed of the Scriptures. I afterward preached on Phil. iv. 19; and John offered prayer.

Under date of the 26th of June, Mr. Tucker states an

Instance of the Injurious Bearing of Government Proceedings on Missionary Labours

From ten till half-past twelve, engaged with the Rev. J. Devasagayam, and David, and Asirvadam, in the following matter:—The Catechist of Ootamalei, and four of the Christians, came over to complain of the Collector's people, as well as the servants of the Zemindar. I will enter rather fully into this case; as it may serve as a specimen of others; and give our friends in England some insight into the system of Government, as bearing upon Missionary labours.

The Government, having found great difficulty in obtaining from the Zemindars of Tinnevelly the taxes due on

account of these Zemindaries, took the collecting and management of them into their own hands; leaving the Zemindars in possession of the property, power, and influence which they possessed, as before, with this exception only. They accordingly appointed an Ameena, and Curnams under him, to each district, as Government Revenue Officers, independent of the Zemindars; who collect the taxes, and account for them to the Collector. There is little doubt, that, notwithstanding European vigilance, the system of bribery prevails to a considerable extent; the Curnam making his returns, for instance, as if only an inferior grain were produced in a particular field, when in fact there was paddy; the owner of the field paying a bribe to the Curnam, that he may be charged a lower tax, as if for inferior grain. When a heathen is converted, he is, of course, taught the sinfulness of these practices; and much of the difficulties of the new converts arises from this cause, that in the Cutchery and elsewhere they refuse to give bribes; while, probably, on the other hand, some are tempted to shelter themselves, under the pretence of resisting bribery, from paying the whole of the lawful taxes. Upon the whole, however, it can be, I believe, established as a fact, that the Government is the gainer by villages or families becoming Christians.

This short account will explain the circumstances of the complaint from Ootamalei. There are in it nineteen families: who, about five months since, placed themselves under Christian instruction; and have built a Prayer-house at their own expense. The Catechist, Michael, is a young man, and has not had very much experience. The Schoolmaster is a Heathen; he has been for some time employed by the Society, and is reported as a trust-worthy man. The complaint of the Catechist and people is, that, because they refuse to give bribes, the Curnam, in conjunction with the Zemindar's officer, taxes them for waste lands. In one garden, in which chillies were grown, they were charged for onions; chillies paying fifteen Kalifanams for one cota-seed of land, and onions twenty. (The value of a Kalifanam is 3a. 4p.) For Poonji ground (ground sown with coarse grain) they are charged as if it were Munchi ground (paddy fields). With some of the heathen it is just the reverse. The people

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presented a petition to the Ameena, but he dismissed the complaint. Some of the people also have been beaten: the Catechist saw four of them ill treated.

The following extracts are made from the Journal of the Rev. John Devasagayam.

Arrival of Missionaries, and arrangement of Labours.

June 30, 1835—This morning, we were rejoiced by the safe arrival of the Rev. G. Pettitt and Mrs. Pettitt. As our Schoolmasters were to return to their duties this afternoon, he spoke to them in Tamul, and offered up a prayer for the Divine blessing. He attended this afternoon the meeting of our Catechists; and in the evening, after the Sermon of the Catechist, he added his affectionate exhortation to all the Catechists. Many of us understood him pretty well, as he has the best pronunciation. We greatly rejoiced in the Lord, for the prospect of enjoying spiritual food, and other blessings abundantly, from his teaching and superintendence. May the Lord give us His grace, that we may be truly thankful to Him for all His innumerable mercies toward us, who are unworthy sinners!

July 1—After I had had Morning Prayer in the Church, I entered the reports of the Catechists' Schools, and was engaged the whole afternoon in examining them. The Rev. Messrs. Tucker and Pettitt were engaged with the Catechists. In the evening, we enjoyed the blessing of the Lord's Supper, as usual; I assisting Mr. Pettitt in administering it. May this holy ordinance be truly blessed to ourselves and the Catechists!

July 7—The Rev. E. Dent and family, and Mr. Sergeant, arrived here safely this morning. We prayed heartily that the Lord would strengthen them in His work, and make them a great blessing to this Mission. In the evening, the Rev. J. Tucker had a conference with us; and determined that Mr. Pettitt, as the senior, should take the duties of Mr. Rhenius; viz. the Evening Prayers in the Church, and the lessons of the Preparandi Class in the afternoon; that I should take their lessons in the forenoon; and Mr. Dent the Morning Prayer in the Church; that we both should visit the Schools and Congregations at Tinnevely and Old Pettah, during our stay here; and that we should spend two weeks in the country, every month, with our Congregations and Schools. Mr. Sergeant

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had the Seminarists to instruct; and he was also directed to visit the Schools and Congregations in the country, for a fortnight in every month. We resolved to send a Circular to all the Schoolmasters, directing them to assemble here two days before the Catechists, that we may attend the duties of both Meetings.

Meetings of Schoolmasters and Catechists.

July 31, 1835.—We had this day the Meeting of our Schoolmasters. Messrs. Dent and Sergeant made themselves acquainted with our usual method of conducting the Meeting of the Schoolmasters.

Aug. 1—Engaged with the Schoolmasters; paid their salaries; and gave them the necessary books for the schools. In the evening, the Catechists assembled, as usual, for prayers.

Aug. 3.—Commenced the business of the Catechists at ten o'clock. Mr. Pettitt offered prayer, and heard the report of the Catechists, in which Mr. Dent and myself assisted him.

Natives liberated from False Imprisonment.

This afternoon (Aug. 1), we rejoiced greatly on account of our people of Terikudyiruppu; of whom, eight Christians and two Heathens were set free from their imprisonment. They were accused by their enemies of being robbers, at the time when they went to assist the Headman in collecting the tax from his tenants. The enemies succeeded by false witness and bribes: and, consequently, it was decided, by the Magistrate and Criminal Court, that they were gang-robbers. However, the enemies were suspected by the judge: and he released the Catechist who was accused by them. Agreeably to our people's request, the Rev. Messrs. Tucker and Pettitt called a Special Meeting in the Church: and we returned thanks to the Lord for His mercy to these poor people. Their friends, of both sexes, united with us in tears of gratitude.

Addition of 256 Families to the Mission in July and August, 1835.

Aug. 1, 1835.—We were very happy to hear that there had been an increase of about 153 families, in the different congregations, during this month. May the Lord give us thankful hearts!

Aug. 29.—We had Evening Prayers with our Catechists, who assembled as usual: and, from their reports, we found that the increase in the congregations, during this month, was ninety-three families. We heard also, from Catechists

who came afterward, that an increase of forty families had taken place in their congregations. May the Lord give us a grateful heart for this great mercy toward our Mission!

Visits to the Country Stations.

From July 13th to August 22d of last year, Five Visits were paid, in different directions, to upward of Eighty Country Congregations. Some of these were made by the Rev. G. Pettitt, the Rev. John Devasagayam, and Mr. Sergeant; others by the Rev. Edward Dent. They found numerous indications of an incipient and promising work: but the state of things, as we gather from the Journals of the Missionaries, which are very copious, is just such as gives signs of a future abundant harvest, if the Labourers shew themselves to be *fellow-labourers of God*; but if the Great Enemy, now putting forth his subtilty and malice against the Mission, be permitted to sow the tares of disunion and disorder, the soil is such as will, in all probability, give them a quick and rampant growth, to the hindrance of the good seed.

We rejoice to announce, at this critical juncture, the

Arrival of more Missionaries.

Mr. Tucker returned to Madras in February last; and the Rev. C. Blackman joined the Mission, from the Nilgherry Hills, whither he had gone for the benefit of his health. To these was subsequently added the Rev. T. H. Applegate; who joined the Mission in March last, having arrived out from England in December preceding.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

FROM p. 488 of our last Number, we resume the intelligence from the SOUTHERN STATIONS.

Proceedings at Matamala.

The Journal of the Rev. Alfred

N. Brown contains a clear account of the commencement of this Station, and the first five months of his residence; with various traits of the character and manners of the Natives. We therefore give full Extracts from his communications.

Difficulties in entering on the Labours of the Station.

April 9, 1835 — Arrived in peace at Matamata.

April 10 — About 200 Natives assembled around my tent early this morning; with whom I held Service, and endeavoured to explain to them the object which we had in view in settling among them. Found my house in a very unfinished state. Engaged in removing the principal posts, &c. Attended a native child, who had been most severely bruised by falling from a high tree. I could do but little, however, for the child, in consequence of their having made him sacred, and objecting to my remaining with him.

April 11 — Commenced school: thirty attended. Putting up a carpenter's bench; staking out yard for the fencers; purchasing potatoes, &c. Called to visit a sick blind Chief, who had received a gun-shot wound; which the Natives had rendered much worse, by plastering it closely up with red-ochre. They objected, in the first instance, to wash off the ochre, because it was connected with some of their superstitious rites; but they finally consented to the necessary measure.

April 12: Lord's Day — Held Service this morning: about 250 Natives present. In the afternoon, walked to a village about two miles from this place; and addressed about 100 Natives, who were very attentive. On my return, I found our lads just finishing school. About 150 had been engaged in learning the Catechisms. In the evening, a still larger number assembled than in the morning; but they proved to be a very turbulent congregation; and at least fifty of them manifested the native independence of their character, as well as the enmity of the natural heart to the reception of the Gospel, by getting up in a very rude manner and walking out of the place. This breaking-up the fallow ground is hard work; but it will yet be refreshed by the early and the latter rain; and then shall it be fruitful and blessed, as the garden of the Lord.

April 13 — Upward of ninety Na-

tives at school this morning, distributed into four classes: twenty-four of them were girls. In the evening, fifty attended Prayers. During the day, the Natives busily engaged at my raupo-house, in digging a potatoe-house, sawing, planing boards, &c.

April 14 — Purchased upward of 500 baskets of potatoes, for our winter stock of provision. Paharakeke, the principal Chief engaged about our house, was angry because the potatoes were not all purchased of his tribe: and perceiving a heavy rain coming on, he went and tapued my house, in order that the potatoes might not be put under shelter. I felt that if this conduct were not checked, he might some day or other take it into his head to tapu me. I therefore went to the old man; and told him, that though the Missionaries would not violate their sacred places, we could not allow the Natives to tapu ours. I then went into the house, and, much to the astonishment of the Natives, who were collected around, I took down the dirty mats which Paharakeke had tied up to the posts of the house, as a signal of its being sacred, and took them outside: after which, the Natives, who had before refused to carry in the potatoes, went in without hesitation.

April 15 — Lining and measuring timber, and removing the potatoes from the house to the potatoe-store, which I have just got completed. Paharakeke teasing, throughout the day, to have his potatoes purchased at a different price from that agreed for with the other Natives; but as he found begging and scolding equally unavailing, he at last good humouredly gave up his point.

April 16 — Sixty Natives attended school this morning; although the weather is very cold, and we are obliged to hold it in the open air. As there were no Natives at work at the house to-day, I inquired the reason; and found that Paharakeke had desired them all to leave off work. On this, I told the Chiefs present, that as I could not bring up my family till a house was built for their reception, and as Paharakeke had, without any reason, refused to allow the men to continue their work, I should return to Puriri, and remain there till they sent me word that the house was finished. My intentions were at once communicated to the old Chief; who very soon made his appearance, and requested me

to make peace with him; promising, that if I would do so, the house should be proceeded with immediately. He stated, also, that he had not been angry with me, but with one of the Chiefs who had sold me the potatoes. I told him, that the proper way was to make peace with that Chief, or else he would soon break again the peace which he was desirous to make with me. To this he consented, as well as the Chief against whom his anger had been directed: so, in English fashion, we shook hands all round, instead of rubbing noses; and the Natives now seem to be all in good humour. These squabbles are most painful to the flesh; but the present one seems to be mercifully over-ruled, to the reconciliation of two principal Chiefs.

April 17, 18, 1835—Upward of seventy at school. Engaged with the Natives, who are splitting, fencing, sawing, planing boards, building the house, &c.

Melancholy State of Sick and Dying Natives.

April 19: Lord's Day—Two hundred Natives attended Divine Service this morning, and between seventy and eighty in the evening. They were pretty attentive, as was evident by the many interruptions I experienced from one Chief or other, putting questions, and asking explanations. In the afternoon, I visited the sick wife of one of the leading Chiefs at this place, at his request. It was a melancholy sight: the poor woman was on the very borders of eternity; and fixed on me such a vacant stare during the time I was speaking to her, as painfully convinced me that not a single ray of light had penetrated her benighted soul. Around her were assembled a number of women, who, with "mockery of woe," were cutting large gashes in their arms and breasts with shells; and who, like her, were without God and without hope; while at the feet of the dying woman sat her husband, fixing on me an imploring look, which told, as plainly as words could do, the distress he felt at her being about to enter upon a world which his own conscience had invested with darkness and despair, and from the horrors of which he vainly hoped that I could, by some charm or other, afford her relief.

Hindrances from Native Caprice and Superstition.

May 1—The Natives seem much inclined to dispute about the small portion of land which they resigned for

the Station; but the boundary has been made so distinct, to-day, by Waharoa and the principal Chiefs, that I trust we shall not experience any more trouble on the subject.

May 2—My expectations of yesterday were disappointed this morning. One Chief commenced building a house on part of the ground allotted for the Settlement; and another, in great anger, rooted up and threw away the sticks which Waharoa had set up yesterday to mark the boundary. The matter was at last amicably adjusted, and the house removed. I was requested to visit a sick child, with the assurance that it was close at hand; but instead of being so, it occupied me two hours to walk to the spot and return. The house is proceeding but slowly; the Natives requiring tobacco in addition to the payment for which they undertook to build it; but were I to comply with this demand, others, I fear, would grow so fast, that the house would not be completed at all.

Had the mortification of hearing, this evening, that a messenger from Puriri, with letters for me, was detained by the Natives on the road, in consequence of their having made it "tapu": a usual custom with them, at the commencement of the eel-catching season. The Natives, however, promise that the tapu shall be taken off, and the road rendered free to pass over on Monday.

May 5—The lads from Puriri arrived; having, however, been stripped by the Natives, who took away my box, containing linen, supplies, and letters. This conduct is trying; for the Natives have broken their promise, that they would take the tapu off the road.

May 6—We sent for Waharoa this morning, and complained that the Natives had deceived us respecting the removal of the tapu; and stated, also, the absolute necessity which there was for our going over the sacred ground. He said, that if we persisted in passing, the Natives would perhaps be very "tutù," as the eels would not go into the nets if the tapu were violated. We thought, however, that it was desirable to go to the confines of the sacred spot, and have an interview with the Chief, who had taken possession of my box; and therefore, packing up our things, and striking our tents, we proceeded on our journey. We parted on excellent terms with the Natives; and with no one more so than

my troublesome friend Paharakeke, who urged me to make haste, and return with Mrs. Brown; and he would "believe" as soon as I came back again. Soon after noon, we arrived at the sacred spot, and the box was soon placed at our tent-door, without an observation. I was glad to find that they had not purloined any of the articles from it. The Chief, who had stripped our lads, soon afterward made his appearance. He took to himself very great merit for not having kept any thing belonging to me, and asked me if I would not make peace with him. To give him some idea of the rights of property, I told him that my things were not more sacred than those of my lads, and that it was equally sinful to steal from a slave as from me—a doctrine which he seemed quite incapable of comprehending. We promised, at his request, not to proceed on our journey till the morning, as he wished to take off the tapu during the night: and he then went on to argue, in a way most convincing to himself, that as they sat still on our sacred day, because we told them to do so, it was our duty, in return, to sit still on their sacred day, and not to pass over grounds which, for a season only, they had made sacred.

May 7, 1835—The tapu being taken off the road, we pursued our journey early this morning; and arrived at Puriri, in peace and safety, soon after midnight; where I had the pleasure of finding my family much improved in health.

On his return to Matamata, Mr. Brown took his family with him. Continuing his Journal, he states various

Traits Illustrative of the Native Character.

June 5—Fifty boys at school to-day, and fifty girls. Engaged in door-hanging, &c. My friend Paharakeke did me the honour to call this morning; and informed me that he meant double blankets, not single ones, when he agreed about the payment for our house. He is certainly a very troublesome Native; but I have no doubt he would become much more so, if I submitted in any measure to his exorbitant demands.

June 6—Shortly after I had finished school this morning, we were interrupted by three Natives scaling our fence; one of whom commenced chopping the end of our house with his hatchet—not, as I found on going out to them, in

consequence of any angry feeling toward me, but because a Chief, named Ngakaka, was reported to have advised me not to give the payment for our house to those who had built it, but to let him have it for finishing the work which they had left undone. I had to give the aggressors a good scolding for their conduct: and at last the ringleader seemed so much ashamed, that he jumped over the fence, and ran off to his kainga (residence).

June 9—Glazing and cramping a door to put up to our bed-room, our present substitute being a blanket. Mrs. Brown commenced a Morning Infant School.

June 10—Slaking lime. Settled for our house with the Natives, without any grumbling, on their part, as to the payment. The Native who began chopping at our house on the 6th instant sent me a letter to-day, stating that his heart was very dark for his bad conduct; that his love for me was very great; and inquiring if I would make peace with him, if he brought a pig to me, as a payment for what he had done; which I consented to receive.

June 12—Waharoa arrived this morning; and came immediately to the school, to speak to me respecting a curse which he said had been uttered against him, in his absence, by a European, resident in this neighbourhood. By native law, this crime, as well as adultery, is visited by a very heavy penalty. From some expressions that the old Chief dropped, he appeared to have made up his mind to proceed to extremities, unless some recompence were made to him; and as his object in calling on me was to request that I would accompany him to the European's house, I thought it the path of duty to comply with his wish. The charge was not denied by the man, who felt it expedient to give Waharoa a payment, and by this means appease his anger. Engaged the remainder of the day in chimney-building. The whole process of burning the shells, slaking the lime, mixing the mortar, &c., has attracted much attention on the part of the Natives, to whom every thing approaching to civilization is new and strange.

June 14: Lord's Day—Before day-break this morning, I was called out of bed, in consequence of the wife of Taiki, one of my Natives, attempting to commit suicide. She had been quarrelling with

her husband; and seems to have adopted this dreadful course more for the purpose of vexing him, than for any other reason. I spoke to her on the enormity of her crime, and of the dreadful punishment which would have awaited her had she succeeded in executing her wishes; but she was in such a temper, that my words, I fear, were but *as water spilt on the ground*.

July 3, 1835—Much interrupted by Waharoa, about his land. Among other things, he wants forty dollars and ten blankets as part payment for his twelve or fourteen acres. The arguments he used, to get a large price for his land, shewed that he possessed more judgment than we usually attribute to an illiterate savage. The land, he observed, would remain for ever, to produce food; and after we had cut down the old trees to build our houses with, the saplings would continue growing, and in after-years would become large trees; while the payment he asked for would soon come to an end; the blankets would wear out, the axes be broken after cutting down a few trees, and the iron-pots be cracked by the heat of the fire.

July 18—A party of Natives called from a distant part, two days' journey from this place, for the professed object of being instructed in the things concerning Jesus.

For the purpose of taking the boundary fence of the Settlement in a straight line, I requested the Natives to part with a small patch of ground; which they consented to do, on condition that I would root up the fern myself. The reason of their refusing to allow the Settlement Natives to go on the land, in order to clear it, was, that it was a tapued spot. My work afforded the Natives more amusement than it did me; for the fern, from its height and strength, was very difficult to root up.

Divine Service—Schools—the Sabbath Day.

July 19: *Lord's Day*—In the morning, had Service with the Natives in the Settlement. In the afternoon, visited the Natives at the Ropi—100 at each Service, besides fifty-six in the Infant School, and forty-eight in the Girls'. In going to the Ropi, I heard the sound of an axe in the woods; and, as I could not find a path leading to the spot, I climbed up the stump of a tree, from whence I called out to the man that it was wrong for him to work on the Lord's Day. He made

no reply; but desisted from his work. A little farther on, I saw an old Chief and his wife industriously engaged in setting fire to some brushwood, in order to clear a wood before planting his potatoes. After talking a little to the old man, he not only left off work, but, at my request, extinguished the fire which he had lighted.

July 22—Made an arrangement to-day to hold an English Service on the Lord's Day with the three European flax collectors in this neighbourhood, who all promise to attend. I feel this to be a matter of great importance; for if the Natives find those observing the sacred day who have hitherto been uninfluenced by the Divine obligation of the Sabbath, it will, I trust, act as a check to flax-scraping on the Day of Rest.

The following additional passages from Mr. Brown's Journal relate another instance of the

Blessings attendant on the Missionaries, as Peacemakers.

Aug. 3—In this unsettled land, we often feel how emphatic is the declaration, *Thou knowest not what a day may bring forth*. While sitting at breakfast this morning, laying out my work for the week—a plan which I find to be of great service, although I am often compelled by circumstances to depart widely from it—Waharoa came in, his countenance betraying the anger of his heart. He said that the Natives of Maungatani were on their way to Tauranga with flax for Peter Dillon, who had engaged to place a "white man" with them; and that he was determined to fire upon them if they attempted to pass through Matamata. This is evidently a political movement on the part of Waharoa, to prevent guns and ammunition passing into the hands of those who, though nominally his friends at this time, might hereafter, perhaps, turn their force against him. I could not enter into the cause of their present quarrel; but earnestly urged him not to go to war with a tribe so nearly related to him as the Na-ti-koroki were. In the evening, a messenger, who had been sent by Waharoa to the Na-ti-koroki—to state, that if they persisted in coming on, his tribe would fire on them when they reached our Settlement—returned with the news, that the Na-ti-koroki would not listen, and had sent back to Maungatani for their arms and ammunition. Looking to the Prince of Peace for a blessing, I made up my mind to visit the

Na-ti-koroki in the morning, and endeavour to prevail upon them to return to their homes. Ngakuku consented to accompany me.

It may not be out of place here, to say a few words respecting Ngakuku. This Chief, who is a nephew of Waharoa, was formerly, even according to his own account, a very desperate character; but during the time of my first long visit, and ever since I have been settled at this place, he has regularly attended Divine Service, as well as the daily school, except for a short period during his severe illness, alluded to in a former part of this Journal. His progress in the school has been very satisfactory; and he has made an open profession of Religion before his countrymen. True, his apprehension of divine things is at present feeble, and he sees as through a glass darkly; yet he manifests frank sincerity, from which I augur most favourably. May the hopes I have formed respecting him not end in disappointment!

Aug. 4, 1835—The Na-ti-haua left off scraping flax yesterday, in order to make ball-cartridge—an employment in which I found them busily engaged, when I went to Waharoa's residence early this morning, in order to obtain his consent to go to the Na-ti-koroki, which he gave me. The case being an urgent one, I left my dear wife alone in the Settlement; and proceeded toward the encampment of the Na-ti-koroki, about twelve miles hence. We met Waharoa's second messenger on the road. He was charged with a message to the Na-ti-haua, that they (the Na-ti-koroki) had thrown away their flax, and had armed themselves, with the determination to proceed to Matamata. Some distance from the encampment of the Na-ti-koroki, we met a few scouts, who ran back with the intelligence that a pakeha (a white man) was coming. On reaching the spot, we found about 100 armed men, and about the same number of women and children. We took up a position about twenty yards from them, and, according to native custom, sat for some time in silence. At length one of the Chiefs got up and made a speech; which he commenced by saying that he supposed a Missionary was come to send them back to their homes, but they were too brave to listen to him. He was followed by some other Chiefs, some of whom seemed very much inclined to be saucy; but the older Chiefs

spoke much more reasonably; one of them observing, that it was not right to be angry with me, till they had heard what I had got to say. They then called upon me to stand up and speak—a summons which I obeyed, with feeble knees and stammering tongue. I told them, that I was not what they had been calling me, "a messenger from Waharoa," but a Messenger from Jesus Christ, who commanded all men to love one another. They listened with a good deal of attention to what I had to say; and finally consented to go back in the morning. The work was God's—be His the praise! They then wished me to see how very brave they should have been, had they proceeded to Matamata; and commenced their hideous war-dance. After a time, the principal Chief adjourned to my tent; of which they took quiet possession; and kept on talking till midnight, often requesting me to leave Waharoa's tribe, which they designated a very "tutu" one, in order to reside with their tribe, which was composed altogether of men with "very good hearts and very quiet spirits."

Aug. 5—I read Romans xii. to the Natives; and when we left, the Na-ti-koroki fired a parting salute, and returned homewards. On reaching Matamata, we found that Waharoa and his party had left this morning, and, by a different road from that by which we returned, had gone in pursuit of the Na-ti-koroki. I felt severely this treacherous conduct of the Na-ti-haua, after giving their consent to my going to the Na-ti-koroki; for had not the hearts of the latter been influenced by our dear Redeemer, so that they consented to return, my own life might have been placed in considerable jeopardy.

Aug. 6—The Na-ti-haua returned in a very sullen humour, because they had been deprived of the pleasure of shooting some of their relatives and friends: they seemed also, I am thankful to add, rather ashamed of their conduct; for they did not come into our yard, according to their usual custom, but sat down outside for a few minutes, and then passed on to their residences.

One short extract from the close of this Journal gives an instance of the

Love of some of the Natives for Religious Ordinances.

Sept. 12—Purchased a small plat of

ground—about two acres—for the Society. It adjoins the former purchase, and leads to the water—price, three hatchets. A great number of Natives are absent at this time, planting potatoes, at Waiharakeke. The greater part of the road lies through swamps, which are now very deep; but Ngakuku came through them this evening, as he did also last Saturday, in order to engage in our Lord's-Day Services.

Polynesia.

: Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

VERY interesting intelligence from this Mission appears at pp. 388—391 of our Number for August. From the communications of the Rev. James Watkins, of Lifuka, we extract some notices of the Island of

NIUA.

Introduction of the Gospel into the Island.

The work of the Lord continues to make progress in these islands. We may be said to have all the islands under our care, or, at least, open to us, from Tongataboo to Niuafoou.

Soon after the visit of Mr. Cross to Niua, or Keppel's Island, an opportunity presented itself of sending a Teacher, in the person of a Young Chief of considerable authority in that island, but at that time resident at Lifuka, and a member of one of my classes. He was accompanied by several other promising persons. I furnished the requisite books for commencing a School; and a number of Sermons and Portions of Scripture, to be read in their Public Services. They arrived safely at Niua; and a considerable number of the inhabitants soon joined them, though the principal Chief and the majority of the Islanders were not only indifferent, but hostile, to Christianity. The little flock, however, continued united, and their number was augmented by frequent secessions from the idolatrous party.

From a canoe belonging to this island, which was driven out of her course, but which made Niua, I learned some pleasing particulars of the work; and that half of the inhabitants had declared for the True God, and, according to their light, were serving Him.

Some months after this, the Chief of this place paid the island a visit from Vavou, for the purpose of attempting to persuade the opposing party to renounce their opposition to the True God, by casting off the *lying vanities* of Heathenism. He succeeded in his purpose. The brand was then applied to the houses of the gods, previously held sacred; and they were entirely consumed. Another Teacher was left there, with every prospect of success.

Shortly afterwards, Mr. Watkins thus speaks of the

Attachment of the People to their Native Teacher.

A Letter from Samuel, the Teacher sent to Niua, contains cheering information respecting the work of God at that place. All the people are now professedly Christians. He was about to come in the canoe which brought his Letter: but his concern for the people, and their entreaties, induced him to stay; and to send an earnest request for more Teachers, with which request we hope to comply.

The circumstance which induced him to stay is touching, and worthy of being noticed.

He had already embarked, and was preparing to leave the shores of Niua: when a considerable number of the people came and embarked too—so many, that the canoe would have sunk, had she put to sea. Samuel said to them: "Why is this?" They replied: "You are going. You are our only Teacher; and we will go too: for who will teach us, when you are gone? Will the trees preach to us? or, will the house in which we assemble instruct us?" This was an appeal, against which Samuel's sympathy could make no stand; and to which he could frame no reply, but, "Well, I'll stay, and still teach you as well as I can." He went on shore with the people; and the canoe soon after left, and accomplished the voyage to this place in safety.

Wickedness of some of the Whalers.

Samuel is a Chief of considerable rank; and is, at present, not only the Teacher but the Governor of Niua—the reigning Chief being absent, and having delegated his authority to Samuel. During his administration, and only a short time ago, the island was visited by a Whaler, the Captain of which went

ashore, with an infamous proposal. To this, Samuel gave a positive refusal. "But," said the unabashed sinner, "I'll give you a great deal," at the same time displaying a number of useful articles. This only produced a more decided negative; accompanied with the assurance, that the favour of God was not to be put in competition with the paltry price of sin which he offered, or even with the whole world. The Captain (I could mention his name) was defeated in his evil purpose, by the conscientiousness of this Young Christian Chief, and obliged to return to his vessel. He will doubtless join Kotzebue, and others, in affirming that Christianity is doing incalculable evil in the South Seas! Be it so! The censures of such men must be considered praise.

Moral Change in the Natives effected by the Gospel.

Oh when shall the wickedness of the wicked come to an end! It is owing to the very thing which is so malevolently decried, that ships are able to touch at these islands, with safety to the persons of the crews, and to the property which they contain.

Previous to the introduction of Christianity, it was the study of the Islanders to cut off the vessels which visited them, or to abstract whatever they could lay their hands on; but now, the persons of the seamen are as safe as they would be, and their property more so than, in an English Port.

Nor is the change of conduct in reference to one another less. These *dark places of the earth were full of the habitations of cruelty*. The conduct pursued toward the conquered was horrible: if they did not make them slaves for life, they were, perhaps, dispatched with clubs, though often a more fearful fate awaited them; for, sometimes, after the most barbarous inflictions, they would bind them with cords so tightly as to inflict the severest torture, and then, putting them on board a rotten canoe, would send it adrift at the mercy of the wind and waves. Such were the *tender mercies* of "those unadulterated children of nature," the Friendly Islanders. And yet the substitution of *love to enemies, bowsels of mercies*, and a readiness to forgive, is pronounced an evil, by some who lay claim to the character of wise men and philosophers! But, in the sight of

God, they are fools; and madness is in their hearts.

NIUAFOOU.

Mr. Watkins states, in reference to this Island, some

Remarkable Circumstances attending the Introduction of the Gospel.

Our pioneers to Niuafouu, an island infamous for the cruelty of its inhabitants, were a number of Vavouans; who formerly visited the island under the following circumstances.

They had accompanied the then King of Vavou, Finau, to Niuu; and were attempting to return to their own island, but were driven out of their course by adverse winds. After being driven hither and thither for several days, they arrived at length at Niuafouu. The sight of land, after such a state of anxiety and exposure to danger, was delightful: but they knew that they had little to expect from the FRIENDLINESS of these Friendly Islanders; and, as they drew near the shore, found their painful anticipations realized. The Natives were drawn up on the shore, armed, to prevent their landing. On this, they held a consultation. To put to sea in their then-enslaved state would have left them almost without any chance of life; and they determined, at all hazards, to land. Having a considerable number of muskets on board, and a quantity of ammunition, by which they were more than a match for their foes, they did this with a good chance of personal safety: they charged their pieces with powder only, and proceeded boldly to shore; and, firing into the air, were left undisputed possessors of the field: not one of the opposers staid, to witness the lightning and hear the thunder of the muskets—all fled.

But the Vavouans made no improper use of this bloodless victory. In the spirit of that Christianity which they had so recently embraced, they not only did no harm to these inhospitable islanders, but meditated doing them all the good they could. When the inhabitants returned, to request forgiveness, and to bring them the offering of friendship, they forgave them; and began to recommend the Religion of the True God, to the best of their ability. They told them about Jehovah and Jesus Christ, and indeed all they knew. What they advanced had a powerful influence. The chief

personage on the island declared for the Truth, and was followed by many others; and very soon the majority were on the side of Christianity. While the Vavouans staid, they sung and prayed at all convenient opportunities; and when they came away, one, rather in advance of his fellows in knowledge, was deputed to stay behind, with what books they had to spare, until a Native Teacher or Missionary could be sent to them, to *teach them the way of God more perfectly*.

It is one of my griefs, that that day has not arrived yet. I hope that, ere long, we shall be able to send them Teachers; but, until we receive an accession to our number, the supply of a Missionary or Missionaries is out of the question.

LIFUKA.

The Rev. Charles Tucker thus speaks of the

Rapid Progress of the Work of God.

—In the female classes of Lifuka only, upward of 440 are rejoicing in the salvation of the Gospel. We have selected nearly 140 adults for baptism; most of whom, we trust, know in whom they have believed.

—Heard this evening of six individuals who have embraced Christianity during the past week at Haabai: they have just come from the Bea in Tonga, a place where the Devil still reigns: they have been filled with wonder at what they have seen, and heard, and felt here: some of them have been powerfully wrought upon by the Holy Spirit, and constrained to cry for mercy to that Saviour who alone is able to save them from death eternal.

—*Sunday*. Prayer-Meeting, this morning, at six o'clock—preaching at nine—and a meeting for the Society at three. There were present in the afternoon about One Thousand individuals; many of whom gave a clear account of their conversion to God, the happiness which they now possess, and the blessed hope which they have of being for ever with the Lord. We feel abundant cause to thank God and take courage, for enabling His servants thus to witness a good confession before many witnesses.

—To-day, I have, in company with my colleague, visited Haano and Fakakakai, two Governments, but one island. We baptized at Haano 40 adults and 19 children, and married nine couples;

after which, I baptized a leper. At Fakakakai, we administered the Ordinance to nine adults, and married five couples. Among those who were baptized and married to-day at Haano, was Havea, the Old Chief, who has been a great polygamist until lately; but the Lord has changed his heart, and given him to feel the anguish of a wounded spirit. He has now cast away his sins, meets in class, and fears God above many. The whole island contains about 700 adult inhabitants, all of whom (not one exception) are meeting in class, and have been baptized; and, what is of infinitely greater importance, the chief part of them seem truly converted to God. My heart was cheered at hearing of the glorious work of Divine Grace going on at Fotuha: 35 persons have been recently converted to God there, being nearly the whole of the adult population.

—Yesterday was a good Sabbath. I preached at nine o'clock; after which we baptized about 70 adults, all males; and, blessed be God, the majority of them have been made the happy partakers of "the inward and spiritual grace"! Several of them are respectable Matables, and promise to become useful characters in the Church of Christ.

—We had a Prayer-Meeting this morning at six o'clock: the Chapel was full: preaching at nine and three, and an English Service in the evening. At the close of the Forenoon Service we administered the Ordinance of Baptism to 76 adults, all females: they have met in class a considerable time; and very many of them seem truly converted to God. Several of them are persons of rank: one is the King's sister.

The Committee call attention to this communication, as furnishing

—gratifying details respecting that remarkable work of God, which has lately distinguished the Friendly Islands as one of the most favoured spots on the face of the Globe.

They specially urge on the Reader due regard to Mr. Tucker's closing appeal:—

I sincerely hope and pray, that you will send out more Missionaries as soon as possible. Plead with the friends of Missions in behalf of Fejee, Samoa, Niua, Niuafoou, and several other islands, which are white for the harvest. Here are thousands on thousands of immortal

souls, who have never heard the Name of Jesus. Oh, send us help, I beseech and entreat you! Send us more men, who are willing to labour and suffer for Christ, if called to it. The doors are open wide: the people are crying out to us to help them; but we have not strength. We are willing to go any whither—to spend and be spent in the glorious work in which we are engaged; but we cannot do impossibilities: we cannot go elsewhere, without neglecting the ground already broken up.

Fejee Islands.

THE design of establishing a Mission in this groupe was stated at pp. 390, 391. Mr. Watkins, in writing from Lifuka, in May of last year, draws a fearful picture of the

Cruel Customs of the Fejees.

In proof of his opinion that the Fejees are of a different race from the Friendly Islanders, and that their origin is probably Asiatic, Mr. Watkins traces a close resemblance of some of their cruel customs to those of Asia. He writes—

One of these customs is, their bad treatment of the female sex, making little more of them than if they were beasts of burden; whereas in the Friendly Islands the sex is treated with considerable tenderness. Here the female is not required to do the drudgery; but in Fejee, she is compelled to undertake the laborious duties of tilling the ground: she digs the earth, sows the seed, dresses the plantation, reaps the harvest, cooks the food, and, in fact, takes the man's place, except in war; while he lounges away his time in idleness, or employs it on something worse.

Another point of resemblance is, the immolation of widows on the demise of the husband. It is true, it is not effected in the same way—not by the pile, but by the bow-string—not by burning, but by strangling. It is very general, too, I am assured: when the husband dies, the hapless wife prepares for her fate: she seats herself—the cord is placed round her neck—one person places his hand on the head of the victim—others seize the extremities of the cord and tighten it to effect strangulation, and the few struggles made are succeeded by the stillness and stiffness of death.

Another circumstance is the burying alive of individuals—a practice not unfrequent in Fejee, but of which I never heard an instance in the Friendly Islands. Individuals, too old or too ill to be of further service, are the victims of this cruel practice. Sometimes it is done, I am told, at the request of the individuals themselves: no effort is made to dissuade them from it, but the willing murderers proceed forthwith to dig a hole of sufficient capacity: they then convey the sick or aged person to it, and, having placed him in the grave in a sitting posture, cast the earth upon him, which is pressed down by the feet of his own relatives or neighbours, nay, stamped upon with all their might—regardless of the moans of the living, whom they are burying out of their sight.

These are revolting details: but they are too true; and prove, better than laboured argument, Fejee's need of the Gospel, to soften the ferocious character of its inhabitants, and to give them *bowels of mercy*, for their *tender mercies* are cruel.

Wholesale Cannibalism of these Islanders.

Wars are common occurrences; so common, that it is usual with the men to carry their weapons with them wherever they go, that they may be able to run to some rallying point, on the first report of war, without loss of time. They are a people who *delight in war*: they have an almost unappeasable appetite for it.

Connected with their wars is an evil for which I should think the Fejeeans to be pre-eminent, and that is Cannibalism; an evil which may have originated in revenge, but which has now grown into a confirmed appetite and fondness for human flesh. I know it to be a fact, that a number of Fejeeans, at a neighbouring island to this, have gratified that unnatural appetite in two instances. Fejee, I think, exceeds New Zealand in that abominable vice. The accounts which we hear are sickening. It is not one now and then who furnishes a meal for his savage countrymen—nor ten—nor twenty—but hundreds! When I first heard it, I was confident that the statement was exaggerated; but, on appealing to the authority of a Fejeean Chief at present here, I was assured by him that it was "*moonie aubito*" (most true), and that some short time ago there were more than two hundred human bodies prepared for a single feast! They were the victims of war, inhabitants of a fortress

which had been taken and sacked. But the horrible appetite for human flesh is not appeased there by the victims of war: frequent as wars are, it is nothing strange for a Chief to give orders to kill such a person and dress the body for food, and to do it with as much unconcern as the butcher selects such an animal for the knife from the flock or the herd!

Commencement of a Mission.

The Rev. W. Cross and the Rev. David Cargill, with their families, sailed soon after the date of Mr. Watkins's Letters; and arrived at Lakemba, one of the chief of the Fejee Islands, on the 8th of October. They met with a kind reception from the reigning Chief; and have entered on their labours among this ingenious but savage people, under appearances of great encouragement. Some of them had visited the Haabai Islands, and were there converted to God: they accompany the Missionaries: in these converts, the Missionaries will find ready and efficient assistants.

LONDON MISSIONARY SOCIETY.

Return of the Rev. Henry Nott from Tahiti.

THE return of the Rev. Henry Nott, mentioned at p. 342, is thus noticed by the Directors:—

Mr. Nott has returned to this country, after the labour of forty eventful years in the South-Sea Islands; during which he had witnessed, and been a chief instrument in effecting, by the blessing of the Most High, one of the most marvellous and important changes which any Nation can experience—the abandonment of Idolatry, and the adoption of the Christian Faith. The following extract is from a communication addressed, by this devoted servant of Christ, to the Directors of the Society, since his arrival in England: and will be perused, we are assured, with grateful satisfaction.

Revival in the Tahiti Mission.

At the Quarterly Meeting of the Brethren in Tahiti, in September 1835, I informed them, that, by the time of our next meeting, which would be in the following December, I hoped to lay before them the whole of the Scriptures in Tahitian: this information produced no small joy among them. We met in De-

cember last, and I was then enabled to state that the Scriptures were finished. This excited in their minds, as also in my own, gratitude to God, for His supporting goodness, in sparing my life, and enabling me to finish what I had, with long and unremitting endeavours, laboured to accomplish. It now appeared to the Brethren very desirable that the Scriptures should be printed in England, by the aid of the British and Foreign Bible Society. The work was felt to be too great for us to attempt: detached portions of Scripture, as a single Gospel, or a single Book, a Spelling-book, or a Tract, might be accomplished; but the Entire Volume of Divine Revelation could at best only be done in a very inferior manner, and by a process so slow as to occasion a most undesirable delay. The Brethren were very apprehensive of the risk which I should incur in another voyage round Cape Horn; and though they did not doubt that the change of air would tend to restore my exhausted energy and health, yet they rather hoped than believed that I should reach my native country in such a state of health as to be instrumental in forwarding the printing of the Bible for the Tahitians. This was my hope: the thought of it cheered and animated my spirit in the prospect of dangers, and the uncertainty as to how I might bear the voyage. By the good hand of God upon us, we have arrived at the land of our fathers, in improved health; and have found that the Lord has been better to us than all our fears.

You will naturally be anxious to know in what circumstances I left the Brethren, and the people of my charge; and it is with devout gratitude to the Father of Mercies, that I inform you, that it is long since the spiritual state of the people, among whom I laboured, was so encouraging as when I left. The Lord has put His hand a second time to the Cause, and has revived His work in the midst of the years.

We received, with much encouragement, the assurance of your affectionate sympathy with us in the trials to which our churches were exposed—from the improper conduct of some once numbered among their members—from the occurrence of war—and the shameful importation of ardent spirits. But it will be gratifying to you to know, that when the irregularities produced by these causes, especially by ardent spirits, were greatest,

the mass of the people were in sobriety and peace; and a large majority of the members of the churches, with perhaps only one exception, remained steadfast in the faith, and order, and purity of the Gospel.

At my own Station, Papaoa, in the close of the summer of 1835, several, among those who seemed neither to fear God nor regard man, came forward, expressing repentance toward God, and faith in our Lord Jesus Christ. These persons belonged to two different classes. Some were among those who had never made more than a nominal profession of Christianity, by abandoning idolatry, and joining in outward observances: they had never given evidence of personal concern on the subject of Religion; but had rather, without much consideration, followed the stream when the Nation, as such, adopted the Christian Faith: they had never been baptized. Others were among those who had been baptized in their infancy, as children of Church Members; but had never been convinced of sin, or of their need of a Redeemer to save them from the wrath to come. Both these classes, about the time above referred to, appeared under deep conviction of the necessity of personal attention to the state of their souls; and were exceedingly importunate to be numbered with the people of the Lord: they were not, however, importunate in any rude or vain-confident manner, but wished to pursue any course which might be deemed most conducive to the attainment of the object of their desire. To these two classes of persons, a third might be added, which seemed under deep religious impressions, viz. those who, though they had been admitted to the Church, had, on account of improper conduct, been separated from its fellowship: many persons of this description applied to me with all the importunity of men in good earnest to obtain that salvation which is in Christ Jesus with eternal glory: at first, they used to come in small parties—two, four, or six at a time.

At our Quarterly Meeting at Papeite, in December 1835, the Brethren inquired into the truth of the reports which they had heard on this subject; and, being answered in the affirmative, we rejoiced together on account of what the Lord appeared to be doing in behalf of the people. We thanked God, and took courage.

But when, after the Meeting, we returned to our respective Stations, the number of those persons who professed to be seeking salvation by the blood of Christ increased greatly; and came in companies of ten, twenty, and thirty at a time. These would give me no rest, but pressed me with importunity at all times in the day, morning, noon, and night; and often, after I had been spending a considerable time with them, instructing, exhorting, examining them preparatory to baptism and communion with the Church, they would still follow me home, as if unwilling to attend to any other subject. I held the meetings with these inquirers in the Chapel; and many of the members of the church were accustomed to attend; who, on these occasions, could not refrain from the expression of their surprise at the great work which God was doing among them. "These people," they said, "were many of them wild men and women from the mountains, and had only now become tame and tractable; and, behold! they are seeking salvation through the blood of the Lamb."

On these occasions, it often gave me unspeakable pleasure, to see many of the poor old members of the Church creep along the beach with tottering steps, and leaning on a staff as they approached the Chapel to which they came, that they might be present to hear the instruction given to those over whom they had often wept and prayed in secret and in public, who were now turning to the Lord. On inquiring of them what was their reason for coming, as the instructions given were generally a repetition of what had been formerly given to themselves, they said that God had answered their prayers, by fulfilling that passage of Scripture which I had formerly preached from—*Compel them to come in, that my House may be filled*. God was now filling his House with these poor outcasts, who were not a people, but are now the People of God. "And now we entreat you," they said, "to persevere in exhorting and warning them to flee from the wrath to come. Tell them, as you are telling them, to stand aside, every one of them who is on the Lord's side, by tens, by twenties, and by hundreds; and let them seek with earnestness and sincerity, that they may be enrolled among the people of God. Tell them not to spend either their time or their labour for that which is not bread; or to give to the things of

time that attention which is only due to the things of eternity. Do not keep them too long out of the church: you will find them more intelligent than in former years, when you were instructing us and receiving us into the Church. They can read, and write too, and understand the different Catechisms very well. These they learned long ago; but, being deceived by the Devil, they have neglected their books: now they apply to you to be instructed and received into the Church, and we hope you will not delay their admittance too long."

Previous to this period, the minds of several of the Brethren, including myself, were very powerfully impressed with the vastness and importance of the things of eternity. I never felt satisfied in leaving the Chapel, unless fully convinced that I had, in dependence on the Divine Blessing, used my utmost endeavours to persuade men to fly from impending vengeance. Others of the Missionaries have expressed themselves in similar language; and have spoken of the impressive urgency and importunity, which the Lord had enabled them to use with their people. Thus we were enabled to *reprove, rebuke, exhort, with all long-suffering and doctrine*; willing to *endure all things for the elects' sake, that they might obtain the salvation, which is in Christ Jesus, with eternal glory.*

After our last Quarterly Meeting at Papeite, and a few weeks before my embarkation, I made it known to the people that I was about to leave them and go to England, in order to forward the printing of the Scriptures in their own language. They desired to know why I could not send the copy of the Scriptures to England, to be printed there and sent out to them, without going myself: I was not only their Teacher, but their spiritual father, and the Guide or Teacher of the Royal Family also: no other could act toward them as I had done. I told them, that the Missionaries remaining had the same affection and regard for them as I had—that from those, to whose care they would be committed, I hoped and believed that they would meet with the same kind attention as from myself—that to get the Scriptures printed seemed now to devolve upon me, in an especial manner, after I had, in great weakness and affliction, spent so many years in translating them: and as this could not be done on the spot, I could not do other-

wise than remove to a place where it could be done in the least possible time, and with the greatest advantage; and that place was England. I also reminded them of my present weak and enfeebled state; and asked them how long they thought it was likely that I could survive among them: and if they thought that period was likely to be very short, then would they prefer that my little remaining strength should be devoted to promoting the purity of the Scriptures, rather than to any other object; and especially if it should please God to render the sea air beneficial to the restoration of my health. From these considerations, they seemed to acquiesce, though with great reluctance, to my removal.

About a fortnight before I left the island, her Majesty Pomare, and her Husband, and her Mother, and a number of her attendants, came and requested to be admitted into the fellowship of the Church. She was desired, with her Husband, to write to me, and let me know their feelings and views, and the reasons why they wished to be united with the people of God; but her Mother and others were requested to come on the days appointed for meeting the rest of the candidates. After the party had returned home, the Queen and her Husband wrote to me, and informed me of their views and desires to become Members of the Church. After the Letter, which the Queen wrote to myself, and one which she wrote also to the Deacons of the Church, had been read and considered, she was, with her Husband, received among us, with the entire concurrence of the whole Church, and united with us in partaking of the Ordinance at the Lord's Table on the following Sabbath.

Never had it been my privilege to admit, in so short a time, to the fellowship of the Church, so many of whom I entertained such favourable hopes; for never were the prospects of my Station more encouraging.

Such was the state of things among the Natives of Papaoa, when I left them. The Islands were all in peace; though there were political questions pending at the time, which may occasion them some trouble.

The Churches at the various Stations of the Brethren, I believe, are on the increase, especially at Mr. Davies's Station at Papara. Mr. Davies mentioned, that a strong and extending attention to

the great truths of Salvation had taken place at his Station, similar to that witnessed at my own. May the Lord, in mercy, strengthen his hands, and encourage the hearts of my Brethren the Missionaries! May they continue to

preach the Truth, and preach the Truth in love; and may the next information which you receive, confirm and add fresh evidence to what I have now stated of the blessing of the Lord resting on their labours!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Death of the Rev. Charles Simeon—This distinguished Servant of Christ departed to his Rest, on Sunday the 15th of November. He was born at Reading, Sept. 24, 1759. On the 4th of January 1783, he preached his first Sermon in the Church which he held till his death, and where he was made the minister of good to a vast number of Members of the University and others. On Saturday, the 19th of November, his mortal remains were committed to the earth in the Chapel of King's College; that noble building being filled from end to end, by about a thousand Members of the University; and as many of the inhabitants of the town. The Committee of the Church Missionary Society, to which Institution, among others, Mr. Simeon was a liberal friend, put on record the following Resolution, "in reference," as they remark, "to an event which has deprived the Church of Christ on earth of one who, through his long life, had been eminently instrumental in promoting the increase of vital Religion in that branch of it of which he was so distinguished and honoured a Minister:"—

RESOLVED, That the Committee receive the intelligence of the death of the Rev. Charles Simeon with mingled feelings of sorrow and Christian resignation: and would, at the same time, record their deep gratitude to Almighty God for His great goodness, in having prolonged the life of that venerable man to so great an age; and for having extended and perpetuated his ministerial usefulness in the University of Cambridge, and throughout the Church of Christ, *through evil report and good report*, during a period of more than half a century—and that, especially, would the Committee express their sense of the important services rendered by him to the Church Missionary Society, from its very commencement, both by large pecuniary contributions, and by his patronage and advocacy of the Missionary Cause, in the University and in the Country generally.

The "Life and Correspondence" of Mr. Simeon are preparing for publication, by the Rev. William Carus, M.A., Fellow of Trinity College. The Memoir will be compiled from a large and valuable collection of Mr. Simeon's own papers, bequeathed by him to Mr. Carus.

Church Miss. Soc.—On the 26th of October, the Rev. J. U. Graf, Mr. and Mrs. Young, and Mr. H. Townsend (p. 488), embarked at Gravesend, on board the "James," Captain Ollard, for Sierra Leone; and sailed on the same day—On the 3d of November, the Rev. James Günther and Mrs. Günther (p. 488) left London for Portsmouth, to embark on board the "Brothers," Capt. Towns, for Sydney. They sailed on the 15th.—On the 8th, the Instructions of the Committee were delivered to the Rev. Francis Owen and Mrs. Owen, on occasion of their departure to the

Cape of Good Hope, to commence the Mission to the Zoolus (see p. 176); and to Mr. Samuel Hayward Ford and Mrs. Ford, on occasion of their departure to New Zealand. The Instructions having been acknowledged by Mr. Owen, a few words of counsel and encouragement were addressed to the Missionaries by the Rev. E. G. Marsh; and they were commended, in prayer, to the favour and protection of Almighty God, by the Rev. John Harding. Mr. and Mrs. Ford embarked at Gravesend, on the 17th, on board the "City of Edinburgh," Capt. Baker, for New Zealand, and sailed the same day—On the 19th, Mr. Williams and Mr. M'Arthur (p. 488), with their wives, embarked at Gravesend, on board the "Palestine," Capt. Sandford, for the West Indies—The Committee have this month to record the *Death of Mr. Robert Daniel*, who, for upward of twenty-five years, faithfully discharged the duties of a Clerk in the Society's Office: he was the first person employed by the Society in that capacity; the official business having till then been transacted by the Secretary and Assistant Secretary. He died on the 20th of November: having lived a life of faith in the Son of God, the Committee doubt not that he has entered into the joy of his Lord.

London Miss. Soc.—The Rev. W. H. Medhurst reached London from Batavia, by way of Rotterdam, on the 5th of August. The Directors remark—

After sustaining, through a period of eighteen years, an arduous course of Missionary Exertion in the Ultra-Gangetic Missions of the Society, Mr. Medhurst returns to his native country, partly for the removal of his health, which had been much enfeebled, and partly for the purpose of personally conferring with the Directors, according to their wishes, on the arrangements required in the Missions in which he has so long laboured.

Wesleyan Miss. Soc.—The following Missionaries have recently departed to their respective destinations:—July: Rev. G. O. Wrigley and Mrs. Wrigley, for Cape Coast—Aug. 28: Rev. W. M. Harvard, with his wife and family, and Rev. J. B. Selley, for Montreal—Sept. 6: Rev. James and Mrs. Patterson, for Sierra Leone—Sept. 12: Rev. James Eacott and his wife, for the Bahamas—Oct. 3: Rev. P. Chapman and Rev. W. Lofthouse, with their wives, for Jamaica—Oct. 7: Rev. R. Burdall Lythe and his wife, for the Friendly Islands; and Rev. John Cleghorn Weatherstone and his wife, for Van Diemen's Land—Oct. 21: Rev. W. Satchell and his wife, for Dominica; Rev. Thomas Pearson and Rev. Benj. Tregaskis, for Antigua; and Rev. Thomas Edwards, for Nevis.

London City Mission.—The Managers have recently circulated the following notices of

the State and Proceedings of the Institution :

The number of Agents wholly devoted to the work of the Mission is now about 60—the present expenditure, about 4300*l.* per annum. In order efficiently to occupy the densely populated and unprovided parts of London, 340 Agents are wanted immediately, and an increase of the funds of about 3000*l.* per annum.

During the month of September, 15,000 visits were paid by the Agents: about 1500 of them were visits to the sick poor: nearly 22,000 Religious Tracts were circulated: 322 meetings were held for prayer and expounding the Scriptures: upward of 150 children were induced to attend Sabbath and Day Schools: 40 copies of the Scriptures were issued from the loan stock; and about a dozen females reclaimed from public prostitution, and introduced to Penitentiaries, or restored to their friends.

CONTINENT.

London Miss. Soc.—The Rev. John Hands, late Missionary at Bellary, has proceeded to St. Petersburg, to take temporary charge of a Congregation in that city. His health has been deeply affected by his arduous and continued labours in India. He proceeds to Russia, in the hope, that, under the Divine Blessing, the bracing climate of that country may be beneficial to himself and his family.

MEDITERRANEAN.

Rev. Joseph Wolff—In the latter part of January, Mr. Wolff sailed from Malta, in the Steam Packet "African," for Alexandria. At Suez, he embarked on board the Indian Steamer, the "Hugh Lindsay"; and arrived at Cosseir, on the 8th of May. It was his intention to proceed in the same vessel to Djidah, in the Yemen; and, from thence, to cross the Red Sea to the coast of Abyssinia.

INDIA BEYOND THE GANGES.

Chinese Female Schools—Mrs. Dyer, under date of Malacca, May 26th, 1836, gives some notices of the state of these Schools, both at that place and at Penang. She writes—

It will afford the friends who so kindly contribute to our Schools much pleasure to hear of the encouraging state in which they at present are. The funds, raised by the Sale of Useful and Fawcett Articles, now support seven Schools—four at Malacca and three at Penang. Those at Malacca contain 70 children; one school having 21 Girls, another 30, the third 16, and the fourth 14: the children are very regular in their attendance, and make good progress. From the accounts which I receive from Mrs. Davis, I learn that the Schools at Penang are going on very well.

INDIA WITHIN THE GANGES.

Church Establishment—It appears from the official accounts of the Company's Expenditure in the year 1834, that, in that year, somewhat less than One Hundred Thousand Pounds is charged as allowances in support of the Christian Religion.

In the Bengal Presidency, there were 37 persons on the Ecclesiastical Establishment of the English Church; consisting of the Bishop, the Archdeacon, the Bishop's Domestic Chaplain, the Senior and Junior Presidency Chaplains, and Thirty-two other Chaplains at the different Churches in the Presidency: the charge for the year was 457,116 sicca rupees. The charge for the Scottish Church was 22,414 sicca rupees. An allowance was also made to Roman-Catholic Priests, amounting to 4800 sicca rupees. An

expenditure was likewise incurred on account of Singapore, Prince-of-Wales Island, and Malacca, of 2483*l.* The total charge, reckoned in English money, was 50,916*l.*

In the Madras Presidency there were 24 persons on the English Establishment; being the Archdeacon, the Senior and Junior Presidency Chaplains, and Twenty-one other Chaplains at the various Stations. The expense was 206,562 sicca rupees. The charge for the Scottish Church was 20,685; and allowances to Roman-Catholic Priests, 5922. The total amounted to 21,894*l.*

In the Bombay Presidency, there were 12 persons on the Establishment; namely, the Archdeacon, the Senior and Junior Presidency Chaplains, and Nine other Chaplains: the charge was 155,005 rupees. The expense of the Scottish Church was 21,944; and allowances amounting to 4080 were made to Roman Catholics. The total charge was 16,998*l.*

These several sums amounted to 89,808*l.*: to which must be added the sum of 7785*l.*, paid in England in that year, for pensions and furlough allowances to Chaplains: amounting, together, to 97,593*l.*

Church Miss. Soc.—The Rev. Henry Harley (see p. 136, 256) arrived at Madras on the 20th of May.

WEST INDIES.

Church Miss. Soc.—Mr. William Dawes, formerly Superintendent of the Society's Schools in Antigua, departed this life, at an advanced age, on the 10th of October.

Wesleyan Miss. Soc.—The Rev. James Sharrocks, Missionary at the Bahamas, died in the Lord on the 15th of July. The Rev. Ebenezer Quant, of the Baptist Mission, attended him in his last hours. The Committee state—

Mr. Sharrocks was a Young Man of very considerable promise. His services in Turke's Island were highly valued; but, by very especial request, it had been resolved that he should shortly move to St. Domingo, to take part in the very important and increasing Mission in that Island: but the Great Head of the Church, who holds the stars in His right hand, had otherwise ordained.

UNITED STATES.

Bishop Chase—This devoted Servant of Christ arrived at New York, on return from his late visit to England, on the 27th of May, having sailed from Portsmouth on the 21st of April. We learn, from an American Paper, that the Bishop has found a very advantageous site, 12 or 15 miles north-west of Peoria in Illinois, for his intended Episcopal Seminary. The contributions to the Bishop's object, in consequence of his late visit to England, amount to about 3000*l.*

BRITISH AMERICA.

Church Miss. Soc.—The "Prince Regent," destined to York Factory, and containing supplies for the Society's North-West America Mission, on reaching the York Roads, Sept. 26, 1835, was, after landing her passengers, driven out again on the 30th. She was eventually compelled, for safety, to return to England, and re-land her cargo. The ships which accompanied her have not yet been heard of.

Missionary Register.

DECEMBER, 1836.

Biography.

DEATH OF THE REV. CHARLES SIMEON, M.A.

SENIOR FELLOW OF KING'S COLLEGE, CAMBRIDGE.

THE decease of this eminent Servant of God was noticed at p.527 of our last Number, where a copy appears of a Resolution adopted on the occasion by the Church Missionary Society. We subjoin some Resolutions adopted on the same subject, on the 5th of December, by the Committee of the British and Foreign Bible Society.

That this Committee cannot receive the intelligence of the decease of such an individual as the late Rev. CHARLES SIMEON, Senior Fellow of King's College, Cambridge, without some feeble expression, at least, of their participation in that deep feeling, experienced by such numbers, of sincere regret for the loss sustained by the whole Christian Church in his removal.

That this Committee cherish a grateful remembrance of the liberal contributions of the late Mr. Simeon to the Parent Society; of his faithful adherence to it in the two great periods of its special trials; and of his early and powerful advocacy of its claims, in the University of which he was so distinguished a Member, in various parts of the kingdom, and more particularly in the counties of Cambridge, Bedford, and Huntingdon.

That this Committee are reminded, by the decease of their friend, of the many excellent Clergymen of the Church of England, now stationed in different parts of the country, whose active support they have long enjoyed, and who trace their own love of the Bible to that blessing which it pleased the Great Head of the

Church to vouchsafe to Mr. Simeon's labours during their residence in the University—and they are also reminded of others abroad, some of them gone to their rest, as HENRY MARTYN and THOMAS THOMASON; while some remain, who are forward to make the like acknowledgment of spiritual obligation.

That this Committee, reviewing all these circumstances, cannot but gratefully acknowledge the very large amount of indirect benefit derived to the Society from the well-known piety and influence of their lamented friend.

That this Committee join with all the friends of the departed saint in ascribing praise to that God by whose grace he was what he was; who made him, while living, so bright an example of unreserved dedication of himself, his time, and his talents, to the service of his God, eminent at once in holiness and in usefulness; and who ministered unto him, when closing a long and honourable life, in which he had both professed and adorned the principles of pure and undefiled Religion, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

From a Funeral Sermon, preached by the Rev. Dr. Dealtry, at Trinity Church, Cambridge, on Sunday Morning, the 20th of November, we extract some very impressive notices of

MR. SIMEON'S LAST DAYS.

Dr. Dealtry says of this narrative—

It was placed in my hands by that kind friend (Rev. W. Carus, M.A. Fellow of Trinity College), who, from particular circumstances, was alone qualified to furnish the details. It exhibits the same deep humility, the same strong faith, the same gentleness and patience and entire devotedness to the will of God, the same simplicity of religious

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character, and the same love for others, which were all so conspicuous in his previous life. We observe here not only the death-bed of a CHRISTIAN, but of this INDIVIDUAL Christian—the setting of that great light, with whose beams we have been so long and so well acquainted.

Mr. Carus's narrative follows.

On Friday, October 21st, when the means used to relieve him were altogether fruitless, and all hope was gone that he would recover; about midnight he was raised up in his bed, and, having sent for me to his side, he began what seemed to us his dying remarks. He said, in a very slow and impressive manner—"I am a poor fallen creature, and our nature is a poor fallen thing:—there is no denying that; is there?—It cannot be repaired:—there is nothing that I can do to repair it. Well! then *that* is true. Now what would you advise in such a case?" As he made rather a long pause, I doubted whether he did not mean me to answer: on which I replied, "Surely, Sir, to go, as you always *have* done, as 'a poor fallen creature,' to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered in a very determined and joyful manner, "That is just what I am doing, and *will* do." I added, "And you find the Lord Jesus Christ to be very present, and giving you peace?" He instantly replied, looking up to Heaven with the most remarkable expression of happiness in his countenance, "Oh! yes; *that* I do." "And He does not forsake you now?" "No indeed! *that* NEVER CAN BE!" I added, "He has said, 'I will never leave thee, nor forsake thee.'" He answered by a smile and gentle inclination of the head.—I was afraid of wearying him, and left him for the night.

The next morning he appeared, if any thing, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again, in the same calm and deliberate manner as before. He then said, "Infinite wisdom has devised the whole with infinite love; and infinite power enables me . . . [pausing] . . . to rest on that power; and all is infinitely good and gracious.—All is right and well, and just as it should be!—I am in a dear Father's hands!—All is secure.—When I look to *Him*, I see nothing but *faithfulness*—and *immutability*—and *truth*; and I have not

a doubt or a fear, but the sweetest peace. *I cannot have more peace.* But, if I look another way—to the poor creature—oh! then, *there* is nothing—*nothing*—*nothing* but what is to be abhorred and mourned over. Yes *I* say *that*; and it is true."

Soon after this he fell into a state of great stupor, which continued till after ten o'clock at night; when suddenly recovering, and being raised up in his bed, he again began—"What is before me I know not; whether I shall live or die. But *this* I know, that all things are ordered and sure. Every thing is ordered with *unerring wisdom* and *unbounded love*." He then addressed one of his dearest friends in the most earnest and affectionate manner, thanking him for all his kindness, and expressing his earnest wishes for his best interests in time and eternity. After this, he mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles, which he had professed and preached through *life*, now to sustain in *death*. He then looked round very seriously upon us, and said, "You seem all to be anticipating what will not yet take place—I am not yet about to die: I *know* I am not: I feel that I am not yet *ready*." "Dear Sir," I said, "and what is wanting?" He replied in a very slow and serious manner, "Greater humiliation—more simple affiance—and more entire surrender." I ventured to say, "Well, Sir, He will make all perfect." "Yes," he replied, "*that* He will." After a short pause he proceeded—"And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet: you are all disappointing yourselves, if you expect *that* now. My bodily vigour is very great, and I feel that there is yet much to be done before my soul can depart."*

Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is but right to explain:—his nurses, apprehending that he was on the very point of death, had suddenly called me in; and, on my hastening to his side, I was followed by two of his friends who had just arrived, and his three servants. These were all

* He lived after this for more than three weeks.

who were present. But, not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very serious and affecting manner expressed his deep disapprobation of what he had seen, telling me that we were all wrong; adding, "You want to see what is called a *dying scene*. THAT I ABHOR FROM MY INMOST SOUL. I wish to be alone with my God, and to lie before Him as a poor, wretched, hell-deserving sinner—yes, as a poor hell-deserving sinner.... [then, very slowly] But I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. There I would lie before Him, as the vilest of the vile, and the lowest of the low, and the poorest of the poor.—Now this is what I have to say—I wish to be alone—don't let people come round to get up a scene."

He was evidently very much hurt at the thought of even his friends coming round to disturb the privacy, which he always wished for in his dying hour. This was confirmed by almost his first remarks to me the next morning. "Now I was much hurt," he said, "at the scene last night: a scene!—a *death-bed scene* I abhor from my inmost soul. No!" he continued, smiting three times slowly on his breast, "No! I am, I know, the chief of sinners; and I hope for nothing but the mercy of God in Christ Jesus to life eternal; and I shall be, if not the greatest monument of God's mercy in Heaven, yet the very next to it; for I know of none greater." Then, after a short pause, he added, "And if we are to bring the matter to a point, it lies in a nut-shell, and it is here—I look, as the chief of sinners, for the mercy of God in Christ Jesus to life eternal.... [then, very deliberately] And I lie adoring the *sovereignty* of God, in choosing such an one—and the *mercy* of God, in pardoning such an one—and the *patience* of God, in bearing with such an one—and the *faithfulness* of God, in perfecting His work and performing all His promises to such an one."

Early the next morning I was with him, and told him that I had ventured to repeat to the Young Men some of his remarks, that they might know the power of Christian Principles to sustain and gladden in the last hours of weakness. "Yes," said he, "it is to the principles I

look. It is upon the *broad grand principles* of the Gospel that I repose—it is not upon any particular promise here or there—any little portions of the Word, which some people seem to take comfort from, but I wish to look at the *grand whole*—at the vast scheme of redemption as from Eternity to Eternity." Then, after speaking of his bodily weakness and the effect which it might have on his spiritual feelings, he added—"But, however that may be, I wish to point out *this* distinction in my case—that I am not solicitous so much about *this* feeling or *that*, or *this* state or *that*, as upon keeping before me the grand purposes of Jehovah from Eternity to Eternity. Now I might wish to be able to go out to take a good walk—so also in my soul I might wish to be able to go forth and survey all the glories of Heaven and the blessedness of that place—there might, however, be something in all that to be suspected. But, in taking the great Revelation of Himself which God has given us, *there* I rest on *Him*, and not on myself. I do not depend on feelings and thoughts, which are changing and uncertain, but I am kept by Him who changes not." I quoted the passage, "I am the Lord, I change not: *therefore* ye sons of Jacob are not consumed." "Yes! that is the true view of the matter, as it appears to me. For, after all, what are a man's prayers and thoughts before *Him*? It cannot depend on a few poor—broken—*puling* words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries, which God has made to me of Himself, and *there* I rest." He then added, smiling, as he used to do when he would qualify any strong statement about which he himself had no doubt, "I *may* be wrong in my view—*though* I think I am not".... then very solemnly and slowly, "But, however, *this* I know, that I am a poor, lost, and vile sinner; yea! the chief of sinners, and the greatest monument of God's mercy; and I know, I cannot be wrong here!"

For a day or two after this, his whole mind seemed engaged in perfecting a scheme for Four Sermons on that passage, Ephes. iii. 18, 19—*That ye may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.* "This," said he, "is the grandest subject which I can conceive for a Course

of Sermons; and I should think a life well spent, even out of Heaven, to write and deliver Four Sermons on this subject in a manner worthy of it." He then dictated, with remarkable precision, the outlines for Four Sermons on this text.

After this he was harassed at times with the most acute pains, all of which he endured with uniform patience and unusual gentleness. Once, indeed, when he expressed his surprise that he should be so long in dying, I quoted these texts: *I will wait all my appointed time—He will make all thy bed in thy sickness—Let patience have her perfect work, that ye may be perfect and entire, lacking nothing;* and then one of his own expressions, "All is ordered in infinite wisdom and unbounded love."—He immediately replied, in a very affecting and striking way, "And that is quite sufficient for me."

His pain, after this, was so violent at times, that we did not venture to obtrude upon him any remarks of our own; and he was hourly becoming too weak to articulate any thing beyond a few short words.

The last words which I addressed to him were on Friday Night, Nov. 11. His hands were extended on the bed—his eyes closed—and his head supported on one side by pillows. I gently took his withered hand in mine, and then solemnly pronounced the benediction, *The Lord bless thee, and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee PEACE!*—He faintly endeavoured to say "Amen!"—and, after that, he spoke no more!

DEATH OF THE REV. RICHARD HILL,

ONE OF THE CHAPLAINS AT SYDNEY, NEW SOUTH-WALES.

DESPATCHES from Sydney have brought the intelligence of the safe arrival of the Rev. Messrs. Yate and Taylor, and their Missionary party, so far on their way to New Zealand; and communicate also the painful and wholly-unexpected tidings of the death of the Rev. Richard Hill, one of the Chaplains at Sydney, who had for many years filled the office of Secretary to the Corresponding Committee of the Church Missionary Society in New South-Wales, with great advantage to the Missions both in that Colony and in New Zealand. Mr. Yate, writing on June 13, 1835, relates—

Yesterday, being Sunday, we entered the harbour of Port Jackson. It was ten o'clock A.M. I left the vessel at the Heads, in the Revenue-cutter boat; and landed in Sydney at half-past eleven. Service had commenced. I proceeded to St. James's Church; and arrived in the vestry as the Minister was reading the Commandments. The verger came in; and told me, that last week but one our valued and much-respected friend, the Rev. R. Hill, dropped down suddenly and died. I put on a gown, ascended the pulpit, and preached from 1 Cor. xv. 53. No one in the Church knew of my arrival in

Sydney; and as I walked up the aisle, the sensation manifested was remarkable. There were two thousand people present. The Bishop arrived three days after the death of our dear friend, and preached a Funeral Sermon the following Sunday. There was something very remarkable in the whole circumstance of the arrival of the two ships at the time they did. Mr. Hill, in his Sermon on Sunday Evening a fortnight ago—he died the following day—said, There were two things which lay very near his heart: the one was, the inauguration of the Bishop; the other, the arrival of their old friend Mr. Yate, again to confirm the truths which he (Mr. Hill) for so many years had been endeavouring to impress upon them. You may judge what a sensation my walking up the aisle would cause.

The Rev. William Cowper, writing under the same date, thus enlarges on the painful and mysterious dispensation, which has occasioned him and others to mourn the loss of so highly-valued a friend:—

It is my painful duty to announce to you the very sudden, the instantaneous decease of our dear friend and brother in Christ, the Rev. Richard Hill; which happened at six P.M., on Monday the 30th ult. By his removal from earth to heaven, the Church of God here has

been deprived of a zealous and useful Minister; and your Society has lost a member, and a friend, who always felt, and uniformly manifested, a deep and lively interest in all her proceedings, and laboured much to promote her pious and benevolent designs, as also to obtain for her the countenance and support of the community in which Divine Providence had appointed his temporary abode. How his place here will be supplied is yet unknown. Indeed, one so devoted to the service of the Blessed Redeemer may not easily be found. While the fields are white for the harvest, it is our duty, and, no less our privilege, to pray that the Lord of all would be pleased to send forth many diligent Labourers into His harvest. With Himself is the residue of the Spirit. May He raise up, and qualify and incline to go forth into all the world,

faithful Ministers of His Word; that all the ends of the earth may see and enjoy the salvation of our God, and that Christ may see of the travail of his soul and be satisfied.

We add, only, the consolatory remarks of the Secretaries; who were taking up, for a time at least, the duties vacated by the decease of Mr. Hill.

But we must not sorrow as those without hope, although overwhelmed with grief at our sudden and unexpected bereavement. We are, it is true, deprived of one, the loss of whose services, both as regards this and other Institutions, is, we fear, almost irreparable. Still, let us remember, that he is gone to his heavenly rest, and that to the Church triumphant in Heaven there is one added.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

THE Receipts of these Societies somewhat exceed those of the preceding year, notwithstanding the favourable contingencies of that year, noticed at p. 530 of our last Volume.

It is not intended that this List should include any Institutions for Education, except such as aim on a large scale at the instruction of the people. Excepting various Local Bible Societies on the Continent, the List is tolerably complete of such Societies as come within its object.

In some of the American Societies which employ Missionaries in the Back Settlements of their own country, no means are afforded of distinguishing the amounts respectively appropriated to Foreign and to Domestic Missions.

Of the total amount given in this List, about 163,956*l.* was the produce of Sales of Books, by the Bible, Christian-Knowledge, Religious-Tract, and a few other Societies, and by the Sunday-School Union. The Sales by different American Societies amounted to about 29,357*l.*

Year.	Income.	Year.	Income.
ANTI-SLAVERY.			
American.....	1835-36.. 5624 7 0	Chinese and Indian Fem. Educ.....	1835-36.. 1164 10 6
British.....	1835-36.. 1087 11 11	Irish Sunday-School.....	1835-36.. 3770 2 0
BIBLE.			
American.....	1835-36.. 23602 5 6	Kildare Place.....	1835 .. 4392 5 7
British and Foreign.....	1835-36.. 96819 8 7	Ladies' Negro Children Educat.....	1835-36.. 1448 7 0
Edinburgh.....	1835-36.. 3306 13 1	National.....	1835-36.. 1370 14 6
French Protestant.....	1835-36.. 1038 5 0	Newfoundland & British North-	
French and Foreign.....	1834-35.. 1154 17 6	American School.....	1835-36 .. 2194 13 7
Hibernian.....	1835-36.. 4636 5 0	Sunday-School.....	1835-36.. 279 11 4
Merchant Seamen's.....	1836-36.. 245 15 2	Sunday-School Union.....	1835-36.. 8297 5 6
Naval and Military.....	1835-36.. 2970 9 1	JEWS.	
Trinitarian.....	1835-36.. 3336 19 2	London.....	1835-36.. 14926 12 10
EDUCATION.			
American.....	1835-36.. 14296 1 0	MISSIONARY.	
American Presbyterian.....	1835-36.. 10125 0 0	American Board.....	1834-35.. 36751 10 0
American Sunday-School.....	1835-36.. 13639 19 6	American Baptist.....	1835-36.. 14916 1 6
British and Foreign School.....	1835-36.. 3144 1 4	American Episcopal.....	1834-35.. 5856 15 6
		American Methodist.....	1835-36.. 1139 0 16 6
		American Western For. Miss.....	1835-36.. 4600 0 0
		Baptist.....	1834-35.. 16392 2 11

	Year.	Income.
Baptist (General).....	1833-34..	1552 1 1
Berlin	1834 ..	1719 13 4
Church	1833-36..	66364 10 6
Church of Scotland.....	1835-36..	4548 17 7
French Protestant	1835-36..	1892 0 3
German Evangelical	1834-35..	4993 0 0
Gospel-Propagation	1834-35..	31352 0 9
London.....	1835-36..	65865 2 11
Rhenish.....	1833-34..	1990 10 11
Scottish	1834-35..	4740 1 6
Serampore	1833 ..	4212 7 2
United Brethren	1834 ..	13628 3 9
Wesleyan	1835-36..	64080 16 2

SEAMEN'S.

American Seamen's Friend	1833-36..	2963 16 0
British and Foreign Sailors'.....	1835-36..	1994 15 1
Destitute Sailors' Asylum	1834-35..	1756 14 6
Episcopal Floating Church	1831-36..	293 0 0
Sailors' Home	1834-35..	2123 8 8

TRACT AND BOOK.

American Tract.....	1833-36..	21107 9 6
American Baptist Tract.....	1835 ..	1800 1 6
American Boston Tract	1834-35..	5637 16 6
Church-of-England Tract.....	1835-36..	497 12 8

	Year.	Income.
French-Protestant Tract	1833-36..	833 6 8
Irish Tract and Book.....	1835 ..	4193 4 2
Prayer-Book and Homily.....	1833-36..	2184 18 0
Religious-Tract	1835-36..	62286 13 11

MISCELLANEOUS.

American Colonization.....	1833 ..	11623 19 0
British & Foreign Temperance	1836-36..	3684 8 7
Christian Instruction.....	1835-36..	1061 17 9
Christian Knowledge.....	1835-36..	79473 6 10
Church Pastoral-Aid.....	1836 ..	2182 10 4
District Visiting	1835-36..	330 2 3
European (late Continental).....	1835-36..	143 2 5
Hibernian (London).....	1835-36..	10412 9 10
Irish Society of London	1836-36..	2270 0 0
Irish Scripture Readers'.....	1834 ..	1236 12 1
London City Mission.....	1835-36..	3714 9 8
Lord's-Day Observance.....	1835-36..	800 12 11
Metropolitan City Mission.....	1836-36..	82 0 0
Peace.....	1836-36..	504 18 1
Reformation.....	1835-36..	2676 9 6

Total....£798,782 16 0

GOSPEL-PROPAGATION SOCIETY.

REPORT 1835-36.

State of the Funds.

	Receipts of the Year.	£.	s.	d.
Annual Subscriptions	7845	0	5	8
Donations.....	6152	5	8	
Collections	784	2	9	
Legacies	157	3	4	
Dividends, Rents, and Annuities,	5079	3	10	
	20,017	16	0	

Archbishop Tenison's Fund—				
Dividends.....	376	10	0	
West-India Fund—				
Donations.....	7684	6	0	
Interest.....	69	7	6	
Codrington Trust, Barbadoes—				
Consignees	1792	19	5	
Dividends	570	0	0	
Vaudois-Clergy Fund—				
Dividends.....	325	1	10	
Debritzen College, Hungary—				
Dividends	75	0	0	
American Colonial Bishops—				
Dividends.....	441	0	0	
Total....	£31,352	0	9	

Payments of the Year.

North-American Colonies—				
98 Missionaries	14,866	4	0	
Grants for Catechists	300	0	0	
Schoolmasters	872	13	0	
One retired Missionary.....	100	0	0	
11 Widows of Missionaries ..	500	0	0	
5 Scholars, 3 Exhibitioners, and 4 Divinity Students ..	270	16	8	
Chaplain of King's College ..	50	0	0	
For building Churches	955	0	0	
King's Coll., Windsor (1½ yr.),	750	0	0	
Books sent to Nova Scotia...	42	5	0	
Bermuda—				
One Missionary.....	122	10	0	
Two Schoolmasters.....	12	0	0	

New South Wales—				
Bp. of Australia, toward the Cost of New Churches	1000	0	0	
East Indies—				
Principal of Bishop's College,	1000	0	0	
Two Professors	1675	0	0	
Current Expenses of College,	1850	0	0	
Superintendent of Press.....	150	0	0	
Twelve Missionaries.....	2907	10	2	
Five Catechists	212	14	0	
Other Catechists and Mission Expenses	321	18	11	
Books for Chapel.....	100	0	0	
Archbishop Tenison's Fund—				
One retired Missionary	100	0	0	
For Library in Diocese of Quebec.....	239	14	0	
West-India Fund—				
Pass. Money of 7 Missionaries,	275	0	0	
Ditto of 4 Schoolmasters ..	160	0	0	
Salaries of 10 Missionaries ..	397	10	0	
Ditto of 5 Schoolmasters ..	103	0	0	
Churches and School Houses,	3258	0	0	
Purchase of Land & Buildings,	400	0	0	
Sundries.....	532	3	11	
Codrington Trust, Barbadoes—				
Supplies of the College	1360	0	0	
Salaries.....	1456	13	4	
Exhibitioners & Foundationers,	696	11	1	
Repairs, Books, & Sundries..	98	15	6	
Vaudois-Clergy Fund—				
Thirteen Pastors	322	0	0	
Debritzen-College Fund—				
Five Years' Arrear of Interest to Professors.....	375	0	0	
American Colonial Bishops—				
Bp. of Nova Scotia, (1½ yr.)..	600	0	0	
	38,482	19	7	
Printing Reports and Extracts..	1264	7	0	
Salaries.....	742	10	0	
Sundries.....	756	16	8	
Total....	£41,196	14	0	

Necessity for the Increase of the Funds.
Sales of Stock to a considerable

amount having been required to cover the deficiency of the Income, it is stated—

So large a diminution of the Society's funded property demanded a careful examination of the various heads of expenditure; but the result did not authorise the hope of any material reduction, except by measures which could not fail to cripple the most important of the Missions. Under these circumstances, there is an obvious necessity for increased exertion on the part of the friends and supporters of the Institution.

Measures proposed for such Increase.

With this view, the Board have resolved to diffuse more extensively and at shorter intervals reports of the Society's proceedings; and they urge the formation of Parochial Committees, particularly for the collection of smaller subscriptions, remarking that

—it appears evident that District Committees, extending over a large tract of country, useful as they are in promoting the cause of the Society among the Clergy and Gentry, and in exciting a general feeling in its favour, are not the proper instruments for bringing it into connexion with the great body of the People.

Amount of Collections for the West-Indies.

The collection under the authority of a King's Letter, issued in the year 1835, for the purpose of supplying the spiritual wants of the Emancipated Negroes, has realised the sum of 34,000*l.*; while the fund which was raised by subscription for the same purpose, including the grants of this Society, of the Society for Promoting Christian Knowledge, and of the Society for advancing the Christian Faith in the British West-Indies, amounts to 29,500*l.* From these two sources, together with the sums received from His Majesty's Government out of the Parliamentary Grant for the Education of the Negroes, the Society hopes to give effectual assistance in the erection of Churches, Chapels, and School-houses throughout the West-Indies; and to contribute, for a time at least, toward the maintenance of the Clergymen, Catechists, and Schoolmasters, whose services are so urgently required in those Colonies.

Increase of Missionaries in India.

A gratifying occurrence is the addition which the Society has been able to make to its band of Missionaries in the Presidency of Madras. The want of such reinforcement has been felt and acknowledged from the time when the superintendence of the Southern Missions was transferred to this Institution, by the Society for Promoting Christian Knowledge. But the efforts made to supply the deficiency proved unsuccessful; and the number of Missionaries actually employed in the year 1834, namely seven, amounted only to one more than at the death of Bishop Heber in 1826. Since the publication of the last Report, five Missionaries have been despatched to Madras from this country; a sixth has been ordained in India by the Bishop of Calcutta; and two more Candidates for Ordination are expected to sail before the end of the present year.

With this addition, the number of Missionaries in the South will be seventeen; and the whole number in India, exclusive of the Principal and Professors of Bishop's College, will amount to twenty-one.

The erection of Episcopal Sees at Montreal, Australia, and Bombay has added three new branches to the Church of Christ, and opened so many new channels through which the assistance of the Society may be conveyed to the Colonies and Dependencies of Great Britain.

JEWS' SOCIETY.

TWENTY-EIGHTH REPORT.

Publications.

THE Issues of the Year amounted to 6936 copies of the Scriptures or of Portions, chiefly in Hebrew; and of 17,701 Tracts. Of the Liturgy and the New Testament in Hebrew, it is stated—

THE HEBREW LITURGY is already printed as far as the end of the Communion Service. The Committee have, in former Reports, expressed their views of the great importance of this undertaking, and no pains have been spared to render it as perfect as possible.

It is well known that the HEBREW NEW-TESTAMENT published by the Society, though a valuable work, is, in many respects, inaccurate and unsuitable for dis-

tribution among the Jews. Many years ago, strong representations to this effect were laid before the Committee; who endeavoured, at very considerable expense, to obtain the criticisms of the most distinguished Hebrew Scholars in Europe, and engaged a learned Christian Israelite to furnish an amended translation. These various and valuable emendations were, some time since, confided to a London Publisher; and copiously made use of in a new Version of the Hebrew New Testament, since published. In another edition, published subsequently to the above, corrections supplied by the Society have again been adopted, though the source whence these improvements have proceeded is not generally known. The Committee were actuated by a sincere desire to afford every facility for producing an improved edition of the Christian Scriptures for the use of the Jews. They are, however, fully assured that no edition of the New Testament at present extant is altogether such as they can be fully satisfied to put into the hands of the Jews; and they feel that they have now an opportunity of obtaining a revision of the whole under such favourable circumstances as it would be wrong to neglect. They have therefore directed the attention of their three valued Home Missionaries to the necessity of commencing this work as soon as the Liturgy is completed, in the hope that their friends in general will encourage and support the undertaking.

There is now an ample field open in this department. If Missionaries are to go forth to new spheres of labour, or even cultivate with increasing effect those already opened, they must be supplied with the Scriptures of the Old and New Testament in such forms and languages as will most commend them to Jewish Attention.

The same argument applies in an inferior, though still in a very important degree, to the publication of Tracts, and larger Treatises, suitable for the various classes of Jews. The Society is greatly in want of new and able Tracts, addressed to the Jews, and calculated to interest them.

An interesting series of Weekly Tracts, entitled "The Old Paths," has been commenced, and is regularly circulated among the Jews in London and some other towns. Its object is, to compare the religion of the Jews, as derived from

the Talmud and Rabbinical Writings, with the religion of Moses and the Prophets, and thus to shew the Divine character and claims of Christianity. It has already been continued as far as the seventeenth Number; and the Committee wish to have at least a complete series for the whole Jewish Year, in order to afford an opportunity of noticing all the Jewish Festivals as they occur.

The Committee believe that the acquaintance with Hebrew Literature which the Home Missionaries possess, and the familiar knowledge which they have obtained, by long and habitual intercourse, of the habits, characters, and opinions of the Jews, cannot be more usefully employed, under the Divine Blessing, than by devoting a considerable portion of their time to undertakings of the kind to which they have alluded.

Conferences in London with Jews.

These Conferences were resumed during the past winter. A few individuals, however, on the first evening of meeting, commenced a course of interruption and clamour; and rather than afford an opportunity for unpleasant and unprofitable collision, the conferences were discontinued for the present. Your Committee have made other arrangements for a more regular distribution of Tracts among the Jews; and for the general promotion of the knowledge of Christianity among the neglected thousands of that nation, to be found in this metropolis as sheep having no shepherd.

The Rev. J. C. Reichardt continues to superintend the "Operative Institution;" which affords an important means of advancing the knowledge of Divine Truth among inquiring Israelites.

Episcopal Chapel.

The Jews are earnestly and affectionately invited to attend. Sermons are preached by the Chaplain, and not unfrequently by Missionaries of the Society, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian Congregation, who have been taught to obey the Divine call—*Rejoice, ye Gentiles, with His people.*

Three adult Israelites and six Jewish children have been baptized during the past year.

Schools.

Five Boys have been admitted during the year: five have been put out as

apprentices to suitable trades—one has died—one has been taken out by his parents—and another has been dismissed: there are now 28 Boys in the School. In the Girls' School, three have been admitted—four are gone to service—one has been taken home at the usual age for leaving the school—and another has been dismissed: the present number of Girls in the school is 29.

Missionaries.

The total number of Missionaries and Missionary Agents, exclusive of Schoolmasters, amounts to 41. Many of them are Ordained Clergymen; and others are, in different capacities, engaged in testifying to the Jews that Jesus is the Christ—by conversations, by the distribution of the Scriptures and Tracts, or by translating important works into Hebrew or other languages. Of this number, 16 are converted Jews.

Good Progress and Prospects of the Jewish Cause.

In the majority of instances, the Committee have to relate only the particulars of that tedious and often painful course of Missionary Duty by which the good seed is sown: for its fruitful increase, they may wait for years; and it may be, that the tidings of it may be borne by other witnesses than those whose lot it was, perhaps, to sow in tears.

The recollection of the establishment of the Warsaw Mission, by the Rev. A. M'Caul and the Rev. F. W. Becker, many years ago, affords a striking illustration of this remark. They sowed the good seed, distributing the Word of God and Scriptural Tracts abundantly, among the crowds of Jews which flocked to hear and see this new thing. And many were ready to ask, "What then? How many were converted to Christianity?" Following years have given an encouraging answer to a question, which none could answer then. The Committee are now frequently hearing of converts, whose first impressions were received from a portion of the Scripture or a Tract distributed at that period.

A GREAT DESIRE FOR THE WORD OF GOD has been excited among the Jews, who had previously but little acquaintance with their own Scriptures, and but scanty means of obtaining them. Let the crowds of Jews bear witness, who, for many days together, surrounded the Rev. F. W. Becker and Mr. Deutsch at Augustow, Dec. 1836.

Suwalki, and Calvary in Poland, receiving portions of Scripture, and listening to the message of the Gospel. The Committee might refer to the sums of money annually received by the Rev. J. G. Bergfeldt, sometimes as much as 115*l.* for the Scriptures, from Jews travelling through Königsberg, the amount of which would be larger if the supply of Scriptures were more adequate—or to the interesting accounts from the Rev. F. C. Ewald, at Tunis, where 900 copies of the Scriptures were distributed in seven months, 600 of these being sold at a low price; and where the Jews bought the Old and New Testaments together, and were diligently reading the New; and where Mr. Ewald had, in that time, received 39*l.* 17*s.* for copies of the Scriptures from the Jews. They might lead you to contemplate the affecting sight of the same Missionary, at a subsequent period, preaching salvation through the Name of Jesus in the wretched village of Menzel on the wild shores of Gabis, in Northern Africa, where the Jews had never so much as heard of the Gospel, but where the general cry was, "Give me a Bible! Give me a Bible! Here is the money for it!" so that the Missionary could not reserve one for other places: and at Shara, and in the Island of Gerba, and at Tripoli, the poor Jews cried out for the Word of God like children perishing for hunger, but he had none to give them.

NUMEROUS CONVERSIONS, also, attest that the Gospel is not preached, nor the Word of God distributed, in vain. The Baptismal Register of the Episcopal Chapel contains a list of Two Hundred and Thirty-one individuals of the Jewish Nation received into the Church of Christ by baptism; 152 having been baptized in the Chapel, and 79 previously to its having been opened for Divine Service: of the whole number, 76 were baptized as adults, and the rest as children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom your Committee have no accurate account. Is it no evidence of the Divine Blessing on the work in general, that there are now at least EIGHT CLERGYMEN of the Church of England who are of the Hebrew Nation, or that SIXTEEN of the Missionaries and Agents of the Society are converts from Judaism? As a proof that similar encouragement is met with on the Continent, where the

Jews are more numerous, the Committee refer to the statement made at the last Anniversary by Dr. Tholuck, an eminent Professor in the Prussian University of Halle, from his own personal knowledge of the progress of Christianity among the Jews.

The testimony of Prof. Tholuck, here referred to, appears at pp. 268, 269 of our last Volume. The Committee add—

The Committee received, very lately, the following official document, furnished by the Royal Consistory of Silesia; containing a statement of the number of Israelites baptized within the limits of their jurisdiction between the years of 1820 and 1834 inclusive; from which it appears that 347 individuals of the Jewish Nation were baptized in the Protestant Communion, and 108 in that of the Roman Catholics, making a total of Four Hundred and fifty-five Jewish Converts baptized in fifteen years, in the province of Silesia alone. These persons are in all ranks of life; and many of them are personally known to the friends of the Society as adorning their Christian Profession.

Another similar official statement, from Königsberg, gives a total of Two hundred and Thirty-four Baptisms in twenty-four years; of which, 217 are in the Protestant Church, and 17 among the Roman Catholics.

The Committee expect to receive official statements of this kind from several other places: and they ask, "Is there not abundant evidence, that a blessing rests on the work of the Society?" They do not assert, that, in every one of these individuals, there has been a real change of heart, or that converts from the Jews are less liable to fall away than converts among the Gentiles; but they do assert that they are not more so: and they do believe and know, as Prof. Tholuck declares, that, out of thousands who have embraced Christianity, hundreds at least are true Israelites, and, in general, their families and children are brought under Christian Instruction and receive a Christian Education.

The Committee feel that all these encouraging circumstances are so many loud calls to increased exertions. Many of your present stations are most inadequately provided with Labourers; and there is, besides, a vast field yet alto-

gether unoccupied. The Committee have no Missionaries in Russia—none in Italy—none in the Austrian Dominions—but one in the capital of Turkey—another in Asia Minor—and but one, standing alone, amidst the desolations of Jerusalem—and not one solitary voice to cry aloud, in the vast regions beyond, to the oppressed and wandering Israelites of the Asiatic Continent, *Behold, your salvation cometh!* In Northern Africa, one faithful Labourer has stood alone, often fainting beneath its burning sun—looking round on the dark solitude, in which no eye encourages and no voice cheers him in his often perilous path, but the eye and the voice of Him who says, *Lo, I am with you always!*

Continent.

JEW'S SOCIETY.

FROM the Twenty-eighth Report we have compiled the following

ABSTRACT OF THE SOCIETY'S LABOURS AMONG THE CONTINENTAL JEWS.

France.

Metz—The Rev. P. J. Oster removed to Metz in August. The visits of the Jews were, for a short time, almost overwhelming: most of them belonged to the so-called liberal, or sceptical, class of Jews. After a while, the strong excitement subsided, and a little opposition followed; but still the good seed has been extensively sown, and Mr. Oster is now pursuing his labours more quietly, occasionally visiting some of the neighbouring towns.

Strasburg—The Rev. F. A. Hausmeister resides at Strasburg, but visits Leipzig, Berlin, and other places. A pious Jewish Convert, named Lichtenstein, is actively engaged at Strasburg among his brethren: the Jews there manifest great desire for the Scriptures.

Holland.

Circumstances have so far prevented the progress of the work in Holland, as to lead the Committee, toward the close of last summer, to appoint new stations for Mr. Davenport and Mr. Bellson; and they have, in consequence, removed to two important towns in Prussian Poland, where the Jewish Population is larger, and the opportunities of access to the Jews more abundant. The Committee have by no means, however, abandoned their views respecting the Jews in

Holland; but they are of opinion that they may be most effectively visited by Missionaries, either from the contiguous parts of Germany or from this country.

Germany and Prussia.

Hamburg—Mr. J. C. Moritz and Mr. J. C. H. West continue to reside at Hamburg. Through the opposition of the Jews, the School for Jewish Children has not succeeded; but other means have presented themselves, in abundance, of proclaiming the knowledge of Christ to the Jews.

Cologne—Mr. Stockfeld still resides at Cologne, and traverses the surrounding country at regular periods; meeting, in many instances, with a very friendly reception from the Jews scattered through the towns and villages of his district. The manifest desire for the Scriptures has made it more painful to withhold the needful supply, which the Committee had it not in their power to give.

Mr. Stockfeld is now at *Brussels*, where a very interesting communication has been opened with the Jews.

Frankfort-on-the-Maine—Mr. Marc continues his useful labours in this neighbourhood. He traces much of the difficulty which he has to encounter to the neologian sentiments avowed by many of the local Clergy.

Berlin—The Rev. W. Ayerst has not only great opportunities of personal usefulness among the Jews, but serves as an important centre for communication with the neighbouring stations in Germany.

Berlin is said to number upward of 700 resident baptized Jews, many of whom are believed to be truly converted. Painful disappointments are sometimes experienced with reference to individuals: but, on the whole, there is very great encouragement; and many Jewish Converts, who have at first given just cause of anxiety on account of their indecision, their worldliness, or their actual backslidings, and who have been, in consequence, almost disowned by man, have been brought back again to the fold by Him who is the Shepherd of Israel, and have afterward walked consistently and stedfastly in the faith.

Magdeburg—The Rev. Charles Becker, in attending the Fair at Leipsic, met his Brethren, Mr. Goldberg, from Dresden, and Mr. Hausmeister, from Strasburg. Their united labours, in proclaiming the Word of Salvation to the Jews who as-

semble there in great numbers, met with unexpected and extraordinary encouragement: as often as they went out among the Jews, the chief difficulty was, how to find time to answer all the inquiries put to them, and to speak with all who wished it. From some individuals, the Missionaries encountered great enmity and opposition; but the daily details which they have laid before the Committee shew that, in general, they were well received by the Jews, and that *some believed the things which were spoken.*

With reference to his general labours, Mr. Becker states, that, notwithstanding the opposition of the Jewish Teachers, he is visited both by the Jews of Magdeburg, and by strangers passing through.

Halberstadt—Mr. C. Noegen has taken occasional journeys, some of them on foot, with a view to the prosecution of his Missionary Work.

Dresden—Mr. Goldberg's visit to Leipsic, at the period of the Great Fair, has been mentioned. He took, in the autumn of last year, a long and interesting journey through Bohemia; and afterward went again to Leipsic, where he had much encouragement.

Königsberg—The Rev. J. G. Bergfeldt, who has now for some years been stationed at Königsberg, early in last summer visited England. He has enjoyed most important opportunities of preaching Christ to the Jews; and of distributing the Scriptures extensively to the Jews, who are continually travelling through Königsberg, on their journey between Russia and Germany.

Prussian Poland.

Posen—The prosperity of the Schools has experienced some interruption from circumstances not under the controul of the Committee. Discussions of an ecclesiastical kind have unhappily prevailed, in which, in the opinion of the Committee, neither they, nor your Missionaries, are called upon to take any part. With much pain they state, that your valued Missionary, the Rev. J. G. Wermelskirch, was led to adopt a course of proceeding with reference to this subject, the consequences of which made him feel it his duty to tender his resignation as a Missionary of the Society; and left the Committee no alternative, under the circumstances of the case, but to accept it. Mr. Wermelskirch has, therefore, withdrawn himself altogether from all connexion with the Society: and while the Com-

mittee, from the reasons above stated, abstain from any comment whatever on the circumstances which have rendered this step unavoidable, they bear their willing and affectionate testimony to his past efficient services and Christian character.

Cracow—The number of Jews resident in Cracow, as well as of those who continually visit it from the neighbouring countries, was a sufficient inducement to the Committee, in the first instance, to endeavour to establish a Mission in this city. Dr. Gerlach has, during the year, been joined by the Rev. T. Hiscock. Local circumstances have, in some measure, proved a serious impediment to active operations; yet Dr. Gerlach has been enabled to continue his public ministrations, as well as his private conferences with the Jews. He has had considerable opportunities of circulating the Scriptures.

Poland.

The Missionaries in this country prosecute their labours as usual. Several important journeys have been undertaken by the Missionaries severally stationed at *Warsaw*, *Lublin*, and *Kielce*. One by the Rev. F. W. Becker and Mr. Deutsch, to *Augustow*, *Suwalki*, and *Calvary*, was of the most encouraging nature: for many days in succession, the Missionaries were surrounded by crowds of eager and inquiring Jews, who manifested a very friendly spirit: the physical strength of the Missionaries was exhausted, under the continued exertion; yet they returned home blessing and praising God for His mercies in opening a door of utterance.

The Missionaries in Poland are placed under peculiar circumstances. Difficulties have been, on former occasions, alluded to, which are now in a great measure removed; but by an Order of Government, all Reports of Missionary Proceedings must be submitted to the inspection of certain Local Authorities, with a Polish Translation, previously to their transmission to the Committee. This sometimes occasions a little delay: but it has this advantage, that all statements respecting the work in Poland have necessarily passed under the eye of those who are, from their local knowledge, well qualified to judge of their accuracy. By the same Order, a special Annual Report must be made to the proper Authorities, by the Mission.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Re-establishment of the Mission at Butterworth.

A DETAIL of the melancholy circumstances under which this Station was abandoned, in the beginning of 1835, appears at pp. 542—547 of our last Volume. In addition to the three Stations reported, at pp. 506—510 of our last Number, to have been resumed, we are happy to give the following details relative to the re-establishment of the Butterworth Mission. The Missionaries left Grahamstown on the 29th of March last. They were accompanied by the Rev. Richard Haddy, from whose Journal, sent home after his return to Grahamstown, we extract some passages:—

April 6, 1836—We reached the military post, Fort Warden, on the heights of the Kye: where the Officer in command inspected our people; and, according to his orders, allowed those to proceed who had belonged to our Stations and for whom we could become responsible, but turned back some few Fingoes, who had come out with the general body that left Hintza's country in the war, but were never connected with our Institutions; as the Governor wished this class to occupy the land granted them in the New Province, and thought there would be more or less danger in their returning among the Caffres after what had taken place.

We passed the Fort; and stopped on the lofty heights which overlook what is now Boundary River.

Just as we had unyoked our oxen, two messengers, whom we had sent forward to Rili, returned. We had sent them to inform the Chief, that the Missionary who had formerly lived among his people, but who had been driven from them, was, at his own request, on his way back again; and that, if he did indeed wish that the Teacher should return to his labours, he must signify that wish by sending two of his principal men to conduct him through the river into his own country. They found but few men at the Chief's residence. The Chief said he had then no one that he could send; and

asked what the Missionary was afraid of: he had done no harm, and should therefore come over the river, and come home to his old residence. This answer somewhat perplexed us, as we were aware that it would bear different interpretations; and we were resolved not to resume the Mission among Hintza's Tribe without a better understanding than we believed ever had been obtained on this subject.

April 7, 1836—We crossed the river without accident; and, with hard struggling, got the waggons about half-way up the hill on the opposite side.

April 9—Two of Rili's men came to us, who had been despatched by the Chief after our messengers left his kraal, two or three days before, in order to comply with our request. This gave us great satisfaction; and we were cheered, amidst the many disheartening circumstances by which we were surrounded—taking this as a *token for good* in regard to the Butterworth Mission.

We reached the site of the Mission Village about mid-day. But what a scene!—every house burnt to ashes—the kraal-hedges or fences destroyed; not a vestige of them remaining! The Chief's messengers went to inform him of our arrival; but it was found that he was not at home. However, his mother, Nomaa, came, toward the close of the day, with a considerable number of the principal men in the Tribe, to assure us that she was glad of our arrival. Nomaa must, from the peculiarities of Caffre Government, be a person of great influence in the Tribe. The substance of our conversation was as follows:—she said, “We are glad to see you: now we believe there is peace: now we shall go home and sleep in safety: we see our friends again this day.” To this we responded with no less decided pleasure, in being allowed to take possession of the spot consecrated to God, and endeared to us by many afflicting considerations.

April 12—Rili having returned from his journey yesterday, came to the Institution to day, to converse with us relative to the resumption of our labours among his people. The counsellors who accompanied him were numerous. They commenced the business, by begging pardon in the humblest manner for all that had befallen Mr. Ayliff—considering themselves guilty of driving him, by their conduct, from among them; and

confessing their guilt, in having so cruelly treated the Missionary, who was their true friend. We felt bound to lay before them the principal causes of the troubles which had come upon them; and to shew them, that, had they hearkened to the Missionary, they might have dwelt in peace, and in the enjoyment of national prosperity. And, further, we related to them the conditions with which they must engage to comply, before we could consent to their having a Teacher to reside with them again. Our conditions were substantially these:—

The Missionary and his family must be taken care of by the Chief. He has only one work to do; and that is, to teach the knowledge of God. He must have liberty to preach the Gospel, to any, to every part of the Tribe; and none of the people must be allowed to hinder him, in any way, while thus engaged. The Chiefs and the people must attend on the Lord's Day to hear the Word of God, at least those of them who are sufficiently near the Institution: and they must send their children to the School; for it is of no use for a Teacher to live here, when there is nobody to be taught. The Missionary must know, when he is from home, that his wife and children will dwell in safety, under the care of the Chief: yea, even his cattle and horses, although they should have no watcher, must always be considered safe within the Chief's dominions. The Missionary having the welfare of the people at heart, no great national step must be taken without his knowledge: and he must consequently be made acquainted with all important news; and, in return, must freely communicate, to the Chiefs and the great men, such information, from time to time, as he may be in possession of, which would be of benefit to them.

To all this they readily consented. It may, however, be asked by some, “Is the word of a Caffre to be depended on?” I answer, that engagements, thus solemnly entered into with the Chiefs and People, have very considerable influence on their minds, and are seldom altogether disregarded: and, under our circumstances, we were obliged to make such an arrangement, that the Chief might feel his responsibility.

April 13—Rili and others came again to the Station; when we had some further conversation concerning the Mission. They expressed again their sorrow for what had happened; and we told them that we hoped the expressions of their sorrow would be accompanied by amendment of conduct—the only way in which they could demonstrate its genuineness. Thus we concluded our business with this

Chief, on a matter of great moment ; and resolved on once more erecting the Standard of the Cross among them. May the God of Heaven, who hath commanded His glorious Gospel to be preached to every creature, except of our feeble efforts to glorify His name, by obeying, in this particular, His command—grant His servant grace—and make him useful in the conversion of souls !

The Rev. John Ayliff, in writing from Butterworth on the 14th of July, thus states what appeared to him to be

Providential Openings for the Resumption of the Mission.

Our return to this Tribe is grounded on a desire to follow the openings of Providence ; which appear clear to us, from the following circumstances :—

1. The pressing calls of the Chief, and of the principal men of the Tribe. 2. The particular wish of the Hon. Colonel Smith, Commandant of the New Province. 3. The importance of Butterworth as a Mission Station ; commanding, as it does, a large Tribe of Heathen, and being the key to all the Stations beyond.

1. In reference to the calls of the Chief, I would observe, that no sooner had the war ceased to rage, than the desire for my return, on the part of the Chief and his Counsellors, appears to have been unceasing. Repeated messages were sent to me, couched in the strongest language of confidence and desire : messages were also sent to Col. Smith on the same subject : the same request was made by the Chief, when the Brethren Palmer and Davis first penetrated the country after the war : the same was also repeated, when the embassy was sent through the land, accompanied by Mr. Palmer, to the Officer commanding the embassy. It was stated, that the only thing which would restore full confidence was the return of the Missionary. At first, as might be expected, Mrs. Ayliff felt considerable misgivings, fearing the call was only to ensnare us ; but when one of Hintza's family came to Grahamstown, and conversed freely with her, in which conversation the woman told her that the people would not believe it was peace till they saw the Teacher return, she then consented to return.

Rili, the present Chief, is the eldest son of the late Hintza, by his Tambo-

kie Wife, Nomsa. Of this Young Man and his Mother, I am able to say, that, as far as their influence extended, they countenanced my former labours in the time of Hintza : and it will be in the Committee's remembrance, that this Nomsa, with Nolo, another of Hintza's wives, were the persons who warned me of approaching danger, during the war.

Nomsa was driven from the residence of Hintza about seven years since, charged with bewitching the Chief, he having a pain in his side. When the witch-finders were called to inquire into the cause, they charged the cause to Nomsa's jealousy, who, for Hintza's attention to other wives, had bewitched him. This circumstance was always resented by Rili ; and, although a lad, he appeared never reconciled to Hintza. When he came to age, and his father urged his being circumcised, he objected, unless the old custom was allowed him, viz. that the mother of the great Chief (for so is Rili considered) should cook the corn for him during the time of his seclusion from society. For some time, Hintza resisted his request ; till, at length, fearing that he would get too old, he consented, and was compelled to pay a number of cattle to reconcile the family of Nomsa, before they would consent to her returning. Knowing Rili's wish to have his mother home, I urged the custom, being seconded by an old Umpakate, or Counsellor, of Hintza's father.

Rili has lately married the daughter of the late Tambookie Chief, Vosannie. His conduct, hitherto, since my return, has been good : and though I have no reason to think that his mind is under any direct Gospel influence, yet his giving countenance to my work removes obstacles which his father placed in my way : and I might add, that the service I am at this time rendering him will, at least for some time to come, secure the continuance of his present conduct.

2. In reference to the wish of Col. Smith, I would observe, that, on his receiving a message from Rili, requesting my return, he wrote to me, desiring me to call upon him. This I did ; when he informed me of his desire for my return ; stating, that he had written to the Governor, informing him of Rili's request, and giving it as his opinion, to Sir Benj. D'Urban, that it would be better for me to return without delay. The Committee will hail it as a pleasing sign

of the times, when our rulers and governors become the protectors of the Missionaries.

In all my correspondence with the Hon. Colonel Smith, since my return, he manifests the strongest desire for the extension of Christianity among the Caffre Tribes, both on the east and west side of the Kye River. One circumstance I cannot refrain from mentioning—that, on the traders wishing to re-enter the New Province, for the purpose of trade, among other regulations made by the Colonel is this, "Every trader found trading with the Caffres on the Sabbath Day shall be fined Five Pounds."

3. But the circumstance, which, above all others, is the most important, in our esteem, is this—that, by our return, the Gospel, which was driven from the Amacalika (the name of this Tribe), is again in the midst of one of the largest Tribes of Caffraria; and thus possession is kept of that portion of the land of the Heathen from which Satan, our great Adversary, would fain have expelled us for ever, that he might retain his goods in peace. But the importance of Butterworth, as a Mission Station, does not merely consist in its commanding a large Tribe, but from its being the key to all the Stations beyond. The Mission Families of Clarke-bury, Morley, and Buntingville, being compelled, in their journeys to and from the Colony, to pass through Butterworth, a Mission Family being here greatly relieves the length of the journey, and adds to their comfort and safety.

Thus, I trust, the Committee will be satisfied that our re-occupying of Butterworth was clearly pointed out to us as the path of duty: and, though it is painful to my family to be compelled to dwell amidst burning ruins, where they aforesaid so comfortably dwelt, yet, should the Lord continue to vouchsafe to us strength of body, and the grace which we need for the prosecution of our work, the time is not far distant, when we shall see the pleasure of the Lord prosper in our hand.

The Committee remark, in reference to these communications—

Our friends will know from them how to appreciate the spirit of devotedness to their great work, evinced by the Missionaries in their careful observation of the state of things around them, and in the promptitude with which they re-

sponded to what they regarded as a providential call: they will be reminded of the privations and hardships which Missionaries among the Heathen are called to experience; and they will regard the solemn engagements of Rili (now the principal or sovereign Chief of the Amakosæ) and of the Great Council of the Nation, as affording ground to hope that the spirit of persecution will not again be allowed to drive the Missionary from his post, and that he will have far more favourable opportunities than he ever before enjoyed for the prosecution of his important labours.

Account of the Mantatees, and Prospects of the Mission among them.

Notices of the Mantatees appear at pp. 68 and 243 of the present Volume. The Rev. John Edwards, who is founding a Mission among them, gives various particulars in a Letter of the 17th of March, from which we have collected the following account of this people.

Origin—The Mantatees are a Tribe of the Bashuta (Bassouto) Nation, which formerly resided north-east of Port-Natal; but were driven down, some years ago, by Chaka; and were reduced, in their wanderings, to about half their original number, before they could reach those fortified mountains which they now occupy.

Country—The country of the Mantatees is mountainous. It is generally favoured with plenty of rain; producing corn, beans, tobacco, pumpkins, &c., in great abundance, without irrigation. It is excellent for horses and cattle. The climate is cold and bracing. From the month of November to February, which are the summer months of this country, raspberries and blackberries, of good flavour, are found in the mountains. Wood, even fire-wood, is generally very scarce: building-timber there is none, except willow-wood, which, when used, is destroyed by worms in a few years.

Character—The Mantatees are an athletic and warlike people; more masculine than the Bechuanas, but not so fine formed as the Caffres. They are an industrious people: the men work equally with the women, in the cultivation of their gardens, constructing their houses, &c. In general, they are kind and

affectionate to their children, (the Native Tribes are generally proud of their children,) and appear to be attentive to their sick. They also bury their dead, placing the corpse in a sitting posture, with the face directed to the north. The men are very cruel to their wives, whom they beat for every trivial offence: an instance occurred a few months since, of a petty Chief cutting his wife's ears off, and so ill treating her as to occasion her death.

Name—The word "Mantatees" is taken from the name of the old Queen Ma-antatees, that is, Mother of Antatees: this Antatees is a daughter of the old Queen, and is her eldest child, who is still living. "Ma" signifies mother.

Singular Custom—This practice as to names exists among all the Bechuana Tribes. Those who are less civilized among them never think of going out of their formal ways: even the Missionaries and their wives they do not call Mr. and Mrs. so and so, but according to the name of the eldest child: if his name is John, it is Ra-John and Ma-John, that is Father of John and Mother of John: if the child's name is Sarah, it is Ra-Sarah and Ma-Sarah, that is, Father of Sarah and Mother of Sarah. By this custom are the Mantatees called after their old Queen, the Ma (or mother) of Antatees. If the eldest child dies, their custom is, to call the parents after the name of the next eldest: hence, while my little boy was alive, my wife was called, by the less civilized of them, Ma-John, Mother of John; but, now that he is gone, she is called by them, Ma-Sarah, Mother of Sarah.

Attention to the Gospel—The Natives receive the message of Divine Truth with respect. Those of them who reside near the Station pay increased attention to the Word preached; and of one young man and his wife there is great hope. The eldest son of the Chief Sikonyela is a lad of great promise: he has made some progress in reading Dutch, and is inquiring after the religion of the Bible: the conversion of this lad must be considered a great blessing, for, if spared a few years, he will be the Head Chief of the Tribe.

Urgent Need of the Gospel—The Mantatees have no distinct notion of a Supreme Being; neither have we found that they have any word to convey to their understanding an idea of what He

is. They have a tradition, that the shadow or soul of a good man after death ascends above, to a state of happiness; and that the shadow or soul of a bad man descends into a large pit in the centre of the earth, to suffer misery: but this tradition has no practical effect on their hearts, so as to reform their lives. Their destitute state is truly appalling. The accounts of their wars and bloodshed would affect the most hard-hearted. Here is wrath unmingled with one ray of mercy. One Tribe seeks to annihilate another. Poor women and innocent children are destroyed with savage cruelty: no cries, no tears, can move the heart of a savage, hardened with reiterated crimes. This country may be termed the Golgotha of South Africa. Thousands of human skulls strew the land; but, alas! what do they teach? The remnants of Tribes which are left, are as ready to shed innocent blood as their fathers before them were. Would, then, the lovers of humanity and friends of the Heathen prevent these murders? Let them send out the Messengers of Truth. Nothing but Missionaries, under God's blessing, can prevent these awful calamities.

Thank God, that, even so far, we are not without encouragement! The testimony of Sikonyela, the Chief, is pleasing: in reference to this, he says, that, previous to Missionaries coming into the country, if two Chiefs were at variance with each other, they had no means of coming to terms of peace, as their pride would not allow them to make the necessary concessions; but now they have the Missionary to step in between them.

Openings in the Vicinity—Extensive prospects for the spread of the Gospel are daily presenting themselves to us among the Tribes which are beyond us. A great number of Natives visit this place, for the purpose of trade. Some of these are from the Tribes lying between this place and Dingaan's Kraal: these are principally "Barimo" (or cannibals), of the Bashuta Nation, and speak the same language as the Mantatees. Others are from the country between this and Port-Natal: they are Zoolahs, and speak Caffre. About 35 miles south from the Mantatees, in the direction of Port-Natal, are found large Tribes of the Barimo, consisting of about twenty-five villages; some of them large, and governed by a Chief called Tselto. One day's ride

further south, are four towns of Zoolahs, named "Ba-Makakana," who are said to be cannibals in practice to this day: from this place the Natives go to Dingaan's in four days. From the Ba-Makakana to Port-Natal is supposed to be 50 or 60 miles, in a direct line.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

THE charge of this Station has devolved almost entirely on the Rev. J. Tucker, in consequence of the removal of the Rev. Messrs. Pettitt and Dent and Mr. Edward Sergeant to Tinnevely. The Rev. H. Harley, who arrived out in May last, had been for the present kept at Madras, to assist Mr. Tucker in the duties of the Station. We select a few passages from Mr. Pettitt's Journals, which exhibit the general state of things up to the period of his departure.

Visit to the Country Stations.

VALAVERAM, April 21, 1835—I went to the school-room at eleven o'clock, in order to have Service. It was very hot indeed; but as I perspired very freely, it was not very unpleasant. The house being a native one, the roof is very low, and only a little fresh air comes in at eleven o'clock. Not one person had come. I waited till twelve o'clock, when about twenty were present, with whom I began Service, a good deal discouraged; as I did not then know that the people were cutting grain, and had a good distance to come after leaving their work. However, about half past twelve a good number came: and after Prayers had been read in Teloo-goo, I offered prayer in Tamul, and preached from Matt. i. 21. I spoke Tamul with more ease to-day than ever I did before; and I think the people understood me, as they gave the right answer to many of the questions which I put to them during the sermon. At the close, I recapitulated the heads and main thoughts; and made one of the Readers translate it into Teloo-goo, that they who knew nothing of Tamul might understand and profit also. Afterward, I examined nine children; who, however, knew but little.

STRITHIAPALIUM—Set off about four Dec. 1836.

o'clock for Strithiapalium, which we reached soon after five. I examined the school; which gave me great satisfaction, and shewed that the Master had taken pains. The first-class boys read Luke ii. very fluently and correctly, and answered nearly every question which I put to them. They repeated much of the doctrinal Catechism very correctly. All the boys repeated the Lord's Prayer and Ten Commandments very well. They can all read words of two or three syllables, and write on the sand. Not knowing Teloo-goo, I cannot very well judge of their progress; but when I remember, that when I was here fifteen months ago the boys could only just write a few letters of the alphabet—which is ten times harder to learn than the English alphabet—I think their progress is very satisfactory. They feel an interest in learning; and take home their knowledge to their parents, who are very desirous to hear about Christianity. It is a fine opening for stationing a good Catechist; but we want both such a person and funds. I could scarcely proceed in the examination of the first class, on account of the questions of the bystanders; and if I could have spoken Teloo-goo, I might have had some very interesting conversation with many. The people here take an interest in the School. One man asked me, as a boy repeated the Sixth Commandment, whether killing one another in war was not a breach of this Commandment. I explained it to him; and told him, that Christianity was intended to do away with war, by making men love one another and act justly; that if all men were true Christians, there would be no war; and that such a time is promised in the Scriptures. I asked them some questions on geography, which they could not well answer. As an encouragement, I shewed them a book with astronomical plates.

VOLACUNDA—After pitching my tent for the night, I soon had a good number of people around me, with the boys of the school—ten in number, I think. After a little conversation, I examined the children in their lessons. With the exception of two or three, they did pretty well; repeating the Lord's Prayer, Ten Commandments, and the Creed; and answering questions. They then sat on the ground, and wrote words very nicely. The cleverest scholar was a girl—the only girl in the school: the next best

was the son of Rama Naick, who is the Headman of the village. One boy, who had been absent from the school some time, said that his parents were afraid to send him, lest we should put him in a ship and send him away. Probably, however, it was only the boy's excuse. Finding that none of the people could read, I shewed them that they might all learn, by coming after dark, and sitting down in a class; first learning letters, then words, &c., by making them on the sand: and in order to get the master to teach them, each one might give him a small remuneration. I fear they will not try it. One young man said he much wished to learn, and therefore asked me to support him while he attended school. His father begged for him also; and said that he was his only son; and that as we were rich people, it would not hurt us. I told him, that if he had only one son, he was the rich man; since we had about a thousand children in our family, to whom we were continually giving instruction. I had a good deal of conversation with this old man. He refused to tell me whether his heart was good or bad, but said that he knew the Way of Salvation better than I did: I could not discover, however, that he had any clear notion of it. I endeavoured to explain to them all, through the Catechist, the necessity of pardon and regeneration; and then desired him to read the first part of John iii.; which he remarked upon, as confirmatory of what I had been saying.

TRIPASORE—Arrived at Tripasore about seven o'clock. Had Native Service at ten o'clock. I preached in Tamul, from John iii. 5—7, to a pretty good congregation of pensioners' wives, children, and some other Natives; who heard me very attentively. I conveyed my meaning more readily than I had expected. After the Service, one of the women presented me with a letter, in the name of the others; requesting me to change their Catechist, and to send over to them one who had been staying there two months for the benefit of his health. They said much on the subject, and shewed a disposition that I did not like. I endeavoured to convince them of the impracticability of the change, and to make them satisfied with their present Catechist; who, I am sure, labours for their good, quite as much as the other would. Of this, however, they did not seem to be

convinced: but, as I knew them both much better than they did, I could not comply with their wish; but advised them to be satisfied; to look, beyond the instrument, to God; and to pray for their teacher, and not to despise him. I promised, at the same time, that I would do all I could to increase his efficiency. This Catechist is a very steady, diligent man, and one whom I much esteem; but he is rather deficient in address, and sometimes a little injudicious. I was much grieved here, as at Mavalore, to find this spirit of dissatisfaction among our Native Christians: the patience of the Missionary is necessary, to bear with them. May the Lord give them grace to receive His Word meekly and contentedly!

COTTAYAM.

State of the Mission among the Syrians.

This Station is at present occupied by the Rev. Messrs. Bailey, Baker, and Peet. The Rev. W. J. Woodcock has joined the Rev. S. Ridsdale at Cochin. The Committee have hitherto been unable to supply the very urgent want of a Missionary to take charge of the Syrian College. We select the following passages from Mr. Woodcock's Journal, before he left Cottayam:—

Oct. 5, 1834: *Lord's Day*—I preached in the Syrian Church, to a large and attentive congregation. Oh that the Lord may bless these feeble labours! My Moonsee, Poonan, who acts as my interpreter, is becoming more used to my mode of speaking; while I am better able to suit my sentences to the idiom of the Malayalim. Preaching through an interpreter is, I know, but a poor method at best; but it is better that the poor people should thus hear, than not hear at all. I feel, however, encouraged to go on. The Lord ever has, and ever will bless the simple preaching of His word. Christ, as the only all-sufficient Saviour, is and shall, by God's help, be my constant topic.

Oct. 6 — I this evening had a kind of Missionary Prayer Meeting; which was attended by Marcus, Catamar, one other Catamar, and some of the Lay Teachers in the College and Grammar School. The Meeting was commenced by my reading a suitable portion of Scripture;

after which we sang and prayed. I then gave them a short account of Missions. This was followed by my reading some account of the New-Zealand Mission, from the Madras Record; explaining what I thought necessary, as I proceeded. New Zealand was the first Mission Station in which I felt particularly interested. I endeavoured to shew those present, that the same power that changed the cannibal New Zealander's heart was necessary to raise the Syrian Christian's soul from sin, superstition, and cold formality. Proselytism the Syrians know something of; but a case of real conversion is to them altogether a mysterious subject.

Oct. 7, 1834—I received a visit to-day from Philippos, Catanar of one of the Cottayam churches. We conversed on the errors of the Syrian Church. He seems to be fully sensible of them, although he unhappily appears to be but little troubled about their existence. On my mentioning the desirableness of a reformation, and the duty of the Priests to promote it by all legal means, he coolly observed, that that was the Metran's business—that any reformation must originate with him.

Oct. 12—I preached to a very crowded congregation, in the Syrian Church. There is evidently an increased attention to the Word of God. The people begin to inquire of their Priests, whether what Sahib says is true. "If it is not," they say, "why is he allowed thus to preach in our church? But if what Sahib says be true, why do not our Priests tell us the same things?" I am inclined to believe, that if ever there is a reformation here, it will begin among the Laity, and not among the Priests. By the Priests, I have little doubt, there will be offered very strong opposition; and their influence among the people is very considerable. Still, let but the Gospel be preached, simply and in love, and I cannot but believe that the Lord will appear for His own glory, to the joy of His people, and to the confusion of those who oppose themselves.

Oct. 13—This day one of my servants came to me, to speak about Christianity. He stated, that he had long been convinced of its truth, and was now desirous of being baptized. I questioned him very closely, and was, upon the whole, much pleased with his answers: his knowledge of the doctrine of Christianity

is tolerably accurate. I know not what sinister motive he can have, in thus coming forward. I told him, that I could not recommend him to the Syrian Church; but that I should be happy to afford him further instruction in the truths of our holy Religion; and that if he were found to be sincere, I should procure him baptism in our own Church. For this encouragement he expressed himself thankful. He is married, and has two children; but his wife is opposed to Christianity. He thinks, however, that she will not object to one of his children being baptized with him. May the Lord carry on, in this poor man's heart, the work which He seems to have begun!

Oct. 19: *Lord's Day* — I preached, as usual, in the Syrian Church; but in much pain and weakness. There was a large number of men, women, and children present. Many of these are very regular in their attendance; and appear, at least, to receive the Word gladly. If at one time more than another I feel tender commiseration for these poor Syrians, it is when I am addressing them in their own church. Here every thing around is calculated to remind you of their deeply-fallen condition. To-day I felt peculiarly earnest, while endeavouring to exhibit the ability and willingness of Christ *to save to the very uttermost all that come unto God by Him*. I am very anxious, not heedlessly to offend their prejudices: but still, if we preach at all, we must preach the whole truth: and, in order to make the truth evident, we must clear away their known errors: their refuges of lies must be exposed. Christ—not the Virgin, not merits of Saints, not vows and fasts, not a wafer-God—Christ alone can help and save. Oh that we all, like St. Paul, may determine *to know nothing among them but Jesus Christ and Him crucified!*

At this period Mr. Woodcock was under the necessity of proceeding to the Nilgherries for the benefit of his health.

Themes by Youths in the Syrian College.

The following Themes by College-Boys were transmitted by the Rev. J. Peet, to illustrate their progress, and their views of Divine Truth.

On Justification by Faith.

Justification by Faith is the grace of God freely bestowed, and whereby He

pardons all sins of men, and receives them holy in His sight without accounting sins; but it is not by the works and worthiness of men;—and we must consider with what. It is only by the free grace with which God hath offered the sacrifice of His own Son for the remission of our sins: for instance, Rom. iii. 24: 'Being justified by His grace through the redemption which is in Jesus Christ.' If we gain righteousness by works, it is not the free grace of God, for it is the payment of works: for instance, Rom. iv. 4: 'To him that worketh, is not reckoned the reward of grace, but of debt:' therefore by our works the grace is not gained. Of this, Rom. iv. 2: 'If Abraham was justified by his works, he has wherewith to glory; but not before God.' God commanded to Abraham, according to His commandment, 'that thou shalt get out of thine own country, and come into the land which I tell thee.' He believed God, and got out without doubting: this was reckoned to him for righteousness: of which Rom. iv. 3: 'For what the Scripture says: Abraham believed God, which was reckoned to him for righteousness.' Therefore we must pray to God to grant His Holy Spirit, that we also may walk in the footsteps of Abraham.

On the Same Subject.

We must think what is said of Justification by Faith: it is the work of God's free grace. It is evident that we cannot be justified by any good works that we do. Eph. ii. 8, 9, mentions about this: 'You are saved by faith, by His grace; and that not of yourselves, but it is the free grace of God: it is not of works, lest any man should boast.' We must think what faith is, and how we can receive it: we must believe in Christ, with our perfect heart: many witnesses prove that we have remission of sin through His blood. If we examine how Job was saved from the deceit and temptation of Satan, he was only saved by faith; and not only he, but also Abraham, who is called the father of believers and the friend of God, 'believed in God, and it was reckoned to him for righteousness;' as it is said in Gal. iii. 6. Not only this, but faith is that by which we are confirmed in our mind concerning unknown things as things that are known. Even so we must certainly believe that there is no other Mediator between God and men, except Christ. When we believe so, we, who are sinners and offenders,

will be received into the presence of Jehovah armed with righteousness, as those that have no defect: the whole Scriptures record to this: about this it is spoken in the Epistle of John i. 12.

In reference to this Theme, Mr. Peet remarks—

A literal translation from a Deacon's original Malayalim Theme; and precisely as it was translated by an English scholar; first on a slate, and afterward written on this paper by him. My object in sending this is, to shew the state of learning at present.

On Praying to the Virgin Mary.

It is not lawful to pray to the Virgin Mary, as we do to our God, who preserves us from harm by day and night: because she, being one of His creatures, could not save any man, or do any thing good, as the Almighty could. We, who are Christians, should not despise her, but honour her more than all other women; because she was the mother of our Saviour, and the blessed woman among all other women who were born in this world: and if we give those privileges and glory, which are due to God only, to any other creature, whether Virgin Mary or any Saint, it is not only an horrible crime, but we despise and frustrate the merits of Christ which He hath shed for our salvation; and the Scripture doth not teach us to trust in any other, but in Christ Jesus, for our salvation: and we are the transgressors of the Scripture, if we do what it doth not teach us; for it teacheth us, in the First Commandment which God gave to Moses, *Thou shalt have no other God before me*: from this we may learn that we must put our trust in no one, except the Living God.

Mr. Peet states, that this Theme was written without the slightest dictation of any kind.

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ALLELUIA.

At this Station the Rev. T. Norton continues his labours. The following Extracts from his Journal shew the usual course of his Missionary duties.

Course and Influence of Missionary Labours.

July 9, 1834—A poor woman brought two girls, twins, who are about sixteen years of age. She declared that they were starving, and would die for want of food:

and truly, poor little things, they have the appearance of it! We could not refuse them; and as the school children were taking their supper, we sent them to the girls, who all contributed a portion to them. This poor woman's husband died a short time since, of cholera. Some time ago they applied to be received into the Church, and afforded satisfaction for a time; but their relations becoming acquainted with their intentions, opposed them vehemently; saying, that if they became Christians, their god would come and destroy them all. This deterred them. Since then, she has lost her husband, and son; the latter, a fine boy, they had put into our school; but afterward took him out, on account of the above opposition. The twins have long wished to come to us, and now Divine Providence has brought them.

July 14, 1834—The Roman Priest, who received a copy of the Syriac Scriptures about three weeks since, called with some pupils, for whom he requested copies. After giving them, I asked him why they were so desirous of the Scriptures, while they manifested no disposition to walk according to them. He said that he could not stay to converse now, but would come at some future time. After a few words of admonition, I let them go.

Aug. 5—Married Michael and Martha. These have both been trained in our school. The former was employed as writer: the latter, by her exemplary conduct, has proved herself worthy of our attentions to her. I pray that they may be happy, and tread the path of holiness.

Sept. 18—This evening I preached on 1 Cor. iii. 6—11; and stated the place of Ministers in the work of Salvation, viz. mere instruments in the Divine Hand for bringing souls to the Saviour by the agency of the Holy Spirit. I laid down the necessity of diligence in the use of the means, and that the people should particularly pray fervently to the Lord to aid Ministers in their work, and to render their labours effectual to themselves and to others.

Sept. 19—One of my people, a Syrian, spoke, apparently with great feeling, on the subject of last evening; and said how needful it was that Ministers should preach the Word. In the evening, I went to the old Bazaar, with my people.

Dec. 25—Yesterday I corrected the last part of the Prophets. Blessed be the Lord for so much of His Word! May

He direct and provide, so that the whole of His word may be printed! I have a revised copy of the Psalms, one of Genesis, and one of Job ready. Exodus is in progress. Of late, a woman and her son have recommenced attending Worship. Two years since, a woman named Elizabeth, daughter of the one and wife of the other, was excluded from the Church, for immoral conduct. She recently died; and I would hope that her death has been blessed to these two persons.

Jan. 14, 1835—I had the most painful duty to-day of suspending Seyter from the duties of his office as Reader. I have for some time been pained with his negligence; and have frequently spoken to him on it. On Monday Evening I detected him in an untruth; he declaring that he had been to visit a sick woman, when he had not been near the place. To-day he told another falsehood, to cloke the former. These things are our greatest trials. We have many whose minds are well informed in the truths of Christianity, and for a time they appear to be influenced by them; but at length they discover their real character: this renders it so difficult to obtain suitable persons to assist in the work. Lying is a habit so common here among all classes, that it is difficult to get them to see the evil of it.

March 2—I was informed by the Reader Philippos, that, of late, his house has been thronged by Maravers till a late hour at night, to inquire concerning the Christian Religion. The Prophets, it seems, have made a great stir among them. Some are so amazed by their strong testimonies against idols and idol-worship, that they scruple not to say, they are not the Word of God, but compositions of our own. Thus, how strikingly they imitate the Jews in their conduct toward Jeremiah! Jer. xliii. 2. The Tract on Idolatry—Jer. xlv. xvi.—gives them great offence. They also censure my preaching, because it condemns all that do not believe in the Lord Jesus, and worship God only through Him the only Mediator. Believing in Jesus is right, they acknowledge; but they declare that they will not cease praying to the Virgin Mary. I am thankful for this stir; and pray that it may continue, and lead many to serious inquiry about their salvation. It affords me the hope that Satan is beginning to be alarmed for his kingdom; and it animates me

to increase in labour and fervour in preaching the pure Gospel of Christ. Oh that wisdom and prudence, united with love and zeal, may be imparted to me!—I am anxious to see the whole of the Sacred Volume in Malayalim.

April 9, 1835—The Dewan [of the Rajah of Travancore] being in Allepie, I called on him, and had an agreeable interview with him. He spoke of his having been under the tuition of the venerable Swartz, and entertains the highest respect for his memory. With a glow of pleasure, he shewed me a copy of his *Life*, by Pearson, given him at Cottayam, a few days ago; and, with peculiar feeling, directed me to his likeness, in the first volume. It was gratifying to witness the regard which he manifested for him.

May 7—This evening I endeavoured to give them a view of the glory and love of the Saviour, as set forth in Zeph. iii. 17. I greatly regretted that the shortness of the time would not allow me to enter into the subject as I could have wished.

May 9—This morning, the First Judge and Shastree of the Court called. The former is a Nair; the other a Brahmin. After a little conversation on general matters, I brought before them the subject of Religion, and stated the Gospel plainly to them. They assented to the excellency of it; and the former endeavoured to persuade me that there was but little difference between his religion and mine. I laboured to convince him of the reverse; but, alas! they consider all subjects of a religious nature as of the most trivial importance. Idolatry appears to have so deadened their consciences, that, as the Apostle describes the Heathen of his day, they are *past feeling*. I took them into the Boys' Seminary, where they were astonished at what they saw and heard of the terrestrial globe—the first class was attending to it. The Shastree gave us the doctrine of the Shastrum of the earth—"that it is hollow; we are inside of it; and the water surrounds it. One day it will crack; the water will rush in, and destroy all its inhabitants. Thus the world is to be terminated." He was not disposed to stand a scrutiny, or to defend it. I heartily wish our friends in England would send us a few good philosophical and astronomical instruments: they would do much to rectify the notions and enlarge the minds of the Natives, all of whom are extremely ignorant of the sub-

jects connected with these sciences.

June 5—This afternoon I visited the school recently established at Thatum Polli. I found forty children, of various castes; of whom fifteen are girls. A very small number of them are able to put their letters together; so that there can be no such thing as classing them yet. I did not expect to find any Romans among them; but there were nine. Several people came round us; among whom were two respectable-looking men, sadly bedaubed with idol-marks. I asked the elder one what he expected to gain, by so doing. His reply was, that his parents did it before him; and therefore he did it. After some conversation, he acknowledged the futility of it, and of all their idolatry; and the necessity of worshipping God according to His word. I had thus an opportunity of setting the Gospel before them.

June 16—This afternoon we had Public Worship, on occasion of baptizing 24 individuals: 13 adults, and 11 children; with three children belonging to persons of the congregation. Before administering the Ordinance, I told them to consider what they were about to engage in; and that they must pray earnestly and continually for grace to enable them to oppose all sin, with all heathen habits and customs, and to walk in humility, faith, and love, agreeably to the Gospel of Jesus. If they were not disposed to do this, I advised them by no means to be baptized; but to go their way, as false Christians were only a disgrace to the Christian Religion. With earnestness, they declared their desire to be received—that they wished to be guided by the Word of God, and to walk according to it. After baptizing them, I exhorted them to look to Jesus continually, and to pray for that faith by which only they could live on Him and persevere in His ways. They are all of the poorer classes: four of them, not being able to work, are at present in the poor-house. One of the men, baptized Abraham, states, that having been for some time dissatisfied with his idols and superstitious ceremonies, he had been anxious to obtain a ground of certainty for the salvation of his soul. He inquired among the Mahomedans, but could find no satisfaction among them. He made inquiries among the Papists, but found them too much like himself; so that he was in great distress. At length,

on bended knees, he entreated that God would teach and lead him the right way. In this state of anxiety, our people met with him; and the result is, his being brought into the Church of Christ; where he will, I trust, meet with all, and more than all, that he was seeking after. The Lessons read were Isaiah xlv. 1—6. and Rom. vi. I pray the Lord to make them all steadfast in His ways. I should have noticed, that they were all Heathens.

Mr. Norton thus describes the course of studies in his Schools.

First Class; containing ten boys.—On Mondays, Wednesdays, and Fridays, Roman History, Grammar, and drawing Maps. Tuesdays and Thursdays, Bible, Geography, Exercises to Murray's Grammar, and Parsing. Saturdays, Themes, the Globes, and Spelling. Writing and Arithmetic every day in the afternoon.

Second Class; seven boys. — Reading and translating the New Testament in Malayalim, Grammar, Elementary, every day. Writing and Arithmetic in the afternoon.

Third Class; nine boys. — Reading and Spelling. Writing and Arithmetic in the afternoon.

Fourth Class; eleven boys.—Reading, Spelling, and the English and Malayalim Vocabulary.

Fifth Class; four boys. — Reading short sentences in English and Malayalim.

The English School commences and concludes with the Proper Lessons for the day. On Saturdays, the boys are examined in the lessons which they have said during the week. The hours for English are from ten till three; for Malayalim from six till eight in the morning, and from three till five in the afternoon.

Malayalim Studies. — **First Class;** nine boys.—Morning, Scriptures and Amaraweraham: Afternoon, Tamul, and Writing.

Second Class; sixteen boys.—Morning and Afternoon, Amaraweraham, Reading, and Writing.

Third Class; seven boys. — Reading and Accounts, Morning and Afternoon.

Fourth Class; four boys. — Spelling, &c.

COCHIN.

The Rev. S. Ridsdale continues his

laborious duties at this Station. He is now assisted in them by the Rev. W. J. Woodcock, as stated above.

Conversion and Baptism of Two Natives.

Mr. Ridsdale thus relates the circumstances connected with the conversion and baptism of a Concanee Brahmin, and of the Son of the late Rajah of Cochin:—

June 14, 1835—The son of the late Rajah of Cochin has been for some months attending the Cochin Mission School; and, in compliance with a rule of the school, binding on all who are admitted, he attended also the daily exposition and prayers described in my Report of 1831. He soon began to manifest a deep interest in what he heard; and from time to time expressed to those around him his full conviction of the divine origin of Christianity, and his settled determination, at no distant period, to embrace it.

The Concanee Brahmin was admitted into the Cochin Mission School upward of six years ago. After about eighteen months' tuition, he undertook, at my request, to establish a school at Chillai, among his own caste; who, by his persuasion, granted for the purpose a substantial and spacious building, in which they had been accustomed to perform idolatrous rites. Anantham—for such was his heathen name—displayed, in the management of the school, considerable ability and diligence; and seemed anxious to promote among his pupils, and the people in general, the knowledge and belief of Christianity. Knowing that he was convinced of the truth and necessity of the Christian Religion, I felt it to be my duty frequently to urge him no longer to *halt between two opinions*; but openly to profess Christ, and to renounce all fellowship with Heathenism. Sometimes he listened to my exhortations with respectful but pertinacious silence: sometimes he would express a hope that, "ere long, God's time would arrive." When, in answer to this, I pressed him with, *Behold! I stand at the door and knock—Now is the accepted time, &c.*—he would plead caste, custom, and family-connexions. And, indeed, having married the only daughter of the Headman of his caste at Chillai, a man of considerable wealth and respectability, and having been appointed third Trustee of the pagoda, or temple—both which circum-

stances gave him weight and influence among his people—he felt himself, I doubt not, embarrassed by peculiar difficulties, in addition to the natural reluctance of the human heart to embrace the humbling doctrines of the Gospel. Often have I seen him turn pale, when I have been urging upon his conscience our Lord's solemn declaration—*Whosoever is ashamed of me and of my words, of him shall the Son of Man be ashamed*—and, *He that loveth father or mother more than me is not worthy of me*. It was impossible to witness the conflict without deeply sympathizing with the sufferer.

During my absence on the Hills, the school was broken up by the intrigues of enemies; and Anantham's direct connexion with the Mission ceased, but he still continued to attend instruction. After a while, he re-opened the Chillai School; but it did not prosper, and was again relinquished. He next obtained a situation under the Cochin Government; and soon after began regularly to attend the Public Services of our Church; and, by his influence, induced a number of youths and children of his own caste to attend the Cochin School, and, of course, the daily exposition and Prayers.

About a fortnight before they were baptized, the Rajah's Son and Anantham came to me in private, earnestly entreating me to baptize them with as little delay as possible; expressing their fears, that, if it were postponed, some temptation or hindrance might occur to prevent it altogether. I cautioned them against entering into engagements so solemn, trusting in their own strength. They seemed fully to understand, and deeply to feel, what was said. Anantham said, he was brought to a decision under the last sermon he had heard; the subject of which was, the woes denounced against Jerusalem, because of her not knowing the time of her visitation.

On Sunday the 5th of April, I baptized them, after the Second Lesson, at the Malayalim Service. The rain was falling in torrents; the lightning flashed in our faces; the thunder shook the building—it was a solemn and impressive scene. A large congregation was assembled; and many more were collecting at the doors and windows, but were dispersed by the rain. When the converts were baptized, each of them took off the Brahminical cord, and threw it on the floor. The organ led off the chant, "O be

joyful," &c.; and many hearts were, I trust, tuned to join in the sacred song.

The Rajah's son received the name of Constantine; and Anantham, that of John. After English Service, the converts joyfully accepted an invitation to dine with us; thus shewing that they had escaped the trammels of caste. What a reproof ought this to be to many, their inferiors in birth and rank, who for that heathenish bauble have lately rent in pieces the Church in Southern India, and set at defiance all Ecclesiastical Authority! In a temporal point of view, the sacrifice that these young men have made is very great. Both had considerable expectations as to property, which must for the present be abandoned; and John has left behind him his wife and two children, to whom he was, and is still, most tenderly attached. He speaks in the highest terms of the disposition and behaviour of his wife, and says that they were accustomed to eat together: an arrangement very rare in this semi-barbarous land, where the worth of woman is not, and cannot be, appreciated.

On the evening of the day on which their baptism took place, an uncle of Constantine, attended by some Brahmins, came to ascertain whether the report which they had heard were true. This gave me an opportunity of urging upon them the necessity and duty of embracing the blessings offered in the Gospel. They were unable to gainsay what I said; but the sentiment of their answers was, *Go thy way for this time, &c.* On the third day after the baptism, John's father, accompanied by about fifteen Concane Brahmins, came on the same errand. The object of both parties, in making this formal inquiry, was to obtain what they considered legitimate grounds for celebrating the *funeral obsequies* of the delinquents. John's father threw himself at my feet, weeping. I raised him; and bade him rejoice, reminding him of what I had told him before—that it is only when we are joined to Christ, by faith in Him, that we begin really to live. He asked to see his son; and was directed to his room. In the mean time, I pursued my conversation with the party. One of them declared he had never sinned. I quickly drew from him confessions which convicted him; and he retracted, before all, his assumption of innocence. After the interview with his father, John came and made before them all a noble confession.

A few days after, a considerable party of John's friends and acquaintances came to see him; and it was delightful to see the affectionate earnestness with which he entreated them to embrace Christ as their Saviour. One of them wept abundantly; and several listened with the most serious attention. After thus preaching the Gospel to them, he distributed among them Tracts and portions of Scripture; which they thankfully received, with a promise to read them; and then, cordially shaking hands with him and me, they took their leave.

I could say much more respecting these interesting young men; but I must now reserve it for a future communication. Suffice it at present to state, that, from their humble, serious, and affectionate deportment; their ardent thirst for improvement, especially in Biblical knowledge; and their zeal in recommending the Gospel to those about them; I have every reason to believe that they are taught of the Spirit. They are pursuing their studies in the Seminary, with a view to public usefulness among their countrymen; and as they have left all, they are at present entirely dependent on me for support. Perhaps a Christian Public will take this into consideration.

I have many interesting particulars to communicate respecting the Mission: but wishing, without further delay, to put you in possession of the above, I must reserve them.

Urgent Want of Additional Missionaries.

The pressing want of Missionaries at Madras and Mayaveram, and for the Syrian College, has been already adverted to. The following passage from a Letter of the Rev. J. Tucker, of March 6th last, urges the supply of this want on the Church of Christ at home:—

We are anxiously looking for more Labourers. The Mayaveram Mission is still desolate; and the Madras Mission, Trinity Chapel, and the Mission Church, with their Congregations, will be thrown again on my hands alone, after Tuesday. Our friends in England cannot expect that we can do much more in India than at home; and the weariness and distraction of mind, necessarily almost, attendant upon such a weight and variety of labour, occasions a feebleness in each depart-

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ment. But I must not complain. I can truly say, that, for their sakes, I wish my friends were here. It may be that the Lord even yet purposes to bless India with more Labourers; and it may be that persecution may drive out some, who needed some external force. Meanwhile, may those whom He has sent make good use of their trials, disappointments, and bereavements, to live more entirely upon Him, and to Him, who will alone be exalted in His own strength!

How long shall it be ere the supply of suitable Labourers—"able (sufficient) Ministers"—shall meet the exigencies of the Heathen World? Surely there must be something defective in the state of Christianity among ourselves, when, year after year, the supply of efficient Missionaries continues to be so small; while the wants of the Heathen are so awfully great, and the openings for labouring among them so numerous and encouraging! May it please the *Lord of the Harvest* at length to *take to Himself His great power, and thrust out Labourers into the harvest!*

LONDON MISSIONARY SOCIETY.

WE extract from an Address by the Rev. W. Buyers, who is labouring on the spot, to Theological Students, an

Urgent Appeal for additional Missionaries at Benares.

DEAR BRETHREN—I have no doubt that you often seriously consider how you can best lay out your talents and acquirements, in order to promote the glory of God and the salvation of your fellow-creatures. To one who has felt the power of Divine Grace, the principal inquiry will be, "How shall I best express my gratitude for what Christ has done for me?" Such a man will be desirous of following private inclination only so far as it coincides with duty; and, hence, be anxious to devote every talent to advance the Divine Glory, in whatever way seems most likely to produce the greatest amount of good. In choosing a sphere of action, he will, therefore, be ready to sacrifice private feelings and considerations to principles of a higher and more public nature. The

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paramount question will be, Where and how shall I labour with the greatest hope of extensive benefit to the souls of men and the Church of God?

To such as are actuated by these motives, and have not yet fixed on the precise sphere of labour, I beg leave to address a few remarks on behalf of the country in which Providence has called me to preach the Gospel.

When I look round, and behold a land whose crowded population is sunk in ignorance and idolatry, and remember that there are so many Young Men at home who have no particular obstacle in the way of their coming forth to the help of the Lord against the mighty, I wish, with all my heart, that I could impress on the minds of my Brethren, who have not yet entered on the Pastoral Office, the claims of the multitudes in this dark land—claims, not merely to their prayers and contributions, but to their actual services.

My object is, to point out to those whose hearts glow with holy zeal and desire for the eternal salvation of every portion of the human race, a sphere of usefulness, sufficient in extent and interest to engage their utmost exertions.

I have stood on the lofty minarets of Benares, and gazed on a city far more extensive and populous than that in which the spirit of the Great Apostle of the Gentiles was moved within him, when he beheld it *wholly given to idolatry*. I have seen its hundreds of temples and mosques—its ghauts, crowded with worshippers from all parts of India, come hither to bathe in the deified Ganges—its streets, teeming with multitudes of immortal beings who never heard the Gospel of Christ—and the country, as far as the eye can reach, studded with villages, whose benighted inhabitants are *without God and without hope in the world*.

When I have reflected that this is the very citadel of Hindooism, the Fountain-head of all its pollutions, my heart has grown sad; and I have been tempted despairingly to ask if it be possible that this mighty bulwark of idolatry can be overthrown! If it is to be subdued, where are the means? Does the Christian Church really suppose that three or four Soldiers of the Cross are sufficient to send against a fortress maintained by Fifty Thousand Brahmins, and regarded as the strength and glory of Hindooism? To say nothing of the rest of India, is this district, containing about three millions of people, to be evangelized by a

smaller number of Ministers than are to be found in almost any market town in England? We know that this mighty work can be easily effected by the Spirit of God; but we know, also, that the operations of the Spirit are found only to accompany human means. The Church must, therefore, rise to the exertion of all the means at her disposal, in the use of which we have the promises of Him who changeth not, for expecting, ultimately, to be crowned with success.

We have already urged the Directors of the Society to send additional aid; pointing out the immense extent of the field before us, and the ease with which it may be occupied. They have replied, that, notwithstanding pecuniary difficulties, they would comply with our requests, had they only suitable men to send. I therefore, Dear Brethren, turn from the Directors to you, and entreat your personal assistance. The Rising Ministry are those to whom we must look: it is from among them, that we expect men to come forth as Messengers for Christ. Money, I am convinced, will not long be wanting, if a band of such men as the arduous nature of the work requires will declare themselves ready to be sent. There is not, surely, so much love of lucre in the Church of God, as would render it impossible for holy and devoted Servants of Christ to carry the bread of life to the Heathen, merely for want of the bread that perisheth. I cannot believe that Missionaries of the Cross will ever be obliged to remain at home, or abandon their work, for want of temporal support.

Leaving other parts of the Missionary Field to be pointed out by those best acquainted with them, I wish to draw your attention to the claims of that wherein I labour; and which I hope yet to see cultivated by a far greater number of men possessed of the requisite qualifications.

There are now at Benares, a city larger than any in Britain, London excepted, only six European Missionaries—three of the Church Society, and three of our own. This number might be considered as not so small, were it not for the extraordinary character of the place, and the fact, that there is only one other Missionary within a hundred and fifty miles of the city.

To the north and north-west there is a closely-peopled country, larger than the whole of Britain, with not a single

Missionary. To the south and west there are other countries, as large as France, Belgium, and Holland, put together, without one Missionary. Every city, town, and village, in these widespread and populous regions, is perfectly open to our exertions; while the languages spoken at Benares are understood over the whole.

The great City of Benares forms a centre of superstitious attraction to the millions by which the country is peopled. Benares is the Jerusalem of Hindoostan, to which its numerous tribes resort with reverence. Every blessing, both temporal and spiritual, is supposed attainable by bathing in its waters and worshipping at its shrines. The religious devotee comes to it that he may add to his holiness—the worldling, that he may add to his wealth—the prince, to increase his influence by throwing around his character a supposed sanctity—the aged, to breathe out his soul within its sacred precincts, that thus he may secure an entrance into eternal bliss. The Missionary thus comes into contact with men of all ranks, and of the sects and nations inhabiting the whole of Hindoostan.

From this great centre our books may be spread with ease over all the neighbouring regions, forming, as they do, a country equal in extent to the one half of Europe; while the constant concourse of strangers gives us daily opportunities of preaching the Gospel to many who come from places where no Missionary has ever penetrated. As a field for itinerating, we have on all sides, for several hundred miles, a closely cultivated country, covered with towns and villages unrestrictedly open to our efforts. Had we men to visit these, the Gospel might be proclaimed in every one of them, and would be listened to with attention.

But, alas! what are six or seven Labourers in such a field, especially where the language and manners of the people are all new to us? What would six or seven placed in and about London be able to accomplish, were there no others in England, Scotland, Ireland, and France?

Although we cannot bring a force into the field sufficient to make an attack on every part of our enemy's position at once, let us make a vigorous and well-sustained assault on Benares, which is undoubtedly the key of that position. Let a strong Mission be at once formed

at the great centre station; and carried on with spirit, till it become a stronghold of Christianity. The efforts of about Twenty Missionaries, concentrating and combining their exertions in and about this city, would, I am convinced, do more toward the permanent establishment of the Gospel in India, than the desultory labours of a hundred scattered over so great and populous a country, where they are comparatively lost amid the mass, and subject to constant interruptions.

Our hopes of great and ultimate success must rest mainly on the Native Agency which we are endeavouring to raise; but, without a large European Agency, in the first place, to direct and carry on the work to a certain extent, we can never put in motion the Native Agency required. Some thousands of converts must be made, and regular churches formed, before we can expect to raise a large body of Natives capable of preaching the Gospel.

But let us act on the same plan at Benares as was adopted with such success at Tahiti. Already we have reconnoitered this great fortress of idolatry. We have found that it is far from being impregnable. The prejudices of the people are lessening, and they are every day becoming more willing to hear our message. Let the Gospel be brought home to them by means adequate to the production of a strong and general impression, and the result cannot be doubted. A few years may elapse before such a mighty mass can be moved; but if the means be employed, and the blessing of God, which is seldom if ever withheld from prayerful and vigorous exertions, be poured out from on high, we may yet see Benares a well-spring of the water of life, sending forth its healing tide over the surrounding countries; instead of being, what it now is, a fountain whose streams carry with them moral pestilence and death.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE following extracts from the communications of the Missionaries illustrate various characteristics of their own labours, and of the people by whom they are surrounded. We

shall first notice, from the Journal of the Rev. W. Williams, some

General Proofs of the increasing Influence of the Gospel.

Feb. 15, 1835—It was a source of great encouragement to me, to observe a large proportion of elderly Chiefs; who on this Sunday, as well as last, paid more than ordinary attention. At the conclusion of Evening Service, two Chiefs made a few remarks on passing events. They are brothers, and have been noted for their outrageous conduct. One spoke to the following effect:—"Let us listen to all the Missionaries tell us, for we shall derive benefit from them. Here am I, a noted thief, who never spared your pigs or your potatoes; but I am now as one buried; I am unheard of. I have a great regard toward our relatives, who have been selected from among us this day. Let us all attend to the instruction which they have listened to. Our fathers did not believe these things, because they had none to instruct them. But when Europeans came, and brought guns and axes, they were glad to obtain them: and if they had been told of Jesus Christ, they would also have received Him."

May 27 — The Natives belonging to Waimate are now assembled, for the purpose of holding their annual feast; made on occasion of the removal of the bones of the dead. On these occasions, it has been the custom to bring together a large quantity of kumera and pigs, for the entertainment of a neighbouring tribe, which comes by special invitation. The bones of the relatives of the party giving the feast, who have died during the five or six years preceding, are produced; and great lamentation is made over them. After this, it has been the custom for the Chiefs to speak in council; when their object has generally been, to excite one another to war, and especially to seek satisfaction for those who have fallen in battle. The guests at this time are the Natives of Hokianga; and if the present state of things had continued, the compliment would have been returned by that tribe, next year, or the year following. But the Natives now begin to see the folly of these things; and while the Chiefs who have embraced Christianity have silently given up the custom, it has now become a state-question among those who are not under the influence of Christian principles. Per-

sons of this character are weary of the practice, because it is attended with much trouble and expense; and they are glad to avail themselves of our assistance to get them out of the difficulty. Rewa, the principal man on this occasion, has been to us, to propose our interference; and to request that we will speak to the effect, that this feast is to be the last, and that no return is to be made for it by the people of Hokianga. This morning we went to see the parties, who are keeping their entertainment about a quarter of a mile from the Settlement. The food consists of about 2000 bushel-baskets of kumera, and fifty or sixty pigs, which are cooked. Our business was concluded without any trouble: for form's sake, three small flags were hoisted at the extremities and in the centre of the heap of food, which was 300 yards in length; appended to which were placards, desiring the Natives of Hokianga not to make any return for this entertainment, and informing them that from the present time the removal of bones is to cease. No bones have been exhibited to public view; but the separate families are about to collect their own respectively, and to commit them to their final depository.

Yet the following remarks from Mr. W. Williams shew that there remain not a few

Chiefs indifferent or hostile to the Gospel.

June 14, 1835: *Lord's Day* — Held Service in the Native Chapel at the Ahuahu and Mangakauakaua. I called also at Hibi's village. This man is an aged Chief, who still holds out against instruction; and, consequently, his people were not assembled. He has no reasons to allege against the Truth; but, like the multitude in Christian countries, he is indifferent about it. In one respect, he was obliged to acknowledge that a change for the better had been effected, through us. In former days, the season at which the principal crop of food is taken up was always the time for settling differences, because there was then food enough to satisfy the stomachs of the discontented. I asked Hibi how it was with him formerly. "I used to cultivate kumera," said he, "for Hongi and Te-koiko, for they generally found some excuse for plundering my crop; but I have been visited by no party for

the last three years." This is evidence which may be depended upon; and is the more valuable, because it comes from one who rejects the Truth, while he securely enjoys the benefit which results from it.

July 5: Lord's Day—Went to Manawenua and Owaiawai. At the former place is a commodious Chapel, built by the late Chief Temorenga. The congregation amounted to about seventy. There ought to be, perhaps, about four times that number; but we must be satisfied with the day of small things. Owaiawai is a village containing some 200 or 300 people; but the visits from the Waimate have been discontinued of late, because there has been a determined opposition, on the part of the Chiefs. The Christian Chief, Broughton, however, who lives within the distance of two or three miles, has been there occasionally, but to very little purpose. As I approached the place, I met a Christian Native coming away. "Ho!" said I, "whom have you been to see?" "Taki," was the reply.—"And what has he got to say?" "He is as hard as ever; and says, that all of us who believe will be burnt up in the fire." We proceeded; and soon found ourselves at Taki's kainga. The old man was busily employed making a house—a sight which is now, happily, very seldom witnessed on the Lord's Day. His back was toward us, as we approached; and he continued his work for some time after we had sat down, although well aware that I was present. This conduct, in the Natives' estimation, is about as insulting as can be shewn. I considered it, therefore, as a clear token that little encouragement was to be expected. At length, he condescended to speak; and, at my request, he left his work and sat down. I reminded him, that I had visited him many years ago, before the Missionaries came to Waimate, and that then he was wont to be attentive. He stated his reason for giving up these things, to be, that his people will persist in their wickedness. I told him that the effect of Christianity is to do away with these things; and related to him the conversation which I had with Hihi on a former Sunday. We had a long, and, upon the whole, a pleasant conversation; and it was a great point gained to have obtained a quiet hearing. At length he said, that when his children returned from the sea-side, he would

consult with them; and that if they agreed, he would believe.

A similar spirit is described by Mr. W. R. Wade, as existing at another place, which he was visiting: he relates—

July 12: Lord's Day—Put off, about half-past seven A.M., with Mr. Morgan, for Kauakaua. Delightful row of about two hours, up the Kauakaua River. The village lies a short distance from the landing-place, in a country which has every appearance of fertility. At the sound of the native bell, *i. e.* a hoe, 130 Natives assembled in the open air; a chair and table having been previously placed for our accommodation. Mr. Morgan addressed them at some length. Was much pleased with their conduct. After a hasty meal, we took to our boat again. Stopped, on our return, at Pomare's Pa; and immediately proceeded to the house in which Mr. Baker held Service on the 28th ult. In front of the house, we found a considerable party of Natives sitting; among whom were Kiwikiwi, and a great native lady from the Thames, named Urumihia, who formerly lived with Kiwikiwi as his wife. Plenty of food lay on the ground, to welcome Urumihia and the Thames Natives. At a short distance from the front of the house, on the edge of a suddenly rising ground, sat a pretty strong party of Thames Natives; and behind and above them sat another similar party. Mr. Morgan at first called to these upper groups to come down and join with us in prayer; but his call was unheeded; and we therefore thought it would be best first to ascend and attempt to hold Service with those above, and then come down again to those below. We ascended, and made the proposal; when several of them set up a native song in concert: and as Mr. Morgan continued speaking, they endeavoured, by noise and gesture, to put him down. I left Mr. Morgan speaking to them; and went into a house where four or five Europeans had met, and addressed them from part of the first chapter of Isaiah. While addressing them, I could hear the mob of Natives without, continuing and increasing their uproar. Mr. Morgan came in before we had concluded. He had succeeded in getting a few Natives to appoint a meeting at their own place, in the Pa. When we came out, the mob had dispersed; and we went, with the

above-mentioned few, into an enclosure in the Pa. We commenced by singing a hymn; which I suppose attracted the notice of other Natives, some of whom came in and sat down to listen; while others stood outside the fence, and frequently interrupted Mr. Morgan, in the course of his address. One or two here were better disposed. Leaving them, we returned to the place where Kiwikiwi and the old lady were sitting, with now a small muster of Natives, and food in abundance. Here Mr. Morgan was soon interrupted in speaking. Mentioning some of their evil practices, they reminded him that Europeans did the same. Such is the reproach which many of our unhappy countrymen bring upon us! Two of these European Settlers were standing by us at the time. Mr. Morgan went up to one maa who was very earnestly opposing; and, after a little conversation with him, turned to Kiwikiwi, who, as yet, had scarcely said a word. No sooner was the punishment of hell-fire mentioned, than he commanded Mr. Morgan to leave the place. On Mr. Morgan's refusing to do so, Kiwikiwi rose, trembling with rage to the very fingers' ends, and, seizing hold of a stick, threatened to strike Mr. Morgan; who maintained his ground, till unceremoniously taken by the shoulder and pushed back. It was evidently useless to persevere talking to the man; but, that we might not appear as if driven away by his talk, Mr. Morgan went quietly to a pile of food close by, and helped himself to a kumera. This soon brought a Native with two small baskets of potatoes and kumera for us. A dirty piece of cooked pork was liberally thrown on the top. We partook of a kumera or two, gave the rest to our Natives, and then made a move to go. Kiwikiwi's rage had now cooled down. Both he and the old lady shook hands with us before we parted.

How little benefit may be expected from a mere visit paid to England by the Natives of savage countries, will appear from the recollection of the atrocious and untamed character of Hongi, and from the following account of his companion, Waikato. Both these Chiefs were in this country fifteen years ago, and received much attention from various persons: they were also introduced to

His Majesty, George the Fourth. The subsequent course of Hongi is related by Mr. Yate, in his Volume on New Zealand: the following passages, concerning Waikato, exhibit a

Tragical Instance of Native Treachery and Violence.

Mr. W. Williams writes—

Jan. 12, 1836 — At Mr. Busby's request, I attended a meeting at his house, which was convened for the purpose of deciding a difference respecting the ownership of a tract of land lying in dispute between the Natives of Rangihoua and the Kauakaua. The meeting promised to be one of much interest. A large party was present from the Kauakaua; at least 150 men, and many of their wives and children: of the Rangihoua Natives there were about 40. Of the former, many are Christians, and nearly all are regular attendants on the Means of Grace: they came in a peaceable manner, without any hostile weapons; while the Rangihoua Natives, as we afterward learnt, were armed; and having loaded their muskets at a retired spot where they landed, they hid them under some bushes near Mr. Busby's fence, before the other party made their appearance. The speeches had scarcely commenced, when the Rangihoua Natives began to express themselves in a most outrageous manner; and, upon an expression of indignation from the other party, they rushed to their arms, and fired several shots among the peaceable Natives of the Kauakaua. The result was, that two Natives were killed, and two severely wounded. They then decamped as speedily as possible, before the rest had any means of retaliation. Mr. Busby has since communicated with the Kauakaua Chiefs; who express their determination not to retaliate, though by their numbers they could easily overpower their opponents.

The particulars of this atrocious proceeding are more fully related by Mr. B. Y. Ashwell; who had only just arrived in the island, when he was soon called to witness among what scenes of peril it was probable he might have to labour. He writes from Pahiá, Feb. 2, 1836—

We received a hearty welcome from our Brethren at Pahiá; where we have

been remaining till lately. While there, a circumstance occurred which reminded us that we were still among a barbarous people, and in a lawless land: the circumstance was this. Two parties of Natives having a dispute about some land, Mr. Busby called a meeting of these Natives, to be held near his house, in order to have the matter settled peaceably. The party that laid claim to the land was living at Rangihoua, and was headed by a Chief named Waikato: this man and his people are pagans, and worship a god they call Popendi. The other party, who resisted the claim, was from Kauakaua; among which were many baptized Christian Natives, headed by a Christian Chief. On Tuesday, Jan. 12, both parties met, apparently unarmed, and were ranged on each side of Mr. Busby's house. Mr. W. Williams and Mr. Baker were there; having been invited, with some other Brethren, to attend; as Mr. Busby wished them to use their influence, to settle the matter amicably. I accompanied them. Waikato, who was dressed in European clothes, rose first to speak; and running to and fro, in true New-Zealand style, said he had a right to the land, because he had been to England, and had seen King George. After two or three speeches had been made by his party, in the most abusive language, a Kauakaua Native replied, in a very quiet manner: when suddenly, Waikato's party ran to their muskets, which they had hid in the bush, and commenced firing on the defenceless Kauakaua people, who took shelter in Mr. Busby's house. Two Natives were already murdered, and four wounded: two badly, the others but slightly. Messrs. Busby, Williams, Baker, and a respectable merchant who happened to be there, ran towards Waikato's party, and stopped the firing. I followed; when Mrs. Busby came running out of the house, and called out to me, "Oh Mr. Ashwell, my poor child!" I said, "Oh, they will not touch the child." She said, "Fetch him." I went to the room where the poor babe was; and I shall not easily forget the scene. The room was covered with blood: and as the Natives were crowding into it, I was afraid the child would be trampled to death. I took it up, and in a few minutes it was with its anxious mother. Every room in the house was crowded with Natives, for they had brought the wounded men there. The next day, Paihia was

thronged with different parties of Natives, who were dancing their horrid war-dance, and were disposed to revenge this foul treachery of Waikato: but the Kauakaua people had not heard the Gospel in vain; for they said, "Since we have heard the Gospel, we will not fight: Mr. Busby shall settle the matter for us." They crowded, in overflowing numbers, to Church, to attend Service, the next night: and came to buy books in such crowds, that Mr. Baker's house was quite beset with them. One Chief, who had eight sons, said he would buy eight books, *i.e.* the Gospel of St. Luke, instead of eight guns, for his sons; for they would do them more good. I was astonished at the delicacy of these people, even during this time of excitement. Mr. Baker happened to be in Mr. H. Williams's house when the people wanted him: a Chief went to fetch him, and rapped at the door; but would not enter the house, because Mr. Williams was from home, having gone to the southward with Mr. and Mrs. Maunsell. Although there were so many Natives in the Settlement, none attempted to get over the fences round the Mission House, or molest, in any manner, the Missionaries. God has given His Servants a wonderful influence over their minds; and their advice was sufficient, with the blessing of God, to determine them to peace. It is generally supposed that some grog-selling European occasioned Waikato to act as he did.

The following accounts by Mr. W. Williams relate renewed instances of

*Experimental Piety manifested by
Candidates for Baptism.*

Oct. 3, 1835—A number of Natives, who have long been under the care of Mr. Davis, came yesterday from Kaikohti, to be finally examined, previously to admission to baptism. These, together with others who have been chiefly under Mr. Clarke's care, occupied me from nine o'clock in the morning till half past ten at night. These examinations were, for the most part, satisfactory, and some were highly gratifying. To the question, "What think you of Christ?" one replied, "If Christ had not come into the world, I should not have been suffered to live. His blood has been shed to wash away my sins; and I desire forthwith to be given up to Him, and that my body may be a temple for Him."—"But how can God dwell in us, polluted

as we are with sin? Our hearts are like a house which is full of all manner of filth." "God will destroy the sin which is within."—"At the Day of Judgment, who are they who will be approved?" "Those in whom the Spirit dwells. If sin is allowed to remain in us, we shall die."—"How are we to deal with Satan, who will still continue to make his attacks?" "Beat him down."—"By what means?" "By the Word of God, and by the Holy Spirit."

The following conversation took place with Taere, an elderly Chief. "Why do you approve of this new Religion?" "Because I only am left a survivor, by sickness, fighting, and evil-doing."—"What benefit is to be derived from the Gospel?" "Everlasting life. When I used to go to fight, and killed an enemy, or took a prisoner, I used to rejoice in the idea, that this was the best object to be followed after. But no, it was the cause of our numbers being diminished. I wish now to be bold and brave in seeking after the things of God."—"How is sin to be cleansed?" "By the blood of Christ."—"In what state is the heart of a believer to be?" "It must abhor that which is evil, and cleave to that which is good."—"How is a person to become valiant against Satan?" "He must become a soldier."—"What arms will he fight with?" "The Holy Spirit."

A Native, named Taki, gave the following account of himself. "When the Station was first formed at Waimate, some of the Natives used to come and visit us. When they told me that I should be cast into the fire if I remained in sin, I professed my disbelief of a heaven or a hell; and told them that I would put *them* into hell, if there were such a place. At length, a portion of an old native book came into my hands, in which there were three hymns; and without any regular instruction, I began to learn to read. After this, I obtained another book, in which was the Lord's Prayer. I read, '*Our Father which art in heaven.*' 'What!' thought I, 'is there a God in heaven, and is He a Father to us? and is His will to be done on earth as it is in heaven? And then,' thought I, 'this is the God against whom I have so often spoken.' From that time, I began to inquire after him."

Korora is an old man, whose back is bowed down with age. He has frequently visited Mr. Davis for instruction,

coming the distance of eight miles with as much regularity as the youngest and most healthy. He has a pleasing countenance, and speaks with much animation on religious subjects. Some of his children and grandchildren have been already admitted into the Church. "I have many sins," said he, "but Christ will take them all away. He died upon the cross for us, and then told his Disciples to go and teach all nations: and thus he has visited me."—"What feeling have you of the love of Christ?" "His love," said he, "is not on this side, nor on that side, but right in the middle of my heart." This old man will soon realize the full enjoyment of that love, in heaven; and is a glorious instance of what the grace of Christ can do, at the eleventh hour. I proposed the name of Simeon for him; for he can truly utter the exclamation of that Servant of God, *Now lettest thou thy servant depart in peace!*

At a subsequent date, and concerning a new set of Candidates, Mr. W. Williams has the following remarks:—

March 11, 12, 1836—Conversed with forty-six candidates for baptism. Two out of the number only were rejected: the rest are satisfactory evidences of the power of the Gospel to change the devoted servants of Satan. Some of them I will mention.

Akitu is an elderly lady of great respectability; formerly noted for her violent temper, and her activity in works of darkness: she is now a simple-minded Christian, clear in her views of the Gospel.

Tira and his wife are natives of Taranake, or Cape Egmont, the place where a part of the crew of the "Harriet" was murdered, and a Mrs. Guard and her children detained in captivity. They have been living here for seven years past, being slaves to Titore. They are both remarkably clear in their views of the Gospel, and earnest in their wish for baptism.

Tama and Poti, Chiefs of Kaikohi, were formerly desperate characters, always forward in mischief. They will, I trust, be as active in the service of Christ, as they were formerly in that of Satan.

Toi is the Chief of Olana; a place distant twenty miles from the Settlement, and seldom visited. I expected to find him indifferently informed, but was much

gratified with his answers. His wife was with him, and like-minded with himself; and his daughter, who is quite a child, seems to have read her Bible to good purpose. Indeed, this whole party, about eight in number, were among the best informed, shewing the power of the grace of God; while many, who enjoy much greater advantages, remain in total ignorance.

March 13, 1836: Lord's Day—Baptized the forty-four Natives, in the presence of a large congregation of Natives, many of whom were Christians.

From a former Journal of Mr. Fairburn's, but recently received, we add the following instance of

Spiritual Conversation with the Natives.

Aug. 4, 1834—Assembled, this evening, the baptized and serious Natives. One remained, for the purpose of private conversation: he belongs to Puriri, and has only heard of the New Way since our arrival here: his own remarks will shew his present state of mind. He began, after being encouraged to speak all his mind, by saying that his heart was very dark; only that in these evening visits he thought he could sometimes perceive a small, very small, glimmer of light; likening its size to the tip of his little finger compared with his whole body; but even that he thought was a delusion, and this made his thoughts dark. I asked what he did when he chose a spot of new ground for a plantation. "Do you plant the seed among high fern or briars?" "Oh no! we burn off the fern, dig the land, pull up the roots, and then plant the seed."—"Well, after you have planted the seed, if no rain fall, will it grow?" "Oh no! it just comes above ground, but is weak and sickly, and has no fruit at the roots."—"Now, do you not see any thing resembling this plantation in your own heart? You see you may dig and plant, and strive in your own strength, yet all is in vain, without the blessing of a gracious rain; but with it your plants will grow and thrive. And so it is with the heart of man: without the influence of the Holy Spirit of God, it will be always unfruitful. Fruitfulness is only to be obtained by faith and prayer; for God says, *Ask, and ye shall receive.*" His countenance brightened, as he said, "My heart is just like that plantation you have described; and I now want the Spirit of God acting on my heart, as the rain on the plantation." After much

Dec. 1836.

further conversation, he reluctantly went home.

The following Extracts are of a consolatory nature, descriptive of

Visits to the Pious Sick.

Mr. W. Williams relates concerning one of the Chiefs:—

Jan. 25, 1835—Went to Mawe, to see Broughton Ripi, who is exceedingly ill. He expects to die; and has been earnest in giving counsel to his Christian relatives. The Natives have a poor idea of comfort, and no notion of a proper attention to the sick. Broughton had taken no food of any kind for some days; and his nephew, who was lying at the point of death in the same house, they had ceased to feed, because he did not wish for food.

Jan. 28—Visited Broughton to-day, who appears worse, inasmuch as he takes no kind of nourishment: and though he has tea, sugar, and flour, his friends do not urge him to take any, after his first refusal. I boiled some peaches for him with sugar, which he seemed to relish.

Jan. 31: Lord's Day—Took the home-duty to day; and in the evening went with Mr. Clarke to see Broughton, having heard that he was much worse. We found him much reduced for want of food, though his complaint was not of a nature to threaten serious consequences. We persuaded him to take some food, which we had brought with us; and recommended his removal to Waimate in the morning. He is happy in mind; and requested all his people to be present, while we had prayer with him.

When we consider the great number of our Countrymen, and other Europeans, who live and die in foreign lands, *without God, and without hope*, it is not a little consolatory to read of a solitary exception. The following, related by Mr. W. Williams, is an instance of such.

Hopeful Death of a European.

March 8, 1835: Lord's Day—Held Service at Paihia in the morning and evening, and at Kororarika in the afternoon. In the morning, news came from the Kauakaua of the death of a European, who has been living some years there. He had, of late, followed the stream with the Natives [meaning, the pious Natives]; and had become an

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attendant with them on the Means of Grace, joining with them in worship, and often leading the hymn for them; and always listening to the addresses delivered by the Native Teacher. Last night he was about to retire to rest, and knelt down to pray in the Native Language. He had repeated the first three clauses of the Lord's Prayer, when he suddenly complained of pain in his head, and expired.

We may, as a contrast to these Christian scenes, adduce a passage from Mr. Fairburn's Journal, June 30, 1834, exhibiting the

Inhumanity of Superstition, in times of Sickness and Distress.

Having heard that Kohirangatira was very ill, I prepared some medicine for him; and, accompanied by Mr. Morgan, started early this morning for Tauru, eighteen miles distant. Reached the place at one o'clock; and found a dozen Natives sitting round two others playing at draughts, on a rude board of their own make: their draughtsmen were cockle-shells, played the round side up by one party; by the other party, the reverse. I inquired where the sick Chief was. They replied, "Tapued" (made sacred). I told them we had heard that he was ill, and had come to see him. "Is the Ariki" (priest) "with him?" "Yes." I told one of the players, and son of the sick man, to inform them that we wished to see Kohirangatira: he reluctantly rose from his game, to convey my message; and soon returned, saying, that his tapu was so great, that he could not be seen.—It is worthy of remark, that when persons of distinction are taken ill among them, and their friends imagine that they will die, they convey them to an open shed, and prohibit every kind of food from being given to them; water only is allowed. Thus the poor sufferer is literally starved to death.—He resumed, very composedly, his position at the draught-board. I told him we had come a long distance, in the hope of affording his father some relief, by medicine that I had brought for the purpose; but Wiro (Satan), their great enemy, wished him to die, that he might go to his (Wiro's) place: and I supposed that I must take my medicine back again; shewing, at the same time, a bottle of liniment. I then turned to the two Natives who came with us, and

said, "Come, let us go; we are not wanted here." "Wait a little," said the young Chief. "These young men have come a long distance, and are mate hia kai (bad for food)." I replied.—Several voices here called out, "Make haste, scrape and boil potatoes for te manuwiri (strangers)!" The young Chief paid another visit to his father and the priest; and, shortly after, I was invited to advance toward the place where the sick man lay, with the Ariki sitting close at his elbow; who, on our approach, put on a very wise countenance; and, no doubt, imagined that contamination was drawing near, as we approached them. Still, however, I found that we were not to advance nearer than within six yards of the invalid; a line being marked off as the boundary to all, except the tapued, by branches of laurel stuck in the ground around his shed. I spoke to the sick Chief; and told him that I was sorry I could not assist him with my medicine—exhibiting my former passport, the bottle of liniment—which I had brought on purpose to ease his pains. He said something, in a low tone, to the priest; and then requested us to advance. I held out my hand, to shake hands with him; which he deferred doing, till he had first placed a leaf of the laurel in the hand I was to take hold of. This ceremony over, I sat on the ground beside him; the old priest in the meanwhile watching every motion. Having asked him some questions about his sickness, I found it to be chronic rheumatism. I prevailed on him to let an old woman, one of the sacred party, rub his ankle with the liniment. The priest wishing to know what the liquid in the bottle was, I handed it to him. He applied it to his nose, and, being strong, it brought forth tears in abundance; an electric shock could scarcely have surprised him more; while the sick Chief and bystanders laughed heartily. I gave the Chief some pills, with directions how to take them. One, which I gave him while there, he took in his hand, with a leaf placed in the palm as before; then, putting his hand behind him, he repeated some words which I could not sufficiently hear to make out, and then swallowed the pill. Superstition seems to be deeply rooted everywhere in this quarter; perhaps as much as though Christianity had never appeared in the land; but Satan's kingdom is now invaded, and it must

fall. May we have grace from on high, to keep our armour bright! Having eighteen miles to return overland, we took our leave, and reached home about eight in the evening.

Operations of the Press.

The following is the report of Mr. William Colenso, on this important branch of the Missionary Labours in New Zealand:—

July, 1835—I have been employed in cleaning and setting up the press; making and getting tools to rights; laying type in cases; composing and working-off 2000 copies of the Epistles to the Ephesians and Philippians, and folding and sewing the same; composing and working-off 600 Tables for Schools; repairing native and other books; and numerous little things for the Station, as cutting out boards and mounting lessons, writing, glazing, &c.

Jan. 5, 1836 — During the last six months, I have been engaged in composing and printing 1000 copies of St. Luke's Gospel, and a 12mo book of sixty-seven pages; since which I have bound, in leather and cloth, upward of 400 of these Gospels. I have also printed seventy-five Circular Letters in English, and seventy in the Native Language, for the British Resident.

Concerning the copies of St. Luke's Gospel, and other matters, Mr. Colenso adds—

Struck off 1000 copies; have bound upwards of 400; and am going on with the remainder. I cannot bind them fast enough for the Natives: they are very impatient to obtain them. I have also printed 600 copies of the Addition, Multiplication, and Shillings-and-Pence Tables, for the Natives.

Petition of a Native for a Book.

Mr. Colenso adds, under the same date:—

I send you a copy of a Note received yesterday from a Chief named Wari, at Wangaruru; a place on the coast, outside Cape Brett: to which place I suppose I shall pay a visit in a week or two.

“Ekerā, e Puka—Maku te taki pu hei pupuki mo Hiro ma te kapahu ano e tika hei urungi. “Ne Wari.”

“Sir, Father, the Baker—(Give) for me one gun (a book), to enable (me) to shoot Wiro (the Evil Spirit); as the com-

pass truly sets straight (or guides) the rudder (or steerer). “From Wari.”

The words in parentheses are supplied. The Natives call a Bible, or Gospel, “a gun.”

North-American States.

BIBLE SOCIETY.

Summary of the Twentieth Year.

Receipts: 104,899 dollars (23,602*l.* 5*s.* 6*d.*): 42,766 were for Sales of the Scriptures, 13,589 from Legacies, 13,489 for Foreign Circulation, and the remainder General Contributions—*Books issued*, in Sixteen Languages: 65,918 Bibles, and 156,451 Testaments; with copies not distinguished, but carrying the Total of the Year to 221,694 copies, and the Grand Total to 1,989,430.

Translations in Progress—Translations into the Hebrew-Spanish and the Modern Armenian and the Armeno-Turkish are in preparation by American Missionaries at Constantinople. At the Protestant Episcopal Press at Syra, under care of the Rev. Dr. Robertson, the Greek-Turkish Bible is about to be issued, for the British and Foreign and the American Bible Societies. At the Sandwich Islands, the New Testament is completed in Hawaiian, and various parts of the Old Testament are in progress of translation. The Chinese Scriptures are undergoing an important revision.

Pecuniary Grants—In addition to 1000 dollars previously granted, the Society have appropriated 500 for printing the New Testament for the blind, under the New-England Institution. For foreign distribution, appropriations have been made to the amount of 45,000 dollars; and, with the exception of 5000, all has been paid. They have been made principally to Missionaries, of the Protestant-Episcopal, Methodist-Episcopal, Presbyterian, Baptist, Congregational, and Moravian Denominations; and for translating, printing, and circulating the Scriptures, in China, Burmah, Siam, Bengal, Northern India, Turkish Empire, Syria, Greece, Russia, Germany, France, and Spain; besides the several ports where there are Chaplains for Seamen.

AMERICAN AND FOREIGN BIBLE SOCIETY.
A MEETING, composed of Delegates from various Baptist Churches and other bodies

of that Denomination, was held in New York, on the 12th of May. It was stated, that the Conference held at Hartford, Con., in connexion with the Meeting of the Baptist Board of Foreign Missions, had recommended that a Convention be held at Philadelphia, in April 1837, for the purpose of organizing a New Bible Society; in case the American Bible Society should sanction the Resolutions of its Managers relative to the principles on which translations into foreign languages must be made, in order to receive patronage from that Society. It was also stated to the Meeting, that the Society had now approved of those Resolutions. After some discussion, it was determined to proceed immediately to organize a new Society; and a Committee was appointed to prepare a Constitution, which was reported at an adjourned meeting the next day; when a Society was organized, called the "American and Foreign Bible Society."

The Board of Managers, at their Monthly Meeting on the 6th of July, passed the following Resolution:—

The Calcutta and the British and Foreign Societies in 1832 and 1833, and the American Bible Society in 1836, having successively refused to aid in the publication of the Improved Version of the Bengalee New-Testament by Brn. Pearce and Yates, Baptist Missionaries; and being satisfied that the Version in question is the most faithful that can be procured in that language; and, moreover, being desirous of shewing our readiness to co-operate with our Baptist Brethren in India, in their work of faith and labour of love; therefore,

Resolved—That the sum of 2500 dollars be appropriated and paid to the Baptist Missionary Society, London, for the printing and distribution of the Bengalee New-Testament, under the direction of Brn. Pearce and Yates, of Calcutta.

TRACT SOCIETY.

Summary of the Eleventh Year.

New Auxiliaries: 34; making the total of Auxiliaries 1180—*Receipts:* Contributions 94,211 dollars (21,197l. 9s. 6d.): 10,000 dollars received from the Boston Tract Society for Foreign Appropriations, are deducted as being reckoned in the Receipts of that body—*Publications printed*, including 247,972 Volumes: 4,556,972 copies, containing 101,293,584 pages; making a Total, from the beginning, of 43,647,590 copies, containing 711,853,750 pages—*Publications circulated*, including 160,454 Volumes:

3,298,846 copies, containing 72,480,229 pages; and making a total of 39,042,676 copies, containing 614,790,076 pages—*Gratuitous Distribution*, in 365 distinct Grants: 7,290,900 pages, widely dispersed in America and the World; besides 2,548,860 pages delivered to Members—*New Publications:* 55—*Total Publications:* 827.

The circulation of the smaller Tracts is about the same as that of the Eleventh Year, while that of Volumes exceeds the previous year by 18,500,000 pages.

The numbers of New Publications is probably a mis-print for 35; as that number, added to the Total Publications at the end of the Tenth Year (see p. 563 of our last Volume) makes the Total, as here assigned, 827.

Notice of the most Popular Tracts.

Of Twelve late Tracts, more than 100,000 have been printed—within the year—of the "Christian Traveller," the "World to come," the "Fool's Pence," "Where did he get that Law?" and "I've no Thought of Dying so," from 136,000 to 176,000—of "Persuasives to Early Piety" and Alleine's "Alarm," 12,000 each—of Baxter's Call, 14,000—and of "Life of Page," 26,000.

[Report.

Appropriations for Foreign Publications.

There have been remitted during the year, 34,950 dollars, as follows, to Foreign Stations:—

France, 2000—Germany, 1500—Russia, 1500—Constantinople, 1000—Greece, 2250—Smyrna, 1200—Syria, 1000—Nestorians, 500—China, 4750—Singapore and S E Asia, 2000—Siam, 2500—Burmah, 4000—North India, 1000—Orissa, 3050—Maharattas, 1500—Ceylon and Continent, 3000—Sandwich Islands, 1000—South Africa, 200—North American Indians, 300—United Brethren, 700.

Of these sums, 8500 dollars were for the use of Missionaries of the American-Baptist and English-General-Baptist Missionary Societies; and 2500 for the use of Protestant Episcopal Missionaries in Greece and China.

Resolutions at the Annual Meeting.

—That the success, which has attended TRACT VISITATION AND PRAYERFUL PERSONAL EFFORT for the salvation of men, should incite all to a faithful discharge of this duty, till the influence of every Christian shall be individually felt for Christ, and the offer of salvation through His blood shall be affectionately tendered to all the millions living estranged from Him.

—That the deep interest, manifested by Christians throughout the Union, in the circulation of the Society's FAMILY LIBRARY and other EVANGELICAL VOLUMES, and the blessing which has attended them, call for

more enlarged efforts to supply all our accessible population, including Seamen and Boatmen on our maritime and internal waters, with this valuable means of light and salvation.

—That the extensive Fields of Usefulness opened by Divine Providence abroad, and the increasing operations of all our various Foreign Missionary Institutions, claim from this Society the sum of at least THIRTY-FIVE THOUSAND DOLLARS the ensuing year, for Tract Operations in Foreign and Pagan Lands.

—That the voluntary CO-OPERATION OF THE PASTORS AND MEMBERS OF CHURCHES, both male and female, is indispensable to success in the various departments of this Society's operations: and that their efficient aid be affectionately requested; with their fervent prayers that God will guide and sanctify all the proceedings of the Society, and bless them in rapidly hastening the Redeemer's Coming and Kingdom.

Motives for zealously promoting the Circulation of the Society's Volumes.

Motives for prosecuting the work crowd on the Society. The STATE OF THE PUBLIC PRESS claims, in this view, the most solemn attention. There are said to be now, on the Trade Lists in the United States, more than 8000 Volumes, the larger portion of which are fiction, or of injurious moral tendency. These volumes are issued to please the public taste, depraved as it may be—not to correct it: they are sent forth to fire the wayward imagination of the young, and in-fold them more strongly in the illusions of sin—not to direct their minds to heaven, and save the soul. Nor is this evil limited to avowed and palpable Romance: thousands of volumes are issued under the aspect of friendship to Religion, whose influence, in a spiritual view, is scarcely less injurious.

It is most clear, that the tremendous influence of the Public Press in our country may not be left solely to the operation and influence of sales for the purposes of gain. The most valuable books must be prepared in an attractive style, and furnished at cost, or less than cost: and Christian Efforts must be put forth all over the land, to place them in the hands of the people—by sale, if it can be done—gratuitously, if it cannot.

This feature of the Society's Volume Circulation the Committee hope none will overlook. It is no scheme of pecuniary profit; but is sustained, and is expected to be sustained, only by large expenditures every year. It is the solemn and deliberate purpose of the Society to furnish books AT COST, as the best means of advancing the Redeemer's Kingdom; and when they are issued, to employ Agents, or adopt other means to arouse Christians to activity in presenting them to all whom they are designed to bless. It is, from beginning to end, purely an Effort of Benevolence, to tender Divine Truth in these interesting and durable forms to those who would not come after it—who have but

a feeble desire to obtain it; but who, without it, may perish eternally. Every Voluntary Christian Effort in behalf of this cause is, therefore, so much freely consecrated to God and the welfare of souls. To every donor to the Society, there is also this encouragement—that, as the volumes are chiefly sold, the amount of each donation returns with every sale; is sent out again, and again returns; and thus continues to revolve, and may, and probably will, revolve long after the benevolent donor shall be sleeping in dust.

Almost daily evidences are received of the attending influences of the Holy Spirit blessing the Volumes to the salvation of precious souls. Were all the Clergymen and all the Members of the Churches, in whose conversion to Christ these Volumes have exerted a decided instrumentality, distinctly known, the number, the Committee have reason to believe, would surprise those who have given less attention to this subject.

BAPTIST TRACT SOCIETY.

Summary of the Twelfth Year.

Receipts: 8000 dollars (1800*l.* 1*s.* 6*d.*)

—*Tracts printed:* 268,730, containing 7,080,000 pages: *circulated,* 5,992,206 pages—*New Tracts:* 6, making the series 148; besides eleven other publications, containing 3500 pages, of which 2712 are in stereotype—*Auxiliaries:* payments were received, in the year, from 226; and 158 New Societies were reported.

With reference to the wants of our own country, particularly that vast portion of it whose spiritual interests are most endangered, it was resolved by the Board, previous to the last Annual Meeting, to place a Bound Volume of the Society's Publications in every accessible family in the States of Tennessee, Kentucky, Ohio, Indiana, Illinois, and Mississippi. [*Report.*]

BOSTON TRACT SOCIETY.

Receipts: 25,057 dollars (5637*l.* 16*s.* 6*d.*):

of which, 8949 were for Sales of Publications—*Foreign Appropriations:* 10,000 dollars, in aid of those of the American Tract Society—*Grants:* 200—*Gratuitous Distribution:* 3,964,785 pages.

BOARD OF MISSIONS.

THE Board have circulated the following *Call for Specific Labourers and Adequate Funds.*

It seems due to the Christian Community which sustains the Board, to the Missions under its patronage, and to the Heathen, that a few words be said relative to the

demand for an increased number of persons to fill the several departments of Missionary Service abroad, and the Deficiency of the Receipts into the Treasury of the Board to meet the current expenditures; from both which sources much embarrassment is apprehended.

The following Labourers seem to be most imperiously demanded:—

1. A Printer and a Bookbinder for the Printing Establishment at Smyrna.

2. Two Missionaries, an experienced Teacher, and a Printer, for the Nestorians of Persia; in compliance with the advice and urgent request of the Missionaries there.

3. A Printer and Bookbinder for Singapore.

4. A Printer for Bangkok, in Siam.

5. A Printer, and a number of additional Missionaries, for a Mission recently established among the Maritime Zoolahs, in Southern Africa.

6. A pious, thoroughly-educated Layman, interested in the work of instruction, to take charge of the promising High School recently established at Constantinople.

7. Eight or ten Teachers, and at least as many Preachers, besides those now under appointment, are needed for the Sandwich Islands: also a Layman of good business talents and habits, to aid in superintending the secular affairs of the Mission.

8. Three Teachers for the Choctaws; one for the Creeks; and a man for the Boarding-school at Dwight, among the Arkansas Cherokees, to take charge of the boys out of school and direct their labour: also a Bookbinder.

9. One Preacher and two Teachers for the Ojibwas.

All these are needed to proceed to their fields of labour within the next five months.

With these calls for Labourers, indicating the increasing prosperity of the Missions, as well as the additional facilities with which the Board is furnishing its Missionaries for more extensive and permanent usefulness, it is necessary to press on the attention of the friends of the Cause, the fact—that the Receipts into the Treasury do by no means keep pace with the growing Expenditures, demanded by the exigencies of the work, and the evident providential indications of the will of God. Let it be known by the Churches, that very serious embarrassment must arise from this deficiency, if it is not speedily supplied. The Christian Community must decide, whether the Missions under the care of the Board shall or shall not be sustained, and annually be extended and rendered more efficient: and, that they may decide intelligently, with the whole case before them, it should be plainly and seasonably stated—that the prospect is, that, at the Annual Meeting of the Board the ensuing September, the Expenditures for the year will be found to be greater than the Receipts by 20,000 dollars.

The report of proceedings at the Annual Meeting has not yet reached us.

BAPTIST MISSIONS.

Summary of the Year.

Receipts: 63,227 dollars (14,226*l.* 1*s.* 6*d.*)

—*Missions*: 23—*Stations*: 34—*Labourers*: 132; of whom, 53 are Preachers, 6 Printers, and the rest Females and other Assistants—*Churches*: 21—*Baptisms*, in the year: 221—*Schools*: 28—*Printing Presses*: 5.

MISSIONS OF THE EPISCOPAL CHURCH.

New Organization.

THE "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," established in the year 1820, has heretofore conducted the Missionary Operations, both in this country and among unevangelized nations and tribes, of that body of American Christians designated in its title. The official business of the Society has been transacted in the city of Philadelphia.

At the last Annual Meeting of the Directors and Triennial Meeting of the Society, held in Philadelphia, in September 1835, the organization was modified; so that while the Society, just named, is considered as embracing all the Members of the Episcopal Church, a new body is introduced, embracing the Bishops, Thirty Elected Members, and those who became Patrons of the Society by certain donations previous to 1829, to be denominated the "Board of Missions of the Protestant Episcopal Church in the United States of America," to which the supervision of the General Missionary Operations of the Church are to be entrusted.

This Board have elected a Committee on Domestic Missions, and another on Foreign Missions; each to consist of eight members, one half being Ministers and the other half Laymen, who are to take the immediate direction respectively of the two departments. The Presiding Bishop of the Church is President of the Board; and the Bishop, in whose Diocese the respective Committees are located, shall be a Member of the Committee. Both the Committees are located in the city of New York, where their official business is to be transacted.

[Committee.

All the Members of the Church are considered, as by baptism constituted, Members of the Missionary Society, which is, in fact, the Church itself; and our appeals are made to them on the ground of religious obligation as such.

[Rev. Dr. Müller.

METHODIST MISSIONARY SOCIETY.

Summary of the Seventeenth Year.

Receipts: 61,377 dollars (13,800*l.* 16*s.* 6*d.*)—*Missionaries*: 156; of whom, 118

are Domestic, and have under their care 117,174 Church Members; and 38 are employed in Foreign Lands or among the American Aborigines, and have in charge nearly 4000 Church Members,

together with 30 Teachers and 911 Scholars—*Missions*: 3; being Liberia, Rio Janeiro, and Buenos Ayres.

The Five Millions of destitute population in the United States will soon increase to Eight—to Sixteen—to Thirty millions. [Report.

WESTERN FOREIGN MISSIONARY SOCIETY.

Summary of the Fourth Year.

Receipts: nearly 20,000 dollars (4500*l.*)—*Missions*: these are in North India and Western Africa, at Smyrna, and among the Wea and Joway Indians of North America.

EDUCATION SOCIETY.

Summary of the Twentieth Year.

Receipts: 63,227 dollars (14,226*l.* 1*s.*): of this sum, 33,502 dollars were earned by the Students, by labour and school-teaching: a further portion of the receipts consisted of 4332 dollars refunded by beneficiaries.—*Expenditure*: 66,208 dollars; chiefly in aid of 1040 Beneficiaries at 159 Institutions; consisting of 223 connected with 17 Theological Seminaries, 507 with 35 Colleges, and 310 with 107 Academical and Public Schools.

Summary View of the Society.

The total Earnings by the Beneficiaries, in ten years, amounts to 166,125 dollars; and the total sum refunded by Beneficiaries is 18,443.

The Society has assisted, since its formation, 2495 Young Men, of different Evangelical Denominations, from every State of the Union. About 800 individuals, who have been under its care, have entered the Christian Ministry; about 50 of whom have gone forth as Missionaries to Heathen Lands.

Want of a Great Increase of Preachers.

More than Six Hundred Millions of Heathens and Mahomedans know nothing of Jesus Christ, the only Saviour. More than One Hundred and Fifty Millions of the Greek and Roman Churches are sunk into the grossest idolatry; and vast multitudes, in nominally Christian Countries, are destitute of a Preached Gospel.

The work of publishing the Gospel to all these millions must be performed—and by whom? The responsibility of the past generations is closed and sealed for the Judgment. We may not roll it on coming times, without great accumulation of guilt. The circle narrows, until an uncommon weight of responsibility rests on the men of the present generation. We have, instrumentally, in our keeping the everlasting destiny of Millions at Home, and hundreds of millions among the Heathen. The Salvation of the World, in a great degree, depends, under God, on the men of the present generation!

PRESBYTERIAN BOARD OF EDUCATION.

Summary of the Year.

Receipts: 45,000 dollars—*Beneficiaries* under the care of the Board, upward of 600.

SUNDAY-SCHOOL UNION.

Summary of the Twelfth Year.

Receipts: 69,511 dollars (15,639*l.* 19*s.* 6*d.*); of which, 31,189 dollars were from the Sale of Books—*Agents and Missionaries*: 44—*Auxiliaries and Schools*: 1250—*Publications*: 1,004,852 copies, containing nearly 73,000,000 pages.

In reference to the Schools and Publications it is stated—

According to the register of our Auxiliaries, there are 1250 Societies and Schools, bound to send us an Annual Report: only 144 have complied with the conditions on which they sustain this relation.

These 144 Reports give, as their present statistics, 1542 Schools, 16,647 Teachers, and 119,995 Scholars. Only Thirty-four Unions and Schools mention the number of Volumes in their Libraries; and these amount to 137,667. The number of Conversions, reported by Forty-seven Unions and Schools, is 428 Teachers and 2039 Scholars: besides these, 608 persons are reported, without specifying whether they are Teachers or Scholars; making the total number in these Schools 3075.

The number of Volumes of library books printed in this period was 701,400; making 45,488,500 pages of Cards, Infant-school Lessons, and other Publications in sheets, 35,860 copies—of Reading and Elementary Books, 17,000 volumes—of the Union Questions, 126,000 volumes—of the Sunday-School Journal, 77,592 numbers—of the Youth's Friend, in single numbers, 48,000.

ANTI-SLAVERY SOCIETY.

Summary of the Third Year.

Receipts: 25,886 dollars (5824*l.* 7*s.*)—

Auxiliaries: 526—

Publications: 1,095,800 copies—

Lecturers and Agents have been employed in various parts of the country.

COLONIZATION SOCIETY.

Summary of the Nineteenth Year.

The following is an abstract of the Nineteenth Report:—

Funds—The Receipts were 51,602 dollars

(11,623*l.* 19*s.*), of which 23,933 were applied to the liquidating of the debt. The Managers hope, if the Cause should continue to receive from its benevolent friends throughout the Union the degree of support which has hitherto been extended to it, that, in the course of another year, the Society will be free from debt, except what may be due to the holders of its stock. Legacies to a large amount are soon to be received.

Colonists.—On the 4th of March 1835, the brig "Rover" left New Orleans for Liberia; and arrived at Monrovia about the 1st of May, with 71 emigrants, of whom three were from that city, and the residue from the State of Mississippi. Of the emigrants, 26 belonged to the estate of Mr. James Green, deceased, late of Adams County, Mississippi, had been selected from 130, and emancipated for their faithful services; and 63 were from Claiborne County, having excellent characters, and carrying with them property worth 10,000 dollars. At a Public Meeting, held in New Orleans before their departure, they all formed themselves into a Temperance Society, on the principle of total abstinence. One of these emigrants carried with him property to the amount of 5000 dollars.

Thirty-seven Re-captured Africans and Eight Manumitted Slaves sailed from New Orleans in May last, in the "Louisiana"; and arrived in the Colony in August, in good health.

On the 29th of June, the ship "Indiana" sailed from Savannah, with 63 or 65 emigrants for the Settlement, formed at Bassa Cove, by the United Auxiliary Societies of New York and Pennsylvania. The disastrous circumstances of that Settlement caused them to sojourn at Monrovia, where they arrived on the 19th of August.

The improved condition of the affairs of the Society has determined the Managers to despatch a vessel during the present month to the Colony, with emigrants and supplies; and instructions to that effect were some time since given to the Agent at Norfolk, from which port it is intended that the vessel shall sail. She will carry about 100 emigrants; of whom 42 are Manumitted Slaves, and two are children brought from Africa.

It is also proposed to send, early in the next year, an expedition from New Orleans, with from 50 to 100 emigrants. Among them will be about 20 Manumitted Slaves.

These intended accessions to the citizens of Liberia, though considerable, will make but a slight impression on the list of applicants for settlement in that country. It is as large, however, as the Board deem it prudent to permit; until a period of yet nearer approximation to financial prosperity, and of further progress in the execution of plans which have been devised for developing the resources of Liberia, and for elevating her social condition.

Colonial Improvements.—The Colony has been improved by the erection of new buildings, for the accommodation of emigrants and their stores—the agriculture has been ex-

tended and improved. Some public buildings, including a light-house, were in progress. Arrangements are made for introducing working animals; also wheels, cards, looms, &c.: and it is hoped that access may be had to a more elevated and healthful location for an interior Settlement.

Education and Morals.—The Schools afford very inadequate means for educating the children of the Colony, and embrace only 213 pupils: a High School and an adequate system of Common Schools are greatly needed. The temperate habits of the Colonists are decidedly gratifying; 503 persons having signed the pledge of total abstinence within a few months after the organization of the Society.

SEAMEN'S FRIEND SOCIETY.

Summary of the Eighth Year.

THE Receipts of the Year were 13,172 dollars, or 2963*l.* 14*s.* The following is an abstract of the Report:—

Foreign Operations.—The Society have Chaplains at Canton, Havre, Honolulu, Smyrna, and Rio Janeiro; and more or less has been done by the Society, by the establishment of reading-rooms, distribution of Bibles and Tracts, and making arrangements for obtaining preaching to seamen in the ports of Lahaina, Calcutta, Batavia, and Singapore.

Atlantic Seaports.—Bethel Chapels are now opened for worship at Sixteen Ports along the coast; in 13 of which, Public Worship on the Sabbath is constantly maintained. The Mariner's Church, which was commenced at New Orleans, and for which 10,000 dollars were subscribed, as it stood on land belonging to the United States, has been ordered to be removed, and the Bethel Operations there have been for the present suspended.

Inland Waters.—A Boatman's Friend Society has been established at Buffalo; and a Periodical devoted to the interests of this class of persons is issued there. Bethel Ministers are now established at Cleveland, Buffalo, Utica, Troy, and Oswego.

Publications.—Of the Seamen's Hymn Book and Devotional Assistant, 7000 copies have been published; and 3600 copies of the Sailor's Magazine are issued monthly: also 100,000 copies of the Sailor's Temperance Almanac. There has been also a free distribution of Religious Tracts.

TEMPERANCE SOCIETY.

THE Ninth Report, for the Year 1835-36, gives the following

Enumeration of Truths proved in the Society's Reports.

In the previous Reports of the Society, the following truths are proved; and, in various ways, by a great variety of facts and reasoning, illustrated and enforced; viz.

1. Alcohol, the intoxicating ingredient in spirituous liquor, is not the product of creation, or of any living process in nature :

2. It is the fruit of vinous fermentation; and is generated by a process which takes place in certain vegetable substances after they are dead.

3. It is not, as a beverage, needful or useful to men; in order to the enjoyment of the highest health, the greatest ability for bodily or mental effort, and the longest continuance of life.

4. It is, to the human constitution, a POISON; the use of which, as a beverage, is always HURTFUL.

5. It produces many, and aggravates most, of the diseases to which the human frame is liable.

6. It tends to render diseases hereditary, and thus to deteriorate the human race.

7. It weakens the understanding, stupefies the conscience, and hardens the heart.

8. It often causes insanity, and produces a predisposition to that disease in the offspring of those who use it.

9. It occasions the loss of a great amount of property.

10. It lessens, and often destroys, social enjoyment; and causes a great increase of domestic wretchedness.

11. It weakens the power of motives to do right, and increases the power of motives to do wrong.

12. It causes most of the pauperism, and of the crimes, in the community.

13. It powerfully counteracts the efficacy of the Gospel; and of all means for the intellectual elevation, the moral purity, the personal benefit, and the public usefulness of men.

14. It corrupts the public morals, and debases the public mind.

15. It endangers the purity and permanence of Free Institutions.

16. It shortens human life.

17. It tends powerfully to lead men to dishonour God; and for ever to destroy their own souls.

18. Abstinence from the use, as a beverage, of intoxicating liquor, is safe and salutary.

19. This is proved by the experience of hundreds of thousands, of various ages, conditions, and employments, who have adopted the course of abstinence from the use of it.

20. For men to continue to use it, as a beverage, to make it or furnish it to be so used by others, is MORALLY WRONG; and ought, universally, to be discontinued.

21. Especially is it wrong, for Professed Christians thus to use, make, or furnish it; and more especially still, for Officers of Churches and Ministers of the Gospel—as the better the character, and the greater the influence of those who pursue a wrong practice, the more extensively it will be imitated, the longer it will be continued, and the greater the mischief which it will be likely to do.

Testimonies to the Beneficial Effect of entire Abstinence from Intoxicating Liquors.

A Circular was addressed to Gentlemen of high character, in various parts of the country, requesting information on the following topics :—

1. What, in your case, has been the effect of abstinence from the use of intoxicating liquor, on health?

2. What has been the effect on the capability of making great and continued efforts of body and mind?

3. What has been the effect on the feelings, as to cheerfulness, uniformity, &c. ? with any other particulars which may occur to you, as important to be known by the human family.

The replies of Thirty-four Gentlemen to this Circular are given in the Report, and constitute the main body of the document. They all express their opinions decidedly in favour of entire abstinence from the use of all intoxicating liquors.

"Permanent Temperance Documents."

The Society has published a Volume of 514 pages, under this title, compiled principally from its Eight Reports, and designed to embody the most important facts and opinions collected by its labours. The volume is stereotyped; and sold at a very low price, with the design of promoting its general circulation. |

It is said of this Work—

Every man who wishes to know the evils springing from the use of intoxicating drinks, and how great a ruin was threatening his country from this source; every one who wishes to confirm himself and family in the habits of abstinence from such drinks; every one who wishes to promote the peace, good order, and prosperity of his fellow-men, by exerting an influence in favour of the Temperance Reform; and every one who wishes to know how powerful moral causes are, when blessed of Heaven, to check vice and promote virtue, and from thence to derive encouragement for beginning and prosecuting benevolent endeavours—should possess himself of this Volume, and carefully study it.

The Volume is divided into Five Parts, which are thus described in the Introduction :—

The First Part shews that it is immoral to drink such liquor; and the Second, that it is immoral to manufacture, vend, or furnish it, to be drunk by others. The Third Part shews that the making or continuing of laws which license men to sell ardent spirits to be used as a beverage, and thus teaching to the community that the drinking of it is right, and throwing over it the shield of legislative sanction and support, is also immoral. The Fourth Part exhibits those principles of Divine Revelation which these practices violate; and the Fifth Part shews the manner in which alcohol, when used as a beverage, causes death to the bodies and souls of men—

It is added—

Hundreds of thousands of persons, of all ages, conditions, and employments, in view of its evils, have ceased to use it; and, so far as they or others can discover, have been greatly benefitted by the change. Let all do the same, and pauperism, crime, sickness, insa-

nity, wretchedness, and premature death will, to a great extent, be prevented—health, virtue, and happiness will be increased—human life be prolonged—the Gospel, through grace, will be more widely extended and generally embraced—God will be more highly honoured—and souls in greater numbers illuminated, purified, and saved.

Recent Miscellaneous Intelligence.

Church Miss. Soc.—Mr. S. H. Ford, who sailed from Gravesend (p. 527) on the 17th of November, in a Letter, dated "City of Edinburgh, off Plymouth, Nov. 30, 1836," gives the following particulars of the imminent danger to which they were exposed in the storm on the 29th instant:—

About 8 o'clock yesterday morning, a most violent gale of wind came on, blowing a perfect hurricane, whilst we lay at anchor in Plymouth Sound. Our ship unfortunately broke from its moorings; and drove us with most frightful rapidity towards the shore, for upward of three miles, till we were within only a cable-shaft's length of the many rocks which beset it. In a few more seconds, nothing, humanly speaking, could have saved us from being dashed to pieces upon them, without the prospect of a single life being saved. In this critical dilemma, the Captain, with the greatest presence of mind, ordered the masts, sails, and all the rigging, to be cut down as quickly as possible; and the tremendous crash, with which they fell, I shall never forget. We were all ordered to hold ourselves in readiness, as we were expected to have gone to pieces in a few moments: but He who holdeth the waters in the hollow of His hand was pleased to bless the means thus used; and the ship immediately righted herself, and rode at anchor; although, before, she had broken one, and the second could not restrain her. Thus have we been saved from almost certain shipwreck; and the voice of joy is put into our lips, even praise to the God of our Salvation. We have just been turned into the Catwater; where the ship must undergo her repairs, which will occupy at least three weeks.

Mr. Williams and Mr. M^rArthur (p. 527) were also in great danger, in the late tempestuous weather, but the ship was mercifully preserved.

London Miss. Soc.—The Rev. J. J. Freeman and Mrs. Freeman arrived in London, from South Africa, on the 11th of October.—On the 7th of November, the Rev. Edward Williams and his Wife, with the Rev. James Read, jun., and Andries Stoffles (see p. 438), sailed from Plymouth, for the Cape of Good Hope, in the "Meg Merrilies."

Wesleyan Miss. Soc.—The Rev. Joseph A. Marsden and his Wife, with the Rev. John Blackwell, sailed, on the 27th of October, for the West Indies.—Nov. 5th, the Rev. W. Shaw and his family proceeded to Gravesend, to embark on their return to South Africa; and were accompanied by Messrs. Green and Bingham, appointed for the Missions in the Interior.—Nov. 17th, Mr. and Mrs. Harrop embarked for Cape Coast.

London City Mission—During the Month of November, 18,340 visits were paid; 1838 of them to the Sick Poor—22,577 Religious Tracts were distributed—382 Meetings were held for Prayer and the Exposition of the Scriptures—and many children were induced to attend Sunday and Day Schools.

Merchant-Seamen's Bible Soc.—In its last two years, 34,206 visits have been paid to vessels in the River, by the Society's Agents; and 10,281 copies of the Scriptures, in various languages, have been distributed. Since the formation of the Society, 15 years ago, 66,318 copies of the Scriptures have been circulated.

Hibernian Temperance Soc.—The "Irish Temperance and Literary Gazette," the organ of the Society, thus speaks of the co-operation of Societies, whether formed on the principle of partial or total abstinence from intoxicating liquors:—

A happy and cordial union prevails, in many parts of the country, between those members who adopt the pledge of this Society, and those who act upon the more rigid pledge of total abstinence from all intoxicating liquors, fermented as well as distilled. That union they feel deeply anxious to encourage and perpetuate. The strength and seal of Temperance Advocates is not wasted in angry internal strife, about matters of inferior importance; while the views and difficulties of differently constituted minds are anticipated, by having an option given to them, to adopt whichever pledge they may find best adapted to their individual case.

Your Committee would, therefore, strongly express their conviction, that, while it would be inexpedient to make any alteration in the original pledge of their union, yet all Temperance Societies in connexion with the Hibernian Temperance Society ought to give every encouragement to those, who voluntarily impose on themselves the stricter pledge; while, in the language of the Ulster Resolutions, "a due degree of prominence should be given to what ought to be considered a fundamental principle of Temperance Societies, that the drunkard, at least, has no warrant to expect permanent reformation while continuing the use of any intoxicating liquor."

Metropolitan Savings' Banks—We extract from the "Penny Magazine," for October, some interesting details of the progress of these Institutions:—

These excellent economic institutions have created, during the few years which have elapsed since their establishment, a habit of forethought and economy—a frame of mind disposed to regard a future and substantial advantage rather than a momentary gratification—in not fewer than 78,598 individuals, which was the number of Depositors in the Twenty-eight Savings' Banks in Middlesex when the accounts were recently made up. In the Three City Banks, 21,744 persons deposited sums, amounting, on an average, to 22l. each; and, in the other Metropolitan Banks, 56,854 depositors had sums invested, amounting to 25l. each on the average: the total sums deposited amounted to 2,052,348l.

"*Memoir of Mrs. Stallybrass*"—This Memoir was drawn up by the Rev. Edward Stallybrass, of the London Missionary Society's Mission in Siberia, from the papers of his deceased Wife. Dr. Fletcher, of Stepney, in some introductory observations, remarks of the Memoir—

While it abounds in instructive notices of facts connected with the state of the Mission, it will be found to derive its principal attraction from its illustration of the intelligent and unostentatious piety of her own character. In this respect it will be found specially valuable to those who know what it is to *commune with their own hearts*; and are supremely anxious, by the habits of retired devotion, to maintain a daily walk with God.

Dr. Fletcher justly remarks, in reference to the many Exemplary Women who have been associated in the labours of Modern Missions—

It is one of the marked features of *Protestant Missions* to have supplied these illustrations of genuine Female Heroism; and to have associated them with such examples of conjugal excellence and of maternal duty, as must have eminently subserved the cause of foreign evangelization. The expenditure, involved in such arrangements, our Missions require, is amply compensated, not only by the conservative influence of a Divine Institution, and all its beneficial effects on the personal piety of Missionaries, but by its direct conduciveness to the immediate object of Missionary Enterprise, in the instruction of children, and the improvement and elevation of female character. Nor can it be doubted, that the prominence given to instances of female piety and devotedness recorded in the New Testament was designed to stimulate those who know the preclusiveness of the Gospel, to imitate the Tryphenas and Tryphosas, the Phœbes and Priscillas, of the Primitive Churches, and thus to advance the great cause of *pure and undefiled religion*.

CONTINENT.

Swedish Miss. Soc.—This New Auxiliary to the Missionary Cause is awakening an interest therein in the remotest quarters of the Continent. The Bishop of Hernosand, whose Diocese comprehends the greatest part of Lapland, pointed out, in a Circular, the duty and mode of co-operating in Evangelical Missions.

One of the results has been, that, among 300 inhabitants of the parish of Lycksele, in Lapland, there is scarcely one who has not given his mite to the Cause. At the Rotatory Catechetical Meetings (such are held annually in every parish in Sweden) the Clergyman was surrounded by numbers of children, who, from their pocket-money, gave some two or three stivers, and others one or two shillings. On one occasion, when a young lad presented one rix-dollar, and the Clergyman observed, "Why, you distinguish yourself indeed!" the lad replied, "What is this, compared with what they do who hazard their life and blood?" Never was any contribution made with greater cheerfulness and more universal interest by the peasantry.

In Skelleftea, almost every person of quality, with the entire peasantry, principally dairymen and day-labourers, and a great number of servants, threw in their mites. It was peculiarly gratifying to observe how many rejoiced over the Missionary Cause; and that it was from heartfelt gratitude that they had, themselves, been made partakers of the light and power of the Gospel, that they offered their money. The thoughts of many hearts have been revealed.

MEDITERRANEAN.

Church Miss. Soc.—By Letters received

from Rev. C. W. Isenberg, dated Adowah, July 11th, and Aug. 28th, 1836, we learn, that though the Rev. S. Gobat's health had improved (p. 303), yet it was in so precarious a state as to render it necessary for him to leave Abyssinia for Cairo, on his way to Europe, with a view to its restoration; and that the Rev. Joseph Wolff, who was then at Adowah, kindly engaged to accompany Mr. Gobat as far as Jidda, in order to render him any assistance he might require. Mr. Wolff, in a Letter, dated Jidda, Oct. 6, 1836, states that Mr. and Mrs. Gobat had, with himself, safely arrived at Jidda; that Mr. and Mrs. Gobat purposed embarking on that day for Cosseir; and that he was about to return to Abyssinia, in prosecution of his own intended journey into the interior of Africa.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The "Mary Ann," with Messrs. Rice, Turnbull, and Thompson (p. 488) on board, was spoken with, on her voyage to India, in 8° 28' north lat., and 24° west long., on the 1st of October. The Missionaries were enjoying a large measure of health, peace, and comfort.

Wesleyan Miss. Soc.—The Rev. Samuel Hardey (see p. 256) arrived, on the 20th of July, at Madras, on his return to his labours in India; accompanied by the Rev. T. Haswell and the Rev. G. Hole, late Students in the Wesleyan Theological Institution at Hoxton.

CEYLON.

Church Miss. Soc.—The Rev. G. S. Faught and Mrs. Faught were about to leave, in August, on their return home for the restoration of their health.

AUSTRALASIA.

Church Miss. Soc.—We have already noticed (see p. 532 of the present Number) the death of the Rev. Richard Hill at Sydney, and the arrival off that place of the Rev. W. Yate and his companions (see p. 157) on the 12th of June. Mr. Yate is to remain at Sydney for a short time, to supply Mr. Hill's place, till a successor can be provided.—The Bishop of Australia has accepted the office of Patron of the Australasia Auxiliary Church Missionary Society.

UNITED STATES.

Increase of Protestant Episcopacy—It is stated in an American Paper, that the Protestant Episcopal Church of the United States is growing with great rapidity; and, with its advancement in numbers, is growing also in the liberality with which it supports benevolent and religious enterprises. During the late Session of the Episcopal Convention at Philadelphia, a Public Meeting was held, at which, after Addresses by several Gentlemen, and a very stirring speech in particular from Bishop McIlvaine, on the evils to be apprehended from the Progress of Popery in the Great Valley of the Mississippi, a subscription was opened, which amounted the next day to 8000 dollars, for the purchase and distribution of Books to counteract the endeavours of the Roman Catholics.

"*Memoir of Mrs. Winslow*"—Of this Vo-

lume, which was compiled by the Rev. Miron Winslow, it is stated—

Besides an account of the character and labours of Mrs. Winslow, the book contains a good History of the Ceylon Mission, including the plans and labours of the Missionaries, and the success attending them, together with almost every important event connected with the Mission. It also presents much minute information on various topics, which must be interesting to the Friends of Missions, relating to

the character, customs, and religion of the people—their manner of thinking, and of living—the scenery of their country and its climate. It also describes the perplexities and encouragements of Missionaries in all the departments of their labour; and throws open to inspection the whole interior of a Mission and of a Mission Family, exhibiting to the reader what Missionary Work and Missionary Life in the East are, better, perhaps, than any thing before published.

Miscellanies.

THE CORROBORO, A NATIVE DANCE OF THE NEW HOLLANDERS.

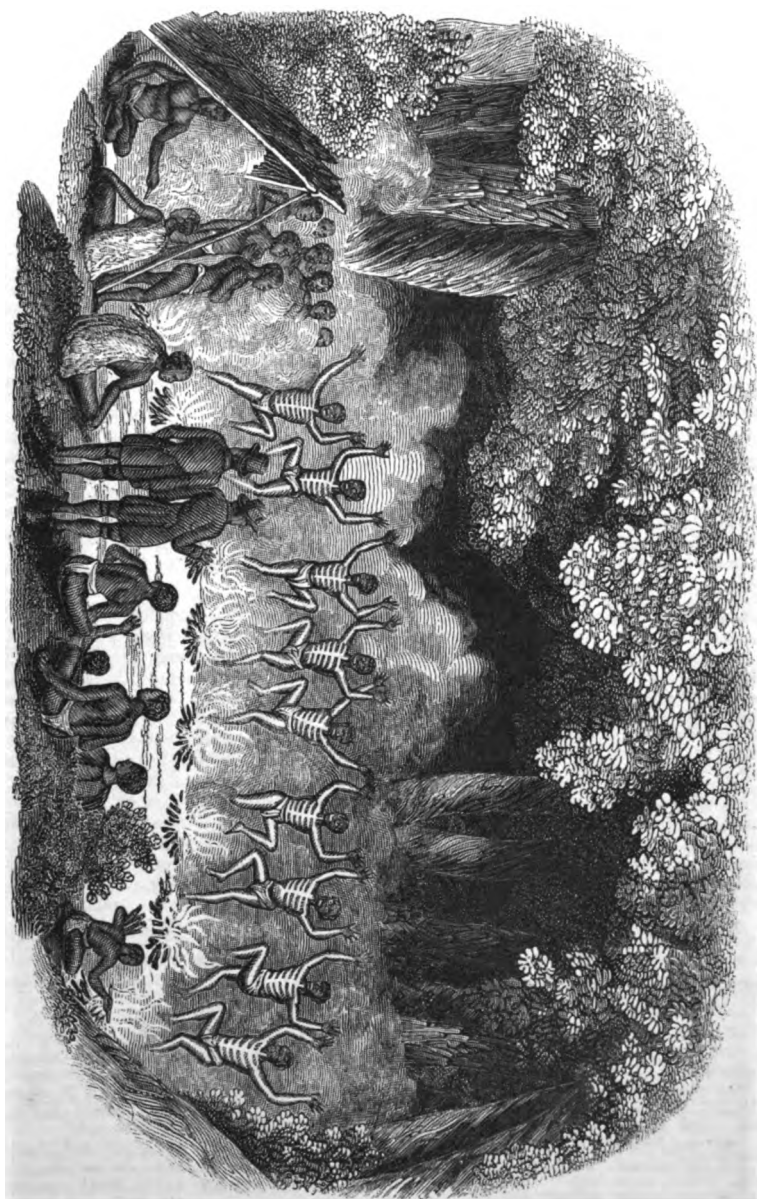
THE Engraving on the other side represents the Natives of New Holland, engaged in the Corroboro, their national dance. A deeply-sequestered place in the forest is selected for the performance of it, that they may not be disturbed. The spectators are seated in a semicircle, in front. Immediately before them, fires of dried bark are kept burning. Behind the fires is the place of performance. The women, who form the orchestra, are placed on one side, and almost concealed from view; but so situated, that the yells of their shrill voices, and the horrible noises made by the clapping of sticks and whirling in the air pieces of wood fastened to a string, add to the savage wildness of the scene. The dancers besmear themselves with a kind of white chalk, and seemingly endeavour to make themselves as frightful and hideous as possible. The dance is thus described by an eye-witness:—

We waited some time, in patient anxiety, for the commencement of the performance; while some of the seated spectators were looking very serious and attentive, others enjoying a smoke, and some chattering and laughing as if much pleased. Presently, however, a dead silence, on the part of the company, caused all eyes to be directed toward the stage; when, at the instant, the actors made their appearance; and so suddenly did they rush from darkness into the blaze of the fire, that one could almost fancy they had all risen out of the ground. As they stood before the fires, all placing themselves in similar attitudes, the effect was striking, and really wonderful. They appeared like living skeletons! The noises of the women commenced; and the spectre-looking actors, with their arms and legs extended, and making a sort of tremulous muscular motion of their bodies, especially at their knees and elbows, began to wheel in regular order round the fires, crying, "Whroo! whroo! whroo!"—or "whirrow," a noise bearing some resemblance to the sound of a spinning wheel—and keeping time with the barbarous yells and clashing of the invisible orchestra.

This scene presents an affecting picture of the state of barbarism of the Natives of this country, and of their need of the benign influences of the Gospel of our Lord Jesus Christ; which brings, in its train, blessings for the life that now is, as well as for that which is to come.

. Vol. for 1835: p. 94, col. 2, l. 17 from the bottom, for 1831, as the year of commencing the American Baptist Mission in India, read 1813—p. 130, col. 2, l. 26, and in the Index, for *Kardens*, read *Hartweg*—p. 144, col. 1, l. 2 from the bottom, for *Ceylon in Colombo*, read *Colombo in Ceylon*—pp. 215, 223, and Index, for *Rev. Henry B. Hobart*, read *Rev. Henry B. Hobart*—p. 229, the Collection at the Religious Tract Society's Anniversary should be 52L 11s. 9d.—p. 350, col. 1, l. 11 from the bottom, for *last Number*, read *Number for June*—p. 391, col. 1, l. 11, It was not the Mission in *Egypt*, which Mr. Müller was obliged to quit, but that at *Smyrna*—p. 564, col. 1, l. 22, for *There were*, read *These were*—p. 573, col. 1, l. 11 from the bottom, Mr. Stallybrass left the Thames Sept. 23, 1835—lb. col. 2, lines 19–21 from the bottom, omit with *Mr. and Mrs. Howell* and *Mr. and Mrs. Brown, Schoolmasters and Schoolmistresses*, these names occurring afterward—in the Indexes, at *Champton*, Rev. Mr., for p. 164, read p. 64: for *Hartley*, Rev. H., read *Harley*, Rev. H.: and, at *Chumie*, add a reference to p. 316.

Vol. for 1836: p. 13, l. 17 from the bottom, for *ready*, read *readily*—p. 17, col. 2, for *John Macbrair*, read *Robert M. Macbrair*—p. 58, col. 1, l. 26, the reference should be to p. 369 of the Volume for 1836, and not to p. 180—p. 195, col. 1, for *Intended Visit to the Caffre Nations*, read *Intended Visit to the Caffre Stations*—p. 230, col. 2, at *Brit. and For. School Society*, for *Fourteenth*, read *Thirty-first*.



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